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1948

January

1948

Month of the Holy Name

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T	M			Circumcision of Our Lord
2	F			page	St Macarius, Abbot
3	S				St Antherus, Pope-Martyr
4	S	M			Holy Name of Jesus <i>Gospel: Holy Name — Luke 2 21</i>
5	M				St Telesphorus, Pope-Martyr
6	T				Epiphany of Our Lord
7	W				St Lucian, Priest-Martyr
8	T				SS Lucian, Maximian and Julian, Martyrs
9	F		page		SS Julian and Basilissa, Martyrs
10	S				St Nicanor, Deacon
11	S	M			The Holy Family <i>Gospel: Finding of the Child Jesus in the Temple — Luke 2 42-52</i>
12	M				St. Arcadius, Martyr
13	T				St. Potitus, Martyr
14	W				St Hilary, Bishop-Confessor-Doctor
15	T				St Paul, First Hermit, Confessor
16	F		page		St. Marcellus I, Pope-Martyr
17	S				St Anthony, Abbot
18	S	M			Second Sunday after Epiphany <i>Gospel: Marriage at Cana — John 2 1-11</i>
19	M				St Canute, King-Martyr
20	T				SS Fabian and Sebastian, Martyrs
21	W				St. Agnes, Virgin-Martyr
22	T				SS Vincent and Anastasius, Martyrs
23	F		page		St. Raymond of Pennafort, Confessor
24	S				St. Timothy, Bishop-Martyr
25	S	M			Septuagesima Sunday <i>Gospel: Laborers in the Vineyard — Matthew 20:1-16</i>
26	M				St. Polycarp, Bishop-Martyr
27	T				St. John Chrysostom, Bishop-Confessor-Doctor
28	W				St. Peter Nolasco, Confessor
29	T				St. Francis de Sales, Bishop-Confessor-Doctor
30	F		page		St. Martina, Virgin-Martyr
31	S				St John Bosco, Confessor

H D. — Holy Day. Attendance at Mass required.

F — Fast Day One full meal (with meat) for those 21-60 years old

A. — Abstinence: No flesh meat allowed.

1948

February

1948

Month of the Passion

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			Sexagesima Sunday <i>Gospel: Parable of the Sower — Luke 8:4-15</i>
2	M				Purification of the Blessed Virgin Mary
3	T				St. Blaise, Bishop-Martyr
4	W				St. Andrew Corsini, Bishop-Confessor
5	T				St. Agatha, Virgin-Martyr
6	F				St. Titus, Bishop-Confessor
7	S				St. Romuald, Abbot
8	S	M			Quinquagesima Sunday <i>Gospel: Christ Heals the Blind Man — Luke 18:31-43</i>
9	M				St. Apollonia, Virgin-Martyr
10	T				St. Scholastica, Virgin
11	W				Ash Wednesday
12	T				Seven Servite Founders, Confessors
13	F				St. Benignus, Priest-Martyr
14	S				St. Valentine, Martyr
15	S	M			First Sunday of Lent <i>Gospel: Jesus Tempted by Satan — Matthew 4:1-11</i>
16	M				St. Juliana, Virgin-Martyr
17	T				St. Polychronius, Bishop-Martyr
18	W				St. Bernadette, Virgin ( <i>Ember Day</i> )
19	T				St. Conrad, Confessor
20	F				St. Eleutherius, Bishop-Martyr ( <i>Ember Day</i> )
21	S				St. Severian, Bishop-Martyr ( <i>Ember Day</i> )
22	S	M			Second Sunday of Lent <i>Gospel: The Transfiguration — Matthew 17:1-9</i>
23	M				St. Peter Damian, Bishop-Doctor
24	T				Vigil of St. Matthias, Apostle
25	W				St. Matthias, Apostle
26	T				St. Tarasius, Patriarch
27	F				St. Nestor, Bishop-Martyr
28	S				St. Gabriel of the Sorrowful Virgin, Confr
29	S	M			Third Sunday of Lent <i>Gospel: Jesus Casts out a Devil — Luke 11:14-28</i>

H D. — Holy Day: Attendance at Mass required

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1948

March

1948

Month of St. Joseph

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M		✠		St. Albinus, Bishop-Confessor
2	T		✠		St. Simplicius, Pope
3	W		✠	✠	SS. Marinus and Asterius, Martyrs
4	T		✠		St. Casimir, King-Confessor
5	F		✠	✠	St. John Joseph of the Cross, Confessor
6	S		✠		SS. Perpetua and Felicitas, Martyrs
7	S	M			Fourth Sunday of Lent ( <i>Laetare Sunday</i> ) <i>Gospel: Miracle of the Loaves and Fishes — John 6:1-15</i>
8	M		✠		St. John of God, Confessor
9	T		✠		St. Frances of Rome, Widow
10	W		✠	✠	Forty Martyrs of Sebaste
11	T		✠		St. Euthymius, Bishop-Martyr
12	F		✠	✠	St. Gregory I, Pope-Confessor-Doctor
13	S		✠		SS. Roderick and Salomon, Martyrs
14	S	M			Passion Sunday <i>Gospel: The Jews Attempt to Stone Jesus — John 8:46-59</i>
15	M		✠		St. Longinus, Soldier
16	T		✠		St. Finian, Bishop
17	W		✠	✠	St. Patrick, Bishop-Confessor
18	T		✠		St. Cyril of Jerusalem, Bishop-Confessor-Doctor
19	F		✠	✠	St. Joseph, Spouse of the Blessed Virgin Mary, Confessor
20	S		✠		St. Archippus, Confessor
21	S	M			Palm Sunday <i>Gospel: Triumphal Entry into Jerusalem — Matthew 21:1-9</i>
22	M		✠		St. Zachary, Pope
23	T		✠		St. Victor and Companions, Martyrs
24	W		✠		St. Gabriel, Archangel (consult Lenten regulations for abstinence)
25	T		✠		Holy Thursday
26	F		✠	✠	Good Friday
27	S		✠	✠	Holy Saturday ( <i>F. and A. until noon</i> )
28	S	M			Easter Sunday <i>Gospel: Resurrection of Christ — Mark 16:1-7</i>
29	M				SS. Jonas and Barachisius, Martyrs
30	T				St. John Climacus, Confessor
31	W				St. Benjamin, Deacon-Martyr

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.






A. — Abstinence: No flesh meat allowed.

1948

April

1948

Month of the Holy Eucharist

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St Theodora, Martyr
2	F				St Francis of Paula, Confessor
3	S				St. Richard, Bishop-Confessor
4	S	M			<b>Low Sunday</b> <i>Gospel: Jesus Appears to the Apostles — John 20:19-31</i>
5	M				Annunciation of the Blessed Virgin Mary
6	T				St. Celestine I, Pope
7	W				St. Epiphanius and Companions, Martyrs
8	T				St. Perpetuus, Bishop-Confessor
9	F				St. Mary Cleophas, Widow
10	S				St. Ezechiel, Prophet
11	S	M			<b>Second Sunday after Easter</b> <i>Gospel: Good Shepherd — John 10 11-16</i>
12	M				St. Julius I, Pope
13	T				St. Hermenegild, Martyr
14	W				Solemnity of St. Joseph, Patron of the Universal Church
15	T				SS Basilissa and Anastasia, Martyrs
16	F				St. Benedict Joseph Labre, Confessor
17	S				St. Amcetus, Pope-Martyr
18	S	M			<b>Third Sunday after Easter</b> <i>Gospel: Joy after Sorrow — John 16:16-22</i>
19	M				St. Leo IX, Pope
20	T				St. Victor, Martyr
21	W				St. Anselm, Bishop-Confessor-Doctor
22	T				SS. Soter and Caius, Popes-Martyrs
23	F				St. George, Martyr
24	S				St. Fidelis of Sigmaringen, Martyr
25	S	M			<b>Fourth Sunday after Easter — St. Mark, Evangelist (Greater Rogation Day)</b> <i>Gospel: Christ Promises Comforter — John 16:5-14</i>
26	M				SS Cletus and Marcellinus, Popes-Martyrs
27	T				St. Peter Canisius, Confessor-Doctor
28	W				St. Paul of the Cross, Confessor
29	T				St. Peter of Verona, Martyr
30	F				St. Catherine of Siena, Virgin

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence. No flesh meat allowed.



1948

May

1948

Month of Our Blessed Mother

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S				SS. Philip and James, Apostles
2	S	M			Fifth Sunday after Easter <i>Gospel: Prayer in the Name of Jesus — John 16 23-30</i>
3	M				Finding of the Holy Cross ( <i>Rogation Day</i> )
4	T				St Monica, Widow ( <i>Rogation Day</i> )
5	W				St Pius V, Pope-Confessor ( <i>Rogation Day</i> )
6	T	M			Ascension Thursday
7	F				St Stanislaus, Bishop-Martyr
8	S				Apparition of St Michael, Archangel
9	S	M			Sunday within the Octave of Ascension <i>Gospel: Testimony of the Holy Ghost — John 15:26-16 4</i>
10	M				St Antoninus, Bishop-Confessor
11	T				St. Francis Jerome, Confessor
12	W				SS Nereus, Achilleus, Domitilla and Pancras, Martyrs
13	T				St. Robert Bellarmine, Bishop-Confessor-Doctor
14	F				St Boniface, Martyr
15	S				St. John Baptist de la Salle, Confr ( <i>Vigil</i> )
16	S	M			Pentecost Sunday <i>Gospel: Christ's Instruction on the Holy Ghost — John 14 23-31</i>
17	M				St Paschal Baylon, Confessor
18	T				St Felix of Cantalice, Confessor
19	W				St Peter Celestine, Pope-Confessor ( <i>Ember Day</i> )
20	T				St. Bernardine of Siena, Confessor
21	F				St. Valens, Bishop-Martyr ( <i>Ember Day</i> )
22	S				St Rita, Widow ( <i>Ember Day</i> )
23	S	M			Trinity Sunday <i>Gospel: Jesus Commissions His Disciples — Matthew 28:18-20</i>
24	M				Our Lady Help of Christians
25	T				St. Gregory VII, Pope-Confessor
26	W				St. Philip Neri, Confessor
27	T				Corpus Christi
28	F				St Augustine of Canterbury, Bishop-Confr.
29	S				St. Mary Magdalen of Pazzi, Virgin
30	S	M			Second Sunday after Pentecost <i>Gospel: Parable of the Supper — Luke 14 16-24</i>
31	M				St. Angela Merici, Virgin

H D — Holy Day: Attendance at Mass required.

F — Fast Day: One full meal (with meat) for those 21-60 years old.

A — Abstinence: No flesh meat allowed.

1948

June

1948

Month of the Sacred Heart

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				St. Juventius, Martyr
2	W				SS. Marcellinus and Companions, Martyrs
3	T				SS. Pergentinus and Laurentinus, Martyrs
4	F			⦿	The Sacred Heart of Jesus
5	S				St. Boniface, Bishop-Martyr
6	S	M			Third Sunday after Pentecost <i>Gospel: Parable of the Lost Sheep — Luke 15:1-10</i>
7	M				St. Robert, Abbot
8	T				St. Medard, Bishop-Confessor
9	W				SS. Primus and Felician, Martyrs
10	T				St. Margaret of Scotland, Queen-Widow
11	F			⦿	St. Barnabas, Apostle
12	S				St. John of Saint Facundus, Confessor
13	S	M			Fourth Sunday after Pentecost — St. Anthony of Padua, Confessor-Doctor <i>Gospel: Miraculous Draught of Fishes — Luke 5:1-11</i>
14	M				St. Basil the Great, Bishop-Confessor-Doctor
15	T				St. Vitus, Martyr
16	W				St. Benno, Bishop-Confessor
17	T				St. Antidius, Bishop-Martyr
18	F			⦿	St. Ephraem of Syria, Deacon-Confessor-Doctor
19	S				St. Juliana Falconieri, Virgin
20	S	M			Fifth Sunday after Pentecost <i>Gospel: The Justice of the Pharisees — Matthew 5:20-24</i>
21	M				St. Aloysius Gonzaga, Confessor
22	T				St. John Fisher, Bishop-Martyr
23	W				St. Agrippina, Virgin-Martyr
24	T				Nativity of St. John the Baptist
25	F			⦿	St. William, Abbot
26	S				SS. John and Paul, Martyrs
27	S	M			Sixth Sunday after Pentecost <i>Gospel: Jesus Feeds the Multitude — Mark 8:1-9</i>
28	M				St. Irenaeus, Bishop-Martyr
29	T				SS. Peter and Paul, Apostles
30	W				Commemoration of St. Paul, Apostle

H. D. — Holy Day: Attendance at Mass required

F — Fast Day: One full meal (with meat) for those 21-60 years old

A. — Abstinence: No flesh meat allowed.

1948

July

1948

Month of the Precious Blood

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	T				The Most Precious Blood of Jesus
2	F			☞	The Visitation of the Blessed Virgin Mary
3	S				St Leo II, Pope-Confessor
4	S	M			Seventh Sunday after Pentecost <i>Gospel: Warning against False Prophets — Matthew 7:15-21</i>
5	M				St Anthony Mary Zaccaria, Confessor
6	T				St. Thomas More, Martyr
7	W				SS Cyril and Methodius, Bishops-Confessors
8	T				St. Elizabeth of Portugal, Queen-Widow
9	F			☞	St Zeno and Companions, Martyrs
10	S				Seven Holy Brothers, SS. Rufina and Secunda, Martyrs
11	S	M			Eighth Sunday after Pentecost <i>Gospel: The Unjust Steward — Luke 16 1-9</i>
12	M				St. John Gualbert, Abbot-Confessor
13	T				St Anacleto, Pope-Martyr
14	W				St. Bonaventure, Bishop-Confessor-Doctor
15	T				St. Henry, Emperor-Confessor
16	F			☞	Our Lady of Mount Carmel
17	S				St Alexius, Confessor
18	S	M			Ninth Sunday after Pentecost <i>Gospel: Jesus Weeps over Jerusalem — Luke 19:41-47</i>
19	M				St. Vincent de Paul, Confessor
20	T				St Margaret, Virgin
21	W				St. Praxedes, Virgin
22	T				St. Mary Magdalen, Penitent
23	F			☞	St Apollinaris, Bishop-Martyr
24	S				St Christina, Virgin-Martyr
25	S	M			Tenth Sunday after Pentecost — St. James the Great, Apostle <i>Gospel: The Pharisee and the Publican — Luke 18:9-14</i>
26	M				St. Anne, Mother of the Blessed Virgin Mary
27	T				St. Pantaleon, Martyr
28	W				SS. Nazarius, Celsus and Victor, Martyrs
29	T				St. Martha of Bethany, Virgin
30	F			☞	SS. Abdon and Sennen, Martyrs
31	S				St Ignatius Loyola, Confessor

H. D. — Holy Day: Attendance at Mass required

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1948

August

1948

Month of the Immaculate Heart of Mary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	S	M			Eleventh Sunday after Pentecost <i>Gospel: Jesus Cures the Deaf and Dumb Man — Mark 7:31-37</i>
2	M				St. Alphonsus Liguori, Bishop-Confessor-Doctor
3	T				St. Nicodemus, Disciple-Martyr
4	W				St. Dominic, Confessor
5	T				Our Lady of the Snows
6	F			✠	Transfiguration of Our Lord
7	S				St. Cajetan, Confessor
8	S	M			Twelfth Sunday after Pentecost <i>Gospel: The Good Samaritan — Luke 10:23-37</i>
9	M				St. John Mary Vianney, Confessor
10	T				St. Lawrence, Martyr
11	W				St. Tiburtius and Susanna, Martyrs
12	T				St. Clare, Virgin
13	F			✠	SS Hippolytus and Cassian, Martyrs
14	S		✠	✠	St. Eusebius, Confessor ( <i>Vigil</i> )
15	S	M			Thirteenth Sunday after Pentecost — Assumption of the Blessed Virgin Mary <i>Gospel: The Ten Lepers — Luke 17:11-19</i>
16	M				St. Joachim, Father of the Blessed Virgin Mary
17	T				St. Hyacinth, Confessor
18	W				St. Agapitus, Martyr
19	T				St. John Eudes, Confessor
20	F			✠	St. Bernard, Abbot-Confessor-Doctor
21	S				St. Jane Frances de Chantal, Widow
22	S	M			Fourteenth Sunday after Pentecost — Immaculate Heart of Mary <i>Gospel: Undivided Service of God — Matthew 6:24-33</i>
23	M				St. Philip Benizi, Confessor
24	T				St. Bartholomew, Apostle
25	W				St. Louis of France, King-Confessor
26	T				St. Zephyrinus, Pope-Martyr
27	F			✠	St. Joseph Calasanctius, Confessor
28	S				St. Augustine, Bishop-Confessor-Doctor
29	S	M			Fifteenth Sunday after Pentecost <i>Gospel: The Widow of Naim — Luke 7:11-16</i>
30	M				St. Rose of Lima, Virgin
31	T				St. Raymond Nonnatus, Confessor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1948

## September

1948

Month of the Queen of Martyrs

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St. Giles, Abbot
2	T				St. Stephen of Hungary, King-Confessor
3	F				St. Phoebe
4	S				St. Moses, Prophet
5	S	M			Sixteenth Sunday after Pentecost <i>Gospel: Jesus Heals the Drooping Man — Luke 14:1-11</i>
6	M				St. Zacharias, Prophet
7	T				St. Regina, Virgin-Martyr
8	W				Nativity of the Blessed Virgin Mary
9	T				St. Gorgonius, Martyr
10	F				St. Nicholas of Tolentino, Confessor
11	S				SS. Protus and Hyacinth, Martyrs
12	S	M			Seventeenth Sunday after Pentecost <i>Gospel: The Greatest Commandment — Matthew 22:34-46</i>
13	M				St. Philip, Martyr
14	T				Exaltation of the Holy Cross
15	W				Seven Sorrows of the Blessed Virgin Mary (Ember Day)
16	T				SS. Cornelius and Cyprian, Martyrs
17	F				The Impression of the Sacred Stigmata upon the Body of St. Francis (Ember Day)
18	S				St. Joseph of Cupertino, Confessor (Ember Day)
19	S	M			Eighteenth Sunday after Pentecost <i>Gospel: Jesus Cures the Paralytic — Matthew 9:1-8</i>
20	M				St. Eustace and Companions, Martyrs
21	T				St. Matthew, Apostle-Evangelist
22	W				St. Thomas of Villanova, Bishop-Confessor
23	T				St. Linus, Pope-Martyr
24	F				Our Lady of Ransom
25	S				St. Cleophas, Martyr
26	S	M			Nineteenth Sunday after Pentecost — St. Isaac Jogues and Companions, North American Martyrs <i>Gospel: Parable of the Marriage Feast — Matthew 22:1-14</i>
27	M				SS. Cosmas and Damian, Martyrs
28	T				St. Wenceslaus, King-Martyr
29	W				St. Michael, Archangel
30	T				St. Jerome, Confessor-Doctor

H D — Holy Day Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A — Abstinence: No flesh meat allowed.

1948

October

1948

Month of the Holy Angels and the Holy Rosary

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	F			⦿	St Remigius, Bishop-Confessor
2	S				Holy Guardian Angels
3	S	M			Twentieth Sunday after Pentecost <i>Gospel: Jesus Cures the Ruler's Son — John 4:46-53</i>
4	M				St Francis of Assisi, Confessor
5	T				St Placid and Companions, Martyrs
6	W				St Bruno, Confessor
7	T				Most Holy Rosary
8	F			⦿	St. Bridget, Widow
9	S				St John Leonard, Confessor
10	S	M			Twenty-first Sunday after Pentecost <i>Gospel: The Unmerciful Servant — Matthew 18:23-35</i>
11	M				Maternity of the Blessed Virgin Mary
12	T				St Wilfrid, Bishop-Confessor
13	W				St Edward of England, King-Confessor
14	T				St Callistus I, Pope-Martyr
15	F			⦿	St Teresa, Virgin
16	S				St Hedwig, Widow
17	S	M			Twenty-second Sunday after Pentecost <i>Gospel: Tribute to Caesar — Matthew 22:15-21</i>
18	M				St Luke, Evangelist
19	T				St Peter of Alcantara, Confessor
20	W				St John Cantius, Confessor
21	T				St Hilarion, Abbot
22	F			⦿	St Mary Salome, Widow
23	S				St Theodore, Martyr
24	S	M			Twenty-third Sunday after Pentecost <i>Gospel: Raising of Jairus' Daughter — Matthew 9:18-26</i>
25	M				SS. Chrysanthus and Daria, Martyrs
26	T				St Evaristus, Pope-Martyr
27	W				St Vincent and Companions, Martyrs
28	T				SS Simon and Jude Thaddeus, Apostles
29	F			⦿	St. Narcissus, Bishop-Confessor
30	S				St. Zenobius, Bishop-Martyr
31	S	M			Twenty-fourth Sunday after Pentecost — Feast of Christ the King <i>Gospel: Christ the King — John 18:33-37</i>

H D — Holy Day: Attendance at Mass required

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A — Abstinence: No flesh meat allowed.

1948

## November

1948

Month of the Holy Souls

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	M	M			All Saints' Day
2	T				All Souls' Day
3	W				St. Hubert, Bishop
4	T				St. Charles Borromeo, Bishop-Confessor
5	F				SS Zachary and Elizabeth, Parents of St John the Baptist
6	S				St Severus, Bishop-Martyr
7	S	M			Twenty-fifth Sunday after Pentecost <i>Gospel: The Sower — Matthew 13 24-30</i>
8	M				St Claudius and Companions, Martyrs
9	T				Dedication of Lateran Basilica at Rome
10	W				St. Andrew Avellino, Confessor
11	T				St. Martin of Tours, Bishop-Confessor
12	F				St. Martin I, Pope-Martyr
13	S				St Didacus, Confessor
14	S	M			Twenty-sixth Sunday after Pentecost <i>Gospel: Mustard Seed and Leaven — Matthew 13:31-35</i>
15	M				St. Albert the Great, Bishop-Confessor-Doctor
16	T				St. Gertrude, Virgin
17	W				St Gregory the Wonderworker, Bishop-Confessor
18	T				Dedication of the Basilicas of SS. Peter and Paul, Apostles
19	F				St. Elizabeth, Widow
20	S				St. Felix of Valois, Confessor
21	S	M			Twenty-seventh Sunday after Pentecost <i>Gospel: Second Coming of Christ — Matthew 24:15-35</i>
22	M				St. Cecilia, Virgin-Martyr
23	T				St Clement I, Pope-Martyr
24	W				St John of the Cross, Confessor-Doctor
25	T				St. Catherine, Virgin-Martyr
26	F				St. Sylvester, Abbot
27	S				St. Virgil, Bishop-Confessor
28	S	M			First Sunday of Advent <i>Gospel: Signs of the Destruction of the World — Luke 21.25-33</i>
29	M				St Saturninus, Bishop-Martyr
30	T				St. Andrew, Apostle

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.

1948

## December

1948

## Month of the Holy Infancy

Date	Day	H. D.	F.	A.	ROMAN CALENDAR
1	W				St. Natalia, Servant
2	T				St. Bibiana, Virgin-Martyr
3	F			☞	St. Francis Xavier, Confessor
4	S				St. Peter Chrysologus, Bishop-Confessor-Doctor
5	S	M			Second Sunday of Advent <i>Gospel: John Sends Disciples to Jesus — Matthew 11:2-10</i>
6	M				St. Nicholas, Bishop-Confessor
7	T				St. Ambrose, Bishop-Doctor
8	W	M			Immaculate Conception of the Blessed Virgin Mary, Patroness of the U. S.
9	T				St. Restitutus, Bishop-Martyr
10	F			☞	St. Melchiades, Pope-Martyr
11	S				St. Damasus I, Pope-Confessor
12	S	M			Third Sunday of Advent (Gaudete Sunday) <i>Gospel: John's Testimony of Christ — John 1:19-28</i>
13	M				Our Lady of Guadalupe, Patroness of the Americas
14	T				St. Viator, Bishop-Confessor
15	W		☞	☞	St. Valerian, Bishop-Confessor ( <i>Ember Day</i> )
16	T				St. Eusebius, Bishop-Confessor
17	F		☞	☞	St. Lazarus, Bishop-Confessor ( <i>Ember Day</i> )
18	S		☞	☞	SS. Rufus and Zosimus, Martyrs ( <i>Ember Day</i> )
19	S	M			Fourth Sunday of Advent <i>Gospel: Mission of St John the Baptist — Luke 3:1-6</i>
20	M				SS. Liberatus and Bajulus, Martyrs
21	T				St. Thomas, Apostle
22	W				St. Frances Xavier Cabrini, Virgin
23	T				St. Victoria, Virgin-Martyr
24	F		☞	☞	St. Gregory, Martyr ( <i>Vigil</i> )
25	S	M			Nativity of Our Lord
26	S	M			Sunday within the Octave of Christmas — St. Stephen, First Martyr <i>Gospel: Simeon's Prophecy — Luke 2:33-40</i>
27	M				St. John the Evangelist, Apostle
28	T				Holy Innocents, Martyrs
29	W				St. Thomas of Canterbury, Bishop-Martyr
30	T				St. Sabinus and Companions, Martyrs
31	F			☞	St. Sylvester, Pope-Confessor

H. D. — Holy Day: Attendance at Mass required.

F. — Fast Day: One full meal (with meat) for those 21-60 years old.

A. — Abstinence: No flesh meat allowed.



# Table of Movable Feasts from 1947 to 1967

Year	First Sunday of Advent	Septuagesima	Ash Wednesday	Easter	Ascension	Pentecost	Corpus Christi	Number of Sundays after Pentecost
1947	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1948	Nov. 28	Jan. 25	Feb. 11	March 28	May 6	May 16	May 27	27
1949	Nov. 27	Feb. 13	March 2	April 17	May 26	June 5	June 16	24
1950	Dec. 3	Feb. 5	Feb. 22	April 9	May 18	May 28	June 8	26
1951	Dec. 2	Jan. 21	Feb. 7	March 25	May 3	May 13	May 24	28
1952	Nov. 30	Feb. 10	Feb. 27	April 13	May 22	June 1	June 12	25
1953	Nov. 29	Feb. 1	Feb. 18	April 5	May 14	May 24	June 4	26
1954	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1955	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1956	Dec. 2	Jan. 29	Feb. 15	April 1	May 10	May 20	May 31	27
1957	Dec. 1	Feb. 17	March 6	April 21	May 30	June 9	June 20	24
1958	Nov. 30	Feb. 2	Feb. 19	April 6	May 15	May 25	June 5	26
1959	Nov. 29	Jan. 25	Feb. 11	March 29	May 7	May 17	May 28	27
1960	Nov. 27	Feb. 14	March 2	April 17	May 26	June 5	June 16	24
1961	Dec. 3	Jan. 29	Feb. 15	April 2	May 11	May 21	June 1	27
1962	Dec. 2	Feb. 18	March 7	April 22	May 31	June 10	June 21	24
1963	Dec. 1	Feb. 10	Feb. 27	April 14	May 23	June 2	June 13	25
1964	Nov. 29	Jan. 26	Feb. 12	March 29	May 7	May 17	May 28	27
1965	Nov. 28	Feb. 14	March 3	April 18	May 27	June 6	June 17	24
1966	Nov. 27	Feb. 6	Feb. 23	April 10	May 19	May 29	June 9	25
1967	Dec. 3	Jan. 22	Feb. 8	March 26	May 4	May 14	May 25	28



## NECESSITY FOR KEEPING TIME

In order to conduct affairs properly it has always been necessary to keep records by employing a definite unit of measurement, and by starting from a definite date or epoch.

## SOLAR TIME

The prime unit is the mean solar day, which is the average of all solar days, and is measured by the period of twenty-four hours within which the earth rotates upon its axis. The true solar day constantly fluctuates, hence the adoption of a mean solar day. The two coincide four times a year: April 15, June 14, September 1, December 24.

Solar time, computed upon the solar day, is based on the revolution of the earth about the sun, a period of approximately 365 days. This unit of time is called a year.

## CHRONOLOGICAL ERAS

A reckoning of years has been adopted from ancient times. This was generally based upon an historical period, dating from an important event such as the accession of a great king or the founding of a city, or characterized by a certain order of things such as physical, social or intellectual conditions. The chronological eras in use in the past are as follows:

<i>Name</i>	<i>Began</i>		<i>Name</i>	<i>Began</i>
Grecian Mundane Era	B. C. 5598, Sept	1	Grecian or Syro-Macedonian Era	B. C. 312, Sept 1
Civil Era of Constantinople	" 5508, Sept	1	Era of Maccabees	" 166, Nov 24
Alexandrian Era	" 5502, Aug	29	Tyrian Era	" 125, Oct 19
Julian Period	" 4713, Jan	1	Sidonian Era	" 110, Oct 1
Mundane Era	" 4008, Oct	1	Julian Era	" 45, Jan 1
Jewish Mundane Era	" 3761, Oct	1	Spanish Era	" 38, Jan 1
Era of Abraham	" 2015, Oct	1	Augustan Era	" 27, Feb 14
Era of the Olympiads	" 776, July	1	Christian Era	A D 1, Jan 1
Roman Era (A.U.C.)	" 753, April	24	Destruction of Jerusalem	" 69, Sept 1
Era of Metonic Cycle	" 432, July	15	Mohammedan Era	" 622, July 16

## THE CHRISTIAN ERA

Our present system of dating events according to whether they took place "before Christ" (B. C.) or "after Christ," that is, "in the year of our Lord" (A. D.), originated about A. D. 527 with the Abbot Dionysius Exiguus, who conceived the idea of making the year of Christ's birth the dividing point in the calendar. He took the year 754 A. U. C. (after the founding of the city of Rome) as the year of the Nativity of our Lord, but obviously erred in his calculations.

The correct basis of calculations is the year in which Herod the Great died, generally accepted as 750 A. U. C. It is an indisputable fact that Herod was alive at the time of the birth of Christ. Consequently Christ was born before 750 A. U. C., or before the year 4 B. C. It is difficult to determine precisely how long before this date Christ was born. The possibility arises that since Herod, in the slaughter of the Innocents, saw fit to extend the tiny victims' age to two years, Christ may have been born in 6 B. C. Modern research favors 7 B. C.

## THE CALENDAR

**Julian Calendar.** This was a reform of the old Etruscan Calendar by Julius Caesar and the astronomer Sesogines in 46 B.C. It was based on a year of  $365\frac{1}{4}$  days but counted 365 days in the year except for every fourth year which had 366 days. The extra day was inserted between the 24th and the 25th of February. This was inaccurate for the earth's revolution around the sun is 11 minutes and 14 seconds less than  $365\frac{1}{4}$  days—an error of a day every 128 years.

**Gregorian Calendar.** The error of the Julian Calendar had amounted to ten days by 1582 when Pope Gregory XIII had it corrected by a council of astronomers. The ten days were dropped from the calendar and the year had 365 days except the years divisible by four which are leap years of 366 days. The centurial years are leap years only when they are divisible by 400. This reckoning is more accurate as there is only an error of a day every 3,500 years. In 1948 the difference is 13 days so that Jan 1, 1948, of the Gregorian Calendar is Dec. 19, 1947, of the Julian. This system was adopted soon after its appearance by the Catholic countries. England and her colonies accepted it in 1752. More recent adoptions which make its use universal are Japan 1897, Bulgaria 1915, Turkey 1917, Russia 1918, Yugoslavia and Rumania 1919, Greece 1923. For liturgical observance the Catholic Eastern Churches and the Orthodox Churches retain the Julian Calendar.

The Ecclesiastical Calendar is a lunisolar computation for regulating the dates of Church feasts. It corresponds in time periods to the civil calendar but begins with Advent. In 1948 Advent starts on November 28. Important and special feasts during the year are:

<b>January</b>	1, Circumcision. 4, Holy Name. 6, Epiphany. 11, Holy Family.	<b>August</b>	2, Portiuncula. 6, Transfiguration. 15, Assumption. 16, St. Joachim.
<b>February</b>	2, Purification. 11, Ash Wednesday.		22, Immaculate Heart of Mary.
<b>March</b>	14, Passion Sunday. 17, St. Patrick. 19, St. Joseph. 21, Palm Sunday. 25, Holy Thursday. 26, Good Friday. 27, Holy Saturday. 28, Easter Sunday.	<b>September</b>	8, Nativity of the Blessed Virgin Mary. 14, Exaltation of the Cross. 15, Sorrows of the Blessed Virgin Mary. 17, Stigmata of St. Francis. 24, Our Lady of Ransom. 26, North American Martyrs.
<b>April</b>	5, Annunciation. 14, Solemnity of St. Joseph.	<b>October</b>	2, Holy Guardian Angels. 3, St. Therese of the Child Jesus. 4, St. Francis of Assisi. 7, Most Holy Rosary. 31, Christ the King.
<b>May</b>	3, Finding of the Cross. 6, Ascension Thursday. 16, Pentecost. 23, Trinity Sunday 27, Corpus Christi	<b>November</b>	1, All Saints. 2, All Souls.
<b>June</b>	4, Sacred Heart. 29, Sts. Peter and Paul.	<b>December</b>	8, Immaculate Conception. 25, Nativity of Our Lord. 28, Holy Innocents.
<b>July</b>	1, Most Precious Blood. 2, Visitation. 16, Our Lady of Mt. Carmel. 26, St. Anne.		

## The World Calendar

*(Courtesy of World Calendar Association)*

The year is composed, roughly, of  $365\frac{1}{4}$  days. In our Gregorian Calendar, the extra quarter of a day is set aside until every fourth year, which then counts 366 days instead of 365 and becomes a "leap year."

Neither 365 nor 366 is exactly divisible by 7, the number of days in a week. Hence, successive years begin on different days and have different patterns. To remedy this, various "reforms" have been suggested.

One general class of such suggestions would give each year 364 days, and instead of counting the extra day (two days in leap years) in the ordinary line-up of weekdays, the extra day (or days) would be sequestered, so to speak, and given a name of its own. Every year would then consist of 52 full weeks, plus one or two "extra" or "stabilizing" days—the World Holidays. This arrangement would make every year begin on the same day, and give every day of each month the same date in successive years.

There have been two principal varieties of this proposal. One would give the year 13 months of 28 days each—a total again of 364. This plan has been traced back to an article in "Scot's Magazine" for July, 1745, by a "Mr. Urban of Maryland." Its origin is more popularly attributed to Auguste Comte, who published an article on it in 1849. The 13-month plan makes demands that are altogether too radical. It would lose all approximate correspondence with comparable dates in our present calendar, would introduce a new month, would be based on an indivisible unit of calculation (13), would offend the superstitious, etc. Today the 13-month calendar is hardly mentioned, since it has been definitely rejected by the League of Nations authorities entrusted with the study of calendar reform proposals. The same is true of intercalary week or month schemes.

The other plan of 12 months with its "extra" or "stabilizing" days was first proposed in its essential features by a Catholic priest, Marco Mastrofini, who published a work on it in Rome in 1834. The World Calendar is an improvement on this plan, having equalized the quarter-years. Now widely recognized as a calendar authority, the World Calendar Association is located at 630 Fifth Avenue, New York City; president, Miss Elisabeth Achelis. The World Calendar produces symmetry by giving each quarter of the year three months with respectively 31, 30 and 30 days. Every year begins on Sunday, as does also every quarter. The second month in each quarter begins on Wednesday, the third on Friday. The basic number 12, handily divisible by 2, 3, 4, and 6, is thus kept in a logical arrangement. In many cases, dates in the new calendar, when paralleled with the old, are the same: there is never a difference of more than two days. The added day in ordinary years, called Year-End Day, follows December 30. The second additional day of leap years, called Leap-Year Day, follows June 30. Both days would be World Holidays. Fourteen nations and many organizations have approved the World Calendar.

Easter could be fixed in the World Calendar for Sunday, April 8. While Easter stabilization has economic and social aspects, it is predominantly a religious question and one that must be dealt with by religious authorities. The rearranging of the calendar need not, therefore, of necessity imply the fixing of movable ecclesiastical feasts.

Many religious authorities, including Catholic priests and scholars, find no basic difficulty in the idea of one or two stabilizing days. The Vatican has declared that there are no dogmatic objections to calendar reform. This statement seems to cover both fixation of movable feasts and use of the World Holidays.

## HOLYDAYS OF OBLIGATION FOR THE UNITED STATES

Every Catholic who has attained the age of reason, and is not prevented by sickness or other sufficient cause, is obliged to rest from servile work and attend Holy Mass on the following days:

All Sundays of the year

The Circumcision of Our Lord (or New Year's Day), January 1

The Ascension of Our Lord, May 6, 1948

The Assumption of the Blessed Virgin Mary, August 15

All Saints' Day, November 1.

The Immaculate Conception of the B V M (Patronal Feast of the United States), December 8.

Christmas, the Nativity of Our Lord, December 25

## FAST DAYS AND DAYS OF ABSTINENCE

The Law of Fasting affects all Catholics between the ages of 21 and 60, unless health or other sufficient reason allows a dispensation. The law of fasting requires that only one full meal may be taken, although it does not forbid a small amount of food in the morning and evening, the quality and quantity of which is regulated according to local custom. Both fish and meat may be taken at the same meal where meat is allowed to those who are bound to fast. Fast days in the United States are:

The Ember Days — First week of Lent, February 18, 20, 21, 1948

Pentecost week, May 19, 21, 22, 1948

Third week in September, Sept. 15, 17, 18, 1948

Third week in December, Dec. 15, 17, 18, 1948.

The Vigil of Pentecost, May 15, 1948

The Vigil of the Assumption, August 14.

The Vigil of Christmas, December 24

All the days of Lent, except Sundays, up to noon on Holy Saturday

The Law of Abstinence requires the abstaining from flesh meat and broth made from meat. The number of meals and amount taken remain unaffected. All the faithful who have completed their seventh year are obliged by the law of abstinence. Abstinence days for the United States are:

All Fridays of the year (holydays falling on Fridays excepted).

Wednesdays (except Wednesday of Holy Week) and Fridays of Lent, the forenoon of Holy Saturday

Ember days and vigils listed above under fast days.

## ROGATION DAYS

Rogation Days are days of solemn supplication to God for a good and bountiful harvest and for His protection in calamities, and to appease His anger at man's transgressions. Formerly they were also observed by fasting, but this is no longer obligatory. Where practicable a solemn procession is a feature of the observance. There are three Minor Rogation Days, which are the three days preceding the feast of the Ascension (May 3, 4, 5, 1948), and one Major Rogation Day on the feast of St. Mark, April 25. The observance of St. Mark's Day as the day of the Major Litany originated about 600 when during a plague in Rome Pope St. Gregory ordered a procession to be held to implore God's mercy; and the pestilence immediately abated. The Minor Rogation Days were formally instituted by the Fifth Council of Orleans, 511, and approved by Pope Leo III.

# Time Differences

## Twelve o'clock Noon United States Standard Central Time Compared with Clocks in Foreign Cities:

Aden	.....	9:00 P. M.	Dublin	5:35 P. M.	Melbourne	4:00 A. M.*
Alexandria	..	8:00 P. M.	Hamburg	7:00 P. M.	Mexico City	11:24 A. M.
Amsterdam	..	6:20 P. M.	Havana	12 31 P. M.	Natal	8:00 P. M.
Athens	..	8:00 P. M.	Havre	6:00 P. M.	Paris	6:00 P. M.
Berlin	..	7:00 P. M.	Hong Kong	2:00 A. M.*	Leninrad	8:01 P. M.
Berne	..	7:00 P. M.	Honolulu	7:30 A. M.	Rio de Janeiro	3:00 P. M.
Bogota	..	1:03 P. M.	Lima	1:00 P. M.	Rome	7 00 P. M.
Bombay	..	11:30 P. M.	Lisbon	6:00 P. M.	Santiago (Chile)	1 17 P. M.
Bremen	..	7:00 P. M.	Liverpool	6:00 P. M.	Sitka, Alaska	8:00 A. M.
Brussels	..	6:00 P. M.	London	6:00 P. M.	Stockholm	7 00 P. M.
Constantinople	..	8:00 P. M.	Madrid	6:00 P. M.	Tokyo	3:00 A. M.*
Copenhagen	..	7:00 P. M.	Manila	2:00 A. M.*	Vienna	7:00 P. M.

At places marked \* time noted is in the morning of the following day.

## Twelve o'clock Noon United States Standard Central Time as Compared with the Clocks in the Following Cities of the United States:

Atlantic City	..	1:00 P. M.	El Paso	11:00 A. M.	Norfolk	1:00 P. M.
Atlanta	..	12:00 Noon	Galveston	12:00 Noon	Omaha	12:00 Noon
Baltimore	..	1:00 P. M.	Indianapolis	12:00 Noon	Philadelphia	1:00 P. M.
Birmingham	..	12:00 Noon	Kansas City	12:00 Noon	Pittsburgh	1:00 P. M.
Boston	..	1:00 P. M.	Los Angeles	10:00 A. M.	Richmond, Va	1:00 P. M.
Buffalo	..	1:00 P. M.	Louisville	12:00 Noon	Salt Lake City	11:00 A. M.
Charleston	..	1:00 P. M.	Memphis	12:00 Noon	San Francisco	10:00 A. M.
Chicago	..	1:00 P. M.	Milwaukee	12:00 Noon	Savannah	1:00 P. M.
Cleveland	..	1:00 P. M.	Minneapolis	12:00 Noon	Seattle	10:00 A. M.
Dallas	..	12:00 Noon	Nashville	12:00 Noon	St. Louis	12:00 Noon
Denver	..	11:00 A. M.	New Orleans	12:00 Noon	Topeka	12:00 Noon
Detroit	..	1:00 P. M.	New York	1:00 P. M.	Washington	1:00 P. M.

United States Standard Central Time is time of the Meridian 90° west from Greenwich.

## STANDARD TIME

Standard time is the time commonly in use and is based on solar time. When the sun is on the meridian of any place, the time at that place is called noon or twelve o'clock. All places having the same meridian have noon at the same time. And this hour varies in different places according to their meridian. In other words, when it is noon at a given place, it is afternoon in places to the eastward and still forenoon in places to the westward, since the sun rises in the east and sets in the west. These differences in time led to great confusion especially in the case of railroads. Hence a standard of time was necessary. An international conference met at Washington in 1884. Most of the 26 delegates present favored the adoption of Greenwich as the common prime meridian to be used in reckoning longitude, and this is now almost universally employed. On it is based Standard Time.

The railroads of the United States and Canada had the previous year decided on the introduction of Standard Time to take effect at noon, Nov. 18, 1883. Its divisions depend on a mean of solar time applied to every meridian distant from Greenwich at exact multiples of 15°. The time difference for each succeeding meridian is one hour. The Standard Time meridians of the United States and Canada are:

Time	Meridian	Difference from Greenwich				
Colonial	60°	4 hours slower than Greenwich				
Eastern	75°	5 "	"	"	"	"
Central	90°	6 "	"	"	"	"
Mountain	105°	7 "	"	"	"	"
Pacific	120°	8 "	"	"	"	"

On journeying from one belt to another, it is necessary to change the time only by the whole hour on entering and leaving.

## DAYLIGHT SAVING TIME

Daylight Saving Time prolongs the hours of daylight during the spring and summer months by advancing the clocks one hour. It was first observed in New York City in 1918, and in 1923 the period of its observance was definitely fixed, beginning at 2 a. m. the last Sunday in April and ending at 2 a. m. the last Sunday in September. It is observed in many states of the United States, most cities of Canada, and several countries of Europe and South America.

It was replaced in 1942-1945 by War Time, universally observed throughout the United States, regardless of season, from Feb. 9, 1942, to Sept. 30, 1945, when by Act of Congress Standard Time was resumed. War Time, like Daylight Saving Time, prolonged the hours of daylight by advancing the clocks one hour.

## THE SEASONS

In the Temperate Zone there are four seasons: Spring begins at the vernal equinox, summer at the summer solstice, autumn at the autumnal equinox and winter at the winter solstice. In the North Temperate Zone these dates are approximately March 21, June 21, September 23 and December 21.

At the vernal and autumnal equinoxes day and night are of equal length the world over, due to the fact that the earth's axis is then at right angles to the direction of the sun. Lengthening days bring increasing heat, hence the warmth of the summer season. At the summer solstice the day is longest. The shortest day of the year occurs at the winter solstice.

Indian Summer is a period of pleasant mild weather occurring in October or November, or sometimes as late as December, in the Central and Eastern States. The origin of the term is unknown. It occurs first in printing in 1794 and was introduced from America into England. There similar weather is usually termed "All Hallow Summer" or "St. Martin's Summer." In Germany it also occurs and is known as "St. Luke's Summer" or "Old Woman's Summer"

The seasons of 1948 Eastern Standard Time begin as follows.

Spring—March 20th, at 11 57 a.m.

Summer—June 21st, at 7.11 a.m.

Autumn—September 22nd, at 10 22 p.m.

Winter—December 21st, at 5 34 p.m.

## DERIVATIONS OF THE NAMES OF DAYS AND MONTHS

### The Names of Months

January—The Roman Janus presided over the beginning of everything; hence the first month of the year was named after him.

February—The Roman festival Februs was held on the fifteenth day of this month, in honor of Lupercus, the god of fertility.

March—Named from the Roman god of war, Mars.

April—The Latin word, *Aprilis*, is probably derived from *aperire*, to open; because spring generally begins and the buds open in this month.

May—The Latin word, *Maius*, is probably derived from Maia, a feminine divinity worshiped at Rome on the first day of this month.

June—From Juno, a Roman divinity worshipped as the Queen of Heaven.

July—From Julius. Julius Caesar was born in this month.

August—Named by the Emperor Augustus Caesar, 30 B.C., after himself, as he regarded it a fortunate month, in which he had gained several victories.

September—From *septem*, meaning seven. September was the seventh month in the old Roman year.

October—From *octo*, meaning eight. October was the eighth month in the old Roman year.

November—From *novem*, meaning nine. November was the ninth month in the old Roman year.

December—From *decem*, meaning ten. December was the tenth month in the old Roman year.

### Days of the Week

Sunday—From Anglo-Saxon, *Sunnandaeg*, day of the sun.

Monday—From Anglo-Saxon, *Monadaeg*, day of the moon.

Tuesday—From Anglo-Saxon, *Tiwesdaeg*, from *Tiw*, Norse god of war.

Wednesday—From Anglo-Saxon, *Wodnesdaeg*, day of the god Woden.

Thursday—From Anglo-Saxon, *Thunresdaeg*, from Thor, Danish god of thunder.

Friday—From Anglo-Saxon, *Frigudaeg*, from Frigga, Norse goddess of marriage.

Saturday—From Anglo-Saxon, *Saeterdaeg*, from Saturn, god of time.

## LEGAL OR PUBLIC HOLIDAYS OBSERVED THROUGHOUT THE UNITED STATES

New Year's Day, Thursday, Jan. 1, 1948.

Washington's Birthday, Sunday, Feb. 22, 1948.

Independence Day, Sunday, July 4, 1948.

Labor Day, first Monday in September, Sept. 6, 1948.

Armistice Day, Thursday, Nov. 11, 1948.

Thanksgiving Day, last Thursday in November, Nov. 25, 1948

Christmas Day, Saturday, December 25, 1948.



## OTHER HOLIDAYS AND DATES COMMEMORATED IN THE UNITED STATES

- Jan. 8—Battle of New Orleans (in La.).  
 Jan. 17—Benjamin Franklin's Birthday.  
 Jan. 19—R. E. Lee's Birthday (in Southern States).  
 Jan. 20—Inauguration Day, every 4th year after 1937 (in D. C.).  
 Jan. 29—Wm. McKinley's Birthday (in Ohio).  
 Feb. 10—Shrove Tuesday  
     —Mardi Gras (in Ala., Fla., and La.).  
 Feb. 12—Lincoln's Birthday (in most States).  
     —Georgia Day (in Ga.).  
 Feb. 14—St. Valentine's Day.  
     —Admission Day (in Ariz.)  
 March 2—Texas Independence Day (in Tex.)  
 March 4—Pennsylvania Day (in Pa.).  
 March 7—Luther Burbank's Birthday (in Cal.).  
 March 22—Emancipation Day (in Puerto Rico).  
 March 25—Maryland Day (in Md.).  
 March 26—Good Friday (in many states).  
 March 28—Easter Sunday  
 March 30—Seward Day (in Alaska).  
 April 12—Anniversary Passage of Halifax Independence Resolutions (in N. C.).  
 April 13—Thomas Jefferson's Birthday (in Mo., Okla., Va.).  
 April 14—Pan-American Day.  
 April 16—De Diego's Birthday (in Puerto Rico).  
 April 19—Patriots' Day (in Mass. and Me.).  
 April 21—Anniversary of Battle of San Jacinto (in Tex.).  
 April 22—J. Sterling Morton's Birthday (in Neb.).  
 April 24—National Wild Flowers Day.  
 April 26—Confederate Memorial Day (in Fla., Ga., Miss.).  
 May 1—May Day. Child Health Day.  
 May 9—Mother's Day.  
 May 12—National Hospital Day (Florence Nightingale's Birthday).  
 May 18—Peace Day. World Goodwill Day.  
 May 20—Anniversary of Signing of Mecklenburg Declaration of Independence (in N. C.).  
 May 30—Decoration or Memorial Day (in most States).  
     —Confederate Memorial Day (in Va.).  
 June 3—Jefferson Davis' Birthday.  
     —Confederate Memorial Day (in many Southern states).  
 June 11—Kamehameha Day (in Hawaii).  
 June 14—Flag Day.  
 June 15—Pioneer Day (in Idaho).  
 June 17—Bunker Hill Day.  
 June 20—West Virginia Day (in W. Va.)  
     —Father's Day  
 July 13—Gen. Bedford Forrest's Birthday (in Tenn.).  
 July 17—Munoz Rivera Day (in Puerto Rico).  
 July 24—Pioneer Day (in Utah).  
 July 25—Occupation Day (in Puerto Rico).  
 July 27—Dr. Barbosa's Birthday (in Puerto Rico).  
 Aug. 1—Colorado Day (in Col.).  
 Aug. 16—Anniversary of Battle of Bennington (in Vt.).  
 Sept. 6—Lafayette Day (in many states).  
 Sept. 9—Admission Day (in Cal.).  
 Sept. 12—Defenders' Day (in Md.).  
 Sept. 17—Constitution Day.  
 Oct. 4—Missouri Day (in Mo. schools).  
 Oct. 9—Fraternal Day (in Ala.).  
 Oct. 12—Columbus Day (in most states).  
 Oct. 18—Alaska Day (in Alaska).  
 Oct. 27—Navy Day.  
 Oct. 31—Hallowe'en.  
     —Admission Day (in Nev.).  
 Nov. 2—General Election Day.  
 Dec. 6—St. Nicholas Day.  
 Dec. 7—Delaware Day (in Del.).  
 Dec. 14—Alabama Day (in Ala.).  
 Dec. 28—Woodrow Wilson's Birthday (in S. C.).

# DAY FINDER FOR 200 YEARS: FROM 1752\* TO 1952 INCLUSIVE

(For example, to find on what day of the week November 11, 1918, fell, look in the table of years for 1918, and in a parallel line under November is figure 5, which directs to column 5, in which it will be seen that November 11 fell on Monday in that year.)

## Common Years 1753 to 1951

Common Years 1753 to 1951											Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
1761 1801	1767 1807	1778 1818	1789 1829	1795 1835	1846	1857 1903	1863 1914	1874 1925	1885 1931	1891 1942	4	7	7	3	5	1	3	6	2	4	7	2
1762 1802	1773 1813	1779 1819	1790 1830	1841	1847	1858 1909	1869 1915	1875 1926	1886 1937	1897 1943	5	1	1	4	6	2	4	7	3	5	1	3
1737 1803	1763 1814	1774 1825	1785 1831	1791 1842	1853	1859 1910	1870 1921	1881 1927	1887 1938	1898 1949	6	2	2	5	7	3	5	1	4	6	2	4
1754 1805	1765 1811	1771 1822	1782 1833	1793 1839	1799 1850 1901	1861 1907	1867 1918	1878 1929	1889 1935	1895 1946	2	5	5	1	3	6	1	4	7	2	5	7
1755 1806	1766 1817	1777 1823	1783 1834	1794 1845	1800 1851 1902	1862 1913	1873 1919	1879 1930	1890 1941	1947	3	6	6	2	4	7	2	5	1	3	6	1
1758 1809	1769 1815	1775 1826	1786 1837	1797 1843	1854 1905	1865 1911	1871 1922	1882 1933	1893 1939	1899 1950	7	3	3	6	1	4	6	2	5	7	3	5
1753 1810	1759 1821	1770 1827	1781 1838	1787 1849	1798 1855	1866 1906	1877 1917	1883 1923	1894 1934	1900 1845 1951	1	4	4	7	2	5	7	3	6	1	4	6

## Leap Years 1756 to 1952

											29												
1764	1792	1804	1832	1860	1888		1928	7	3	4	7	2	5	7	3	6	1	4	6				
1768	1796	1808	1836	1864	1892	1904	1932	5	1	2	5	7	3	5	1	4	6	2	4				
1772		1812	1840	1868	1896	1908	1936	3	6	7	3	5	1	3	6	2	4	7	2				
1776		1816	1844	1872		1912	1940	1	4	5	1	3	6	1	4	7	2	5	7				
1780		1820	1848	1876		1916	1944	6	2	3	6	1	4	6	2	5	7	3	5				
1756	1784	1824	1852	1880		1920	1948	4	7	1	4	6	2	4	7	3	5	1	3				
1760	1788	1828	1856	1884		1924	1952	2	5	6	2	4	7	2	5	1	3	6	1				

	1	2	3	4	5	6	7
Monday	1	Tuesday	1	Wednesday	1	Thursday	1
Tuesday	2	Wednesday	2	Thursday	2	Friday	2
Wednesday	3	Thursday	3	Friday	3	Saturday	3
Thursday	4	Friday	4	Saturday	4	Sunday	4
Friday	5	Saturday	5	Sunday	5	Monday	5
Saturday	6	Sunday	6	Monday	6	Tuesday	6
Sunday	7	Monday	7	Tuesday	7	Wednesday	7
Monday	8	Tuesday	8	Wednesday	8	Thursday	8
Tuesday	9	Wednesday	9	Thursday	9	Friday	9
Wednesday	10	Thursday	10	Friday	10	Saturday	10
Thursday	11	Friday	11	Saturday	11	Sunday	11
Friday	12	Saturday	12	Sunday	12	Monday	12
Saturday	13	Sunday	13	Monday	13	Tuesday	13
Sunday	14	Monday	14	Tuesday	14	Wednesday	14
Monday	15	Tuesday	15	Wednesday	15	Thursday	15
Tuesday	16	Wednesday	16	Thursday	16	Friday	16
Wednesday	17	Thursday	17	Friday	17	Saturday	17
Thursday	18	Friday	18	Saturday	18	Sunday	18
Friday	19	Saturday	19	Sunday	19	Monday	19
Saturday	20	Sunday	20	Monday	20	Tuesday	20
Sunday	21	Monday	21	Tuesday	21	Wednesday	21
Monday	22	Tuesday	22	Wednesday	22	Thursday	22
Tuesday	23	Wednesday	23	Thursday	23	Friday	23
Wednesday	24	Thursday	24	Friday	24	Saturday	24
Thursday	25	Friday	25	Saturday	25	Sunday	25
Friday	26	Saturday	26	Sunday	26	Monday	26
Saturday	27	Sunday	27	Monday	27	Tuesday	27
Sunday	28	Monday	28	Tuesday	28	Wednesday	28
Monday	29	Tuesday	29	Wednesday	29	Thursday	29
Tuesday	30	Wednesday	30	Thursday	30	Friday	30
Wednesday	31	Thursday	31	Friday	31	Saturday	31

\*In Great Britain and the United States, where the Gregorian Calendar was not adopted till 1752 1752 is the same as 1772 from January 1 to September 2. From September 14 to December 31 it is the same as 1780. September 3-13 were omitted.

## CHRONOLOGICAL TABLE OF THE SAVIOR'S LIFE

*(The dates here given are approximate, for exact dates cannot be given for many events. Christ's birth is assigned to the year 7 B. C. Our Lord certainly was born before 4 B. C., when Herod died, because the king did not die until at least six months after the visit of the Magi, and Christ, scholars hold, was at least 18 months old at Herod's death.)*

Year	Date	Event
8 B. C.		Annunciation of the birth of John the Baptist.
7 B. C.		Annunciation of the birth of Christ.
		Visitation of Mary to her cousin Elizabeth.
		Birth of John the Baptist.
7 B. C.		Birth of Christ.
		Circumcision of Our Lord.
6 B. C.		Presentation of Christ in the Temple.
5 B. C.		Adoration of the Magi.
		Flight of the Holy Family into Egypt.
		Massacre of the Holy Innocents.
4 B. C.		Return of the Holy Family from Egypt.
4 B. C.		Hidden life of Christ.
to		
27 A. D.		
7 A. D.		The Boy Jesus in the Temple.
27 A. D.		Beginning of John the Baptist's preaching.
28 A. D.	Jan.	Baptism of Christ and beginning of His 40-day fast.
	Mar.	First public miracle, performed at the marriage feast at Cana.
		Celebration of first Passover and expulsion of the money-changers from the Temple.
	Apr.	Early Judean ministry.
	May	Beginning of Galilean ministry.
	June	Choice of the Twelve Apostles.
		Sermon on the Mount.
29 A. D.	Mar.	Martyrdom of John the Baptist.
	Apr.	Celebration of the second Passover.
	Aug.	The Transfiguration.
30 A. D.	Apr.	Anointing at Bethany.
		Final ministry in Jerusalem.
	Apr. 2	Triumphal entry into Jerusalem.
	Apr. 5	Judas' agreement with chief priests to betray Jesus.
	Apr. 6	The Last Supper and institution of the Holy Eucharist.
		Agony in the Garden.
	Apr. 7	Passion and Death.
	Apr. 9	Resurrection.
	May 18	Ascension.
	May 28	Descent of the Holy Ghost.

## DISCOURSES OF JESUS IN CHRONOLOGICAL ORDER

Vindication of His authority . . . . .	Jerusalem
Discourse with Nicodemus . . . . .	Jerusalem
Discourse with the Samaritan woman . . . . .	Sichar
Defense of disciples for not fasting . . . . .	Galilee
Defense of disciples for plucking corn on Sabbath . . . . .	Galilee
Defense of Himself for healing the withered hand on the Sabbath . . . . .	Galilee
Sermon on the Mount . . . . .	Mt of Beatitudes
Testimony concerning John the Baptist . . . . .	Galilee
Instructions for the apostolate . . . . .	Galilee
The Bread of Life . . . . .	Capharnaum
Defense of His claim to divinity . . . . .	Jerusalem
Defense of His disciples against Pharisees . . . . .	Galilee
Promise of primacy to Peter . . . . .	Caesarea Philippi
First prediction of Passion and Resurrection . . . . .	Galilee
Doctrine of the Cross . . . . .	Galilee
Second prediction of the Passion . . . . .	Galilee
Scandal . . . . .	Capharnaum
Fraternal correction . . . . .	Capharnaum
Instruction to the seventy-two disciples . . . . .	Galilee
Conversation with Martha and Mary . . . . .	Bethany
The adulteress . . . . .	Jerusalem
Efficacy of prayer . . . . .	Jerusalem
Third prediction of Passion and Resurrection . . . . .	Galilee
Defense of His authority . . . . .	Jerusalem
Tribute to Caesar . . . . .	Jerusalem
The great commandment . . . . .	Jerusalem
Destruction of Jerusalem and Temple . . . . .	Mt. of Olives
End of the world and coming of the Son of Man . . . . .	Jerusalem
Last Judgment . . . . .	Jerusalem
Discourses at the Last Supper . . . . .	Jerusalem
Conferring of primacy on Peter . . . . .	Sea of Tiberias
Commission of the Apostles to baptize . . . . .	Jerusalem

## PRINCIPAL MIRACLES OF CHRIST IN CHRONOLOGICAL ORDER

Changing of water into wine at marriage feast . . . . .	Cana
Cure of ruler's son of Capharnaum . . . . .	Cana
Miraculous draft of fishes . . . . .	Sea of Galilee
Exorcism of an unclean spirit . . . . .	Capharnaum
Cure of fever of Peter's mother-in-law . . . . .	Capharnaum
Cure of a leper . . . . .	Galilee
Cure of a paralytic . . . . .	Capharnaum
Cure of the man with the withered hand . . . . .	Galilee
Cure of the centurion's servant . . . . .	Capharnaum
Raising to life of the widow's son . . . . .	Naim
Calming of the storm . . . . .	Sea of Galilee
Exorcism of unclean spirits . . . . .	Gerasa
Cure of the woman with the hemorrhage . . . . .	Galilee
Raising to life of Jairus' daughter . . . . .	Capharnaum
Cure of two blind men . . . . .	Galilee
Exorcism of the dumb man . . . . .	Galilee
Feeding of over 5,000 with five loaves and two fishes . . . . .	Near Bethsaida
Walking on the sea with Peter . . . . .	Sea of Galilee
Cure of the lame man at the pool of Bethsaida . . . . .	Jerusalem

Exorcism of the daughter of Canaanite woman . . .	Near Tyre
Feeding of about 4,000 with seven loaves and a few fishes	Decapolis
Cure of a blind man . . .	Bethsaida
Transfiguration . . . .	Mt. Tabor
Exorcism of the lunatic boy	Mt. Tabor
Temple tax . . . .	Capharnaum
Cure of the blind man . .	Jerusalem
Cure of the stooped woman	Gahlee
Cure of the man afflicted with dropsy	Perea
Cure of the 10 lepers . . . .	Samaria
Raising of Lazarus to life	Bethany
Cure of the blind man . .	..Jericho
Withering of the cursed fig tree	Jerusalem
Transubstantiation . . . . .	..Jerusalem
Overpowering of officers and people in the Garden	Gethsemane
Healing of Malchus' ear . . . .	Gethsemane
Miraculous draft of fishes . .	Sea of Gahlee

### PARABLES OF CHRIST

(From "The Parables of the Gospel," by L. Fonck, S. J.)

- |  |   |
|--|---|
| 1. Sower.  | 37. Faithful steward.                                   |
| 2. Seed cast into the ground.                          | 38 Ten virgins.   |
| 3. Tares or cockle.                                    | 39 Closed doors.  |
| 4. Mustard seed.                                       | 40 Five talents.  |
| 5. Leaven.   | 41 The pounds.  |
| 6. Hidden treasure                                     | 42 Unprofitable servants.                               |
| 7. Pearl of great price.                               | 43. Good Samaritan.                                     |
| 8 Fishing-net.   | 44 Unjust steward.                                      |
| 9. Great harvest and few laborers.                     | 45 Rich man and Lazarus.                                |
| 10. Bridegroom and wedding guests.                     | 46 Serving two masters.                                 |
| 11. Old garment and old wine-skins.                    | 47 Unmerciful servant.                                  |
| 12-13. Old and new wine.                               | 48. Mote and beam.                                      |
| 14. Wayward children.                                  | 49. Pearls before swine.                                |
| 15. Real defilement.                                   | 50 Son asking his father for bread.                     |
| 16-17. Uprooted plants and blind leaders of the blind. | 51. Friend coming at midnight.                          |
| 18. Children and dogs.                                 | 52 Unjust judge.  |
| 19-21. Kingdom of Christ and kingdom of Satan.         | 53. Two debtors.  |
| 22. Laborers in vineyard.                              | 54. Salt of the earth.                                  |
| 23. Two sons.  | 55-56. Lamp on the lamp-stand and city on the mountain. |
| 24. Wicked husbandman.                                 | 57-58. The bullder; king going to war.                  |
| 25. Marriage of the king's son                         | 59-61. Disciples; servants; the household.              |
| 26. Great supper.                                      | 62 Prudent householder.                                 |
| 27. Signs of the end.                                  | 63. House built on rock and house built on sand.        |
| 28. The body and the eagles.                           | 64. Light of the world.                                 |
| 29. Barren fig-tree.                                   | 65. Grain of wheat                                      |
| 30. Good tree and the bad.                             | 66. Vine.   |
| 31. Pharisee and publican.                             | 67. King's son free from tribute.                       |
| 32. Last place at the feast.                           | 68. Physician.  |
| 33. Poor guests.                                       | 69. Good Shepherd.                                      |
| 34. The rich fool.                                     | 70 Lost sheep.  |
| 35. Vigilant servants.                                 | 71. Lost coin.  |
| 36. Thief in the night.                                | 72. Prodigal son.                                       |

## IMPORTANT DATES OF CHRISTIANITY

*(Approximate dates for the events in the lives of our Lord and the Apostles are given, based on the year 1 A. D. as the year of Christ's birth. See, however, the note preceding "The Chronological Table of the Savior's Life.")*

- 1 A. D. (7 B.C.)—Birth of our Lord Jesus Christ at Bethlehem in Judea.
- 33 (30)—Crucifixion and Death of Jesus Christ on Mount Calvary.
- 35 (32)—Conversion of Saul of Tarsus.
- 39 — Reception into the Church of the first Gentile, Cornelius the Centurion, by St. Peter.
- 42 — Spread of the Faith as a result of the persecution of Herod which forced the Christians to flee from Palestine.
- 46-58 — The Missionary journeys of St. Paul during which he converted many Gentiles.
- 50 — The Council of Jerusalem, the first held in the Church, which decreed that converts from paganism were not held to the observance of the Jewish Law.
- 67 — The Martyrdom of Sts. Peter and Paul.
- 70 — The destruction of Jerusalem by Titus.
- 64-305 — The period of the ten great persecutions of the Infant Church by the Roman Emperors.
- 100 — The death of St. John the Evangelist, the last of the Apostles. With his death the deposit of faith was closed.
- 313 — The Edict of Milan issued by Constantine the Great, by which Christianity received legal recognition within the Roman Empire.
- 325 — The Council of Nicea, the first ecumenical council, which condemned the heresiarch Arius for teaching that the Son is inferior to the Father. The Council also formulated the Nicene Creed.
- 376 — The beginning of the Barbarian Invasions.
- 391-405 — Translation of the Bible into Latin by St. Jerome.
- 431 — Condemnation of Nestorius by the Council of Ephesus for teaching that Mary is not the Mother of God but only the Mother of Christ the Man.
- 432 — The arrival in Ireland of St. Patrick to complete the conversion of the people and to establish the hierarchy.
- 476 — The end of the Western Roman Empire.
- 496 — Conversion of Clovis, King of the Franks. Soon after, the whole nation embraced Catholicism. This conversion of a powerful Germanic people sealed the doom of Arianism.
- 529 — St. Benedict, the Father of Western Monasticism, began his great work with the foundation of the Monastery of Monte Cassino.
- 532 — Justinian wrote his famous code of laws.
- 596 — St. Augustine began the conversion of the English.
- 622 — The Flight (Hegira) of the Mohammed from Mecca and the beginning of the Mohammedan conquest.
- 719 — The beginning of the conversion of the Germans by St. Boniface.
- 732 — The battle of Poitiers at which Charles Martel defeated the Moors, thus saving Europe.
- 756 — The beginning of the Papal States with the bequest of some territory to Pope Stephen by Pepin the Short.
- 800 — Coronation of Charlemagne by Pope Leo III.
- 1041 — The Truce of God.
- 1054 — The beginning of the Eastern Schism.

- 1066 — The conquest of England by the Normans.
- 1077 — The Emperor, Henry IV, appeared before Pope St. Gregory at Canossa to beg his pardon.
- 1096-1271 — The period of the Crusades to regain the Holy Places from the Saracens.
- 1156 — The founding of the Order of Our Lady of Mt. Carmel by the crusader Berthold of Calabria with ten companions.
- 1184 — Establishment of the Inquisition by Pope Lucius III.
- 1205 — Foundation of the Order of Preachers by St. Dominic.
- 1207 — Foundation of the Order of Friars Minor by St. Francis of Assisi.
- 1274 — Reunion of East and West for a short time.
- 1309-1376 — The Babylonian exile of the Papacy at Avignon.
- 1378-1417 — The Great Schism of the West.
- 1439-1453 — Temporary reunion of the Greeks and Latins.
- 1480 — The Spanish Inquisition.
- 1492 — The discovery of the New World.
- 1517 — The beginning of the Protestant Reformation.
- 1523 — Zwingli began the Reformation in Switzerland.
- 1534 — The foundation of the Society of Jesus by St. Ignatius Loyola to counteract the work of the Reformation.
- 1534 — The passage of the Act of Supremacy which made the King the head of the Church of England.
- 1536 — John Calvin began the work of the Reformation in Geneva.
- 1545-1563 — The Council of Trent was held to remedy the abuses which had brought on the Reformation.
- 1569 — On St. Bartholomew's Day a number of Catholic nobles of France were massacred by the Huguenots. On the same day in 1572 the assassins and some 700 Huguenots were killed by mobs.
- 1571 — The naval battle of Lepanto which resulted in a brilliant victory for the Christians and marked the beginning of Turkish decadence.
- 1588 — The defeat of the Spanish Armada.
- 1598 — The Edict of Nantes granting liberty of worship to the Huguenots.
- 1608 — Jansenius began work on his book, "Augustinus," in an endeavor to discover the ideas of Baius in the works of St. Augustine.
- 1649 — Cromwell lays Ireland waste.
- 1743 — Febronius opposed the authority of the Church of Rome.
- 1780 — The beginning of ecclesiastical reform by the Emperor, Joseph II of Austria which is called "Josephinism."
- 1789 — The French Revolution and the rise of neo-paganism.
- 1809 — The annexation of the Papal States and the carrying into captivity of Pope Pius VII by Napoleon.
- 1829 — Catholic Emancipation won in the British Isles by Daniel O'Connell.
- 1870 — The seizure of Rome and the Papal States by Garibaldi.
- 1871 — The beginning of the "Kulturkampf" in Germany. The so-called "May Laws" which sought to transform bishops and priests into state officials were passed in 1873 and 1874.
- 1903 — Expulsion of religious congregations from France, followed by confiscation of Church property in 1906.
- 1910 — The Laws of Separation in Portugal.
- 1914 — Beginning of the religious persecution in Mexico under President Carranza. This continued under Obregon, Calles, Gil and Cardenas.

- 1917 — Pope Benedict XV promulgated the "Code of Canon Law."
- The Bolshevik Revolution in Russia and the spread of atheism.
- 1929 — The Lateran Treaty and Concordat whereby the Roman Question was settled. The sovereignty and independence of the Pope were recognized.
- 1931 — The proclamation of the Spanish Republic was followed by a bitter persecution of the Church and her religious orders
- 1936 — In Germany Hitler began persecution of the Church by the arrest of many priests and religious on trumped-up charges of immorality. Revolution in Spain was accompanied by many outrages against the Church: destruction and seizure of her institutions, slaying of bishops, priests and nuns.
- 1939 — Victory of Franco ended revolution and anarchy in Spain.
- 1946 — Pope Pius XII provided example for the era of reconstruction after World War II.
- Persecution of the Church in Russian-occupied and -influenced lands.
- Thirty-two prelates from all over the world created Cardinals.
- First citizen of the United States raised to the altar, St. Frances Xavier Cabrini.

## THE APOSTLES

**Peter**, originally named Simon, son of Jona, called Peter (Gr., *petra*, rock) by Christ when He appointed him chief of the Apostles and head of the Church. Crucified head downward at Rome by Nero, A. D. 64 or 67. Feast, June 29.

**Andrew**, brother of Peter. Crucified on an X-shaped cross at Achaia by the Roman governor Aegeus, A. D. 60. Feast, Nov. 30.

**James the Greater**, son of Zebedee, elder brother of John the Evangelist. Perished by the sword under Herod Agrippa, at Jerusalem, A. D. 44. Feast, July 25.

**John**, brother of James the Greater. Plunged into a cauldron of boiling oil at Rome, but escaped unhurt and died a natural death at Ephesus about A. D. 100. Feast, Dec. 27.

**Phillip**, native of Bethsaida, as was also Peter. Said to have been hanged against a pillar in Phrygia. Feast, May 1.

**James the Less**, son of Alpheus and Mary of Cleophas, who was probably the sister of the Blessed Virgin Mary: hence, a cousin, called "brother," of Christ. Stoned by the Jews and killed with a fuller's club about A. D. 62. Feast, May 1.

**Thomas**. Said to have labored in India, where he was run through with a lance at Coromandel. The Thomas Christians trace their origin to him. Feast, Dec. 21.

**Bartholomew**, friend of Philip. Said to have been skinned alive in Armenia. Feast, Aug. 24.

**Matthew**, a Galilean, son of Alpheus, and originally known as Levi. Martyred probably by the sword in Ethiopia. Feast, Sept. 21.

**Matthias**, chosen from among the disciples of Christ to replace the Apostle Judas. Martyred probably in Jerusalem: first stoned and then beheaded. Feast, Feb. 24.

**Jude or Thaddeus**, brother of James the Less. Said to have been shot to death with arrows in Mesopotamia. Feast, Oct. 28.

**Simon**. Said to have been crucified in Persia. Feast, Oct. 28.

**Paul**, a Jew of the tribe of Benjamin, but a Roman citizen, and persecutor of the Christians until converted by an apparition of Our Lord. Ranked with the Apostles, he is called "Apostle of the Gentiles," as he labored mainly among them. Beheaded outside one of the gates of Rome by Nero, A. D. 67. Feast, June 29.



## THE ROMAN PONTIFFS

*(Adapted from the "Annuario Pontificio" of 1947, all the Popes before Sylvester I are listed as Martyrs Double dates mark, respectively, election and coronation)*

St Peter, of Bethsaida in Galilee, Prince of the Apostles, was the first Pope. He received from Jesus Christ the Supreme Pontifical Power and this was to be passed on to his successors. He resided first in Antioch and then, according to the Historian of 354, for twenty-five years in Rome where he suffered martyrdom in 64 or 67 of the modern era. He was followed by St Linus

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
St Linus	Tuscia	67	76
St Anacletus (Cletus)	Rome	76	88
St Clement	Rome	88	97
St. Evaristus	Greece	97	105
St Alexander I	Rome	105	115
St Sixtus I	Rome	115	125
St. Telesphorus	Greece	125	136
St. Hyginus	Greece	136	140
St. Pius I	Aquileia	140	155
St Anicetus	Syria	155	166
St Soter	Campania	166	175
St Eleutherius	Nicopolis in Epirus	175	189
St Victor I	Africa	189	199
St Zephyrinus	Rome	199	217
St Callistus I	Rome	217	222
St Urban I	Rome	222	230
St Pontian	Rome	July 21, 230	Sept 28, 235
St Anterus	Greece	Nov 21, 235	Jan. 3, 236
St Fabian	Rome	Jan. 10, 236	Jan 20, 250
St Cornelius	Rome	Mar, 251	June, 253
St Lucius I	Rome	June 25, 253	Mar 5, 254
St Stephen I	Rome	May 12, 254	Aug 2, 257
St. Sixtus II	Greece	Aug 30, 257	Aug 6, 258
St. Dionysius	unknown	July 22, 259	Dec 26, 268
St. Felix I	Rome	Jan. 5, 269	Dec 30, 274
St. Eutychian	Luni	Jan. 4, 275	Dec 7, 283
St. Caius	Dalmatia	Dec. 17, 283	Apr. 22, 296
St. Marcellinus	Rome	June 30, 296	Oct. 25, 304
St Marcellus I	Rome	May 27, 308	Jan. 16, 309
St. Eusebius	Greece	Apr 18, 309	Aug 17, 309
St. Melchiades	Africa	July 2, 311	Jan. 11, 314
St. Sylvester I	Rome	Jan. 31, 314	Dec 31, 335
St. Marcus	Rome	Jan. 18, 336	Oct 7, 336
St. Julius I	Rome	Feb 6, 337	Apr. 12, 352
St Liberius	Rome	May 17, 352	Sept 24, 366
St Damasus I	Spain	Oct 1, 366	Dec. 11, 384
St Siricius	Rome	Dec., 384	Nov 26, 399
St Anastasius I	Rome	Nov. 27, 399	Dec 19, 401
St. Innocent I	Albano	Dec. 22, 401	Mar 12, 417
St Zozimus	Greece	Mar. 18, 417	Dec 26, 418
St Boniface I	Rome	Dec. 28 or 29, 418	Sept 4, 422
St. Celestine I	Campania	Sept 10, 422	July 27, 432
St Sixtus III	Rome	July 31, 432	Aug 19, 440
St. Leo I (the Great)	Tuscia	Sept 29, 440	Nov. 10, 461
St. Hilary	Sardinia	Nov 19, 461	Feb. 29, 468
St. Simplicius	Tivoli	Mar 3, 468	Mar 10, 483

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
St Felix III (II)	Rome	Mar 13, 483	Mar 1, 492
St Gelasius I	Africa	Mar 1, 492	Nov 21, 496
Anastasius II	Rome	Nov 24, 496	Nov 19, 498
St Symmachus	Sardo	Nov 22, 498	July 19, 514
St Hormisdas	Frosinone	July 20, 514	Aug 6, 523
St John I, Martyr	Tuscia	Aug 13, 523	May 18, 526
St Felix IV (III)	Sannio	July 12, 526	Sept. 22, 530
Boniface II	Rome	Sept 22, 530	Oct 17, 532
John II	Rome	Jan 2, 533	May 8, 535
St Agapitus I	Rome	May 13, 535	Apr. 22, 536
St Silverius, Martyr	Campania	June 1, 536	Nov. 11, 537
Vigilius	Rome	Mar 29, 537	June 7, 555
Pelagius I	Rome	Apr 16, 556	Mar 4, 561
John III	Rome	July 17, 561	July 13, 574
Benedict I	Rome	June 2, 575	July 30, 579
Pelagius II	Rome	Nov. 26, 579	Feb. 7, 590
St Gregory I, the Great	Rome	Sept 3, 590	Mar 12, 604
Sabinianus	Blera in Tuscia	Sept 13, 604	Feb 22, 606
Boniface III	Rome	Feb 19, 607	Nov 12, 607
St Boniface IV	Marsi	Aug. 25, 608	May 8, 615
St Deusdedit (Adeodatus I)	Rome	Oct 19, 615	Nov 8, 618
Boniface V	Naples	Dec 23, 619	Oct. 25, 625
Honorius I	Campania	Oct. 27, 625	Oct 12, 638
Severinus	Rome	May 28, 640	Aug 2, 640
John IV	Dalmatia	Dec 24, 640	Oct 12, 642
Theodore I	Greece	Nov 24, 642	May 14, 649
St Martin I, Martyr	Todi	July, 649	Sept. 16, 655
St Eugenius I	Rome	Aug. 10, 654	June 2, 657
St Vitalian	Segni	July 30, 657	Jan 27, 672
Adeodatus II	Rome	Apr 11, 672	June 17, 676
Donus	Rome	Nov 2, 676	Apr 11, 678
St Agatho	Sicily	June 27, 678	Jan 10, 681
St Leo II	Sicily	Aug 17, 682	July 3, 683
St Benedict II	Rome	June 26, 684	May 8, 685
John V	Syria	July 23, 685	Aug 2, 686
Conon	unknown	Oct 21, 686	Sept 21, 687
St Sergius I	Syria	Dec 15, 687	Sept 8, 701
John VI	Greece	Oct 30, 701	Jan 11, 705
John VII	Greece	Mar 1, 705	Oct 18, 707
Sisinnius	Syria	Jan 15, 708	Feb 4, 708
Constantine	Syria	Mar 25, 708	Apr. 9, 715
St. Gregory II	Rome	May 19, 715	Feb. 11, 731
St. Gregory III	Syria	Mar 18, 731	Nov, 741
St. Zachary	Greece	Dec 10, 741	Mar. 22, 752
Stephen II	Rome	Mar 23, 752	Mar 25, 752
Stephen III	Rome	Mar 26, 752	Apr. 26, 757
St Paul I	Rome	May 29, 757	June 28, 767
Stephen IV	Sicily	Aug 1 (7), 768	Jan. 24, 772
Adrian I	Rome	Feb 1 (9), 772	Dec. 25, 795
St Leo III	Rome	Dec 26 (27), 795	June 12, 816
Stephen V	Rome	June 22, 816	Jan 24, 817
St Paschal I	Rome	Jan 25, 817	Feb 11, 824
Eugenius II	Rome	Feb (May), 824	Aug, 827
Valentine	Rome	Aug, 827	Sept., 827
Gregory IV	Rome	827	Jan, 844

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
Sergius II .	... Rome	Jan, 844	Jan 27, 847
St Leo IV	. Rome	Apr. 1 (10), 847	July 17, 855
Benedict III	. Rome	July (Sept) 855	Apr 17, 858
St Nicholas	. Rome	Apr 24, 858	Nov. 13, 867
Adrian II .	. Rome	Dec 14, 867	Dec 14, 872
John VIII	. Rome	Dec 14, 872	Dec 16, 882
Marinus I	. Gallese	Dec 16, 882	May 15, 884
St Adrian III	. Rome	May 17, 884	Sept, 885
Stephen VI	.. Rome	Sept, 885	Sept 14, 891
Formosus .	... Portus	Oct 6, 891	Apr 4, 896
Boniface VI .	. Rome	Apr, 896	Apr., 896
Stephen VII	.. Rome	May, 896	Aug, 897
Romanus ...	.. Gallese	Aug, 897	Nov, 897
Theodore II	. Rome	Dec, 897	Dec, 897
John IX ...	. Tivoli	Jan, 898	Jan, 900
Benedict IV	. Rome	Jan (Feb), 900	July, 903
Leo V ..	. Aidea	July, 903	Sept, 903
Sergius III	.. Rome	Jan. 29, 904	Apr. 14, 911
Anastasius	.. Rome	Apr, 911	June, 913
Landus .	. Sabina	July, 913	Feb., 914
John X .	. Tossignano	Mar, 914	May, 928
Leo VI ...	.. Rome	May, 928	Dec, 928
Stephen VIII	. Rome	Dec, 928	Feb, 931
John XI . .	.. Rome	Feb (Mar), 931	Dec., 935
Leo VII ...	.. Rome	Jan 3, 936	July 13, 939
Stephen IX	... Rome	July 14, 939	Oct, 942
Marinus II	. Rome	Oct. 30, 942	May, 946
Agapitus II	. Rome	May 10, 946	Dec., 955
John XII ...	.. Tusculum	Dec 16, 955	May 14, 964
Leo VIII . . .	... Rome	Dec. 4 (6), 963	Mar 1, 965
Benedict V	..... Rome	May 22, 964	July 4, 966
John XIII .	.. Rome	Oct 1, 965	Sept 6, 972
Benedict VI	..... Rome	Jan 19, 973	June, 974
Benedict VII	. Rome	Oct, 974	July 10, 983
John XIV	.. Pavia	Dec, 983	Aug. 20, 984
John XV	... Rome	Aug., 985	Mar, 996
Gregory V	..... Saxony	May 3, 996	Feb. 18, 999
Sylvester II	... Alvernia	Apr 2, 999	May 12, 1003
John XVII	... Rome	June, 1003	Dec, 1003
John XVIII	... Rome .	Jan., 1004	July, 1009
Sergius IV	. Rome	July 31, 1009	May 12, 1012
Benedict VIII	. Tusculum	May 18, 1012	Apr. 9, 1024
John XIX	. Tusculum	Apr. (May), 1024	1032
*Benedict IX	. Tusculum	1032	1044
Sylvester III	. Rome	Jan 20, 1045	Mar 10, 1045
Benedict IX, 2nd time	. . . .	Apr. 10, 1045	May 1, 1045
Gregory VI .	. Rome .	May 5, 1045	Dec. 20, 1046
Clement II	. Saxony	Dec. 24 (25) 1046	Oct. 9, 1047
Benedict IX, 3rd time	. . . .	Nov. 8, 1047	July 17, 1048
Damasus II ..	. Bavaria	July 17, 1048	Aug 9, 1048
St. Leo IX	. Egisheim-		
	Dagsburg	.. Feb 12, 1049	Apr. 19, 1054
Victor II . . .	.. Dollnstein-		
	Hirschberg	Apr 16, 1055 .	July 28, 1057

\*If this pope's triple removal was invalid, his successors were antipopes.

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
Stephen X	... Lorraine	Aug. 3, 1057	Mar. 29, 1058
Nicholas II	.. Burgundy	Jan. 24, 1059	July 27, 1061
Alexander II	.. Baggio (Milan)	Oct. 1, 1061	Apr. 21, 1073
St. Gregory VII	.. Tuscia	Apr. (June), 1073	May 25, 1085
Bl. Victor III	.. Benevento	May 24, 1086	Sept. 16, 1087
Bl. Urban II	.. France	Mar. 12, 1088	July 29, 1099
Paschal II	.. Ravenna	Aug. 13 (14), 1099	Jan. 21, 1118
Gelasius II	.. Gaeta	Jan. (Mar.), 1118	Jan. 28, 1119
Callistus II	.. Burgundy	Feb. 2 (9), 1119	Dec. 13, 1124
Honorius II	.. Fiagnano	Dec. 15 (21), 1124	Feb. 13, 1130
Innocent II	.. Rome	Feb. 14 (23), 1130	Sept. 24, 1143
Celestine II	.. Citta di Castello	Sept. (Oct.), 1143	Mar. 8, 1144
Lucius II	.. Bologna	Mar. 12, 1144	Feb. 15, 1145
Bl. Eugene III	.. Pisa	Feb. 15 (18), 1145	July 8, 1153
Anastasius IV	.. Rome	July 12, 1153	Dec. 3, 1154
Adrian IV	.. England	Dec. 4 (5), 1154	Sept. 1, 1159
Alexander III	.. Siena	Sept. 7 (20), 1159	Aug. 30, 1181
Lucius III	.. Lucca	Sept. 1 (6), 1181	Sept. 25, 1185
Urban III	.. Milan	Nov. (Dec.), 1185	Oct. 20, 1187
Gregory VIII	.. Benevento	Oct. 21 (25), 1187	Dec. 17, 1187
Clement III	.. Rome	Dec. 19 (20), 1187	Mar., 1191
Celestine III	.. Rome	Mar. (Apr.), 1191	Jan. 8, 1198
Innocent III	.. Anagni	Jan. (Feb.), 1198	July 16, 1216
Honorius III	.. Rome	July 18 (24), 1216	Mar. 18, 1227
Gregory IX	.. Anagni	Mar. 19 (21), 1227	Aug. 22, 1241
Celestine IV	.. Milan	Oct. 25 (28), 1241	Nov. 10, 1241
Innocent IV	.. Genoa	June 25 (28), 1243	Dec. 7, 1254
Alexander IV	.. Anagni	Dec. 12 (20), 1254	May 25, 1261
Urban IV	.. Troyes	Aug. (Sept.), 1251	Oct. 2, 1264
Clement IV	.. France	Feb. 5 (15), 1265	Nov. 29, 1268
Bl. Gregory X	.. Piacenza	Sept., 1271	(Mar., 1272)
Bl. Innocent V	.. Savoy	Jan. (Feb.), 1276	June 22, 1276
Adrian V	.. Genoa	July 11, 1276	Aug. 18, 1276
John XXI	.. Portugal	Sept. 8 (20), 1276	May 20, 1277
Nicholas III	.. Rome	Nov. (Dec.), 1277	Aug. 22, 1280
Martin IV	.. France	Feb. (Mar.), 1281	Mar. 28, 1285
Honorius IV	.. Rome	Apr. (May), 1285	Apr. 3, 1287
Nicholas IV	.. Ascoli	Feb. 22, 1288	Apr. 4, 1292
St. Celestine V	.. Isernia	July (Aug.), 1294	Dec. 13, 1294
Boniface VIII	.. Anagni	Dec. 1294	(Jan., 1295)
Bl. Benedict XI	.. Treviso	Oct. 22 (27), 1303	July 7, 1304
Clement V	.. France	June (Nov.), 1303	Apr. 20, 1314
John XXII	.. Cahors	Aug. (Sept.), 1316	Dec. 4, 1334
Benedict XII	.. France	Dec., 1334	(Jan., 1335)
Clement VI	.. France	May 7 (19), 1342	Apr. 25, 1342
Innocent VI	.. France	Dec. 18 (30), 1352	Sept. 12, 1362
Bl. Urban V	.. Grimoard	Sept. (Nov.), 1362	Dec. 19, 1370
Gregory XI	.. France	Dec., 1370	(Jan. 1371)
Urban VI	.. Naples	Apr. 8 (18), 1378	Oct. 15, 1389
Boniface IX	.. Naples	Nov. 2 (9), 1389	Oct. 1, 1404
Innocent VII	.. Sulmona	Oct. (Nov.), 1404	Nov. 6, 1406
Gregory XII	.. Venetia	Nov. (Dec.), 1406	July 4, 1415

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
Martin V	Rome	Nov 11 (21), 1417	Feb 20, 1431
Eugene IV	Venetia	Mar 3 (11), 1431	Feb 23, 1447
Nicholas V	Sarzana	Mar 6 (19), 1447	Mar 24, 1455
Callistus III	Valencia	Apr 8 (20), 1455	Aug 6, 1458
Pius II	Siena	Aug. (Sept.), 1458	Aug 15, 1464
Paul II	Venetia	Aug. (Sept.), 1464	July 26, 1471
Sixtus IV	Savona	Aug. 9 (25), 1471	Aug 12, 1484
Innocent VIII	Genoa	Aug (Sept.), 1484	July 25, 1492
Alexander VI	Jativa		
	(Valencia)	Aug 11 (26), 1492	Aug 18, 1503
Pius III	Siena	Sept. (Oct.), 1503	Oct 18, 1503
Julius II	Savona	Oct (Nov), 1503	Feb 21, 1513
Leo X	Florence	Mar. 9 (19), 1513	Dec 1, 1521
Adrian VI	Utrecht	Jan (Aug.), 1522	Sept 14, 1523
Clement VII	Florence	Nov. 19 (26), 1523	Sept 25, 1534
Paul III	Rome	Oct (Nov), 1534	Nov 10, 1549
Julius III	Rome	Feb 7 (22), 1550	Mar 23, 1555
Marcellus II	Montepulciano	Apr 9 (10), 1555	May 1, 1555
Paul IV	Naples	May 23 (26), 1555	Aug 18, 1559
Pius IV	Milan	Dec, 1559	
		(Jan, 1560)	Dec 9, 1565
St. Pius V	Bosco	Jan 7 (17), 1566	May 1, 1572
Gregory XIII	Bologna	May 13 (25), 1572	Apr 10, 1585
Sixtus V	Grottammare	Apr (May), 1585	Aug 27, 1590
Urban VII	Rome	Sept 15, 1590	Sept. 27, 1590
Gregory XIV	Cremona	Dec 5 (8), 1590	Oct 16, 1591
Innocent IX	Bologna	Oct (Nov), 1591	Dec 30, 1591
Clement VIII	Florence	Jan (Feb), 1592	Mar. 3, 1605
Leo XI	Florence	Apr 1 (10), 1605	Apr. 27, 1605
Paul V	Rome	May 16 (29), 1605	Jan 28, 1621
Gregory XV	Bologna	Feb 9 (14), 1621	July 8, 1623
Urban VIII	Florence	Aug (Sept), 1623	July 29, 1644
Innocent X	Rome	Sept. (Oct), 1644	Jan 7, 1655
Alexander VII	Siena	Apr. 7 (18), 1655	May 22, 1667
Clement IX	Pistoia	June 20 (26), 1667	Dec 9, 1669
Clement X	Rome	Apr (May), 1670	July 22, 1676
Innocent XI	Como	Sept (Oct), 1676	Aug 12, 1689
Alexander VIII	Venetia	Oct 6 (16), 1689	Feb 1, 1691
Innocent XII	Naples	July 12 (15), 1691	Sept 27, 1700
Clement XI	Urbino	Nov (Dec.), 1700	Mar. 19, 1721
Innocent XIII	Rome	May 8 (18), 1721	Mar. 7, 1724
Benedict XIII	Rome	May (June), 1724	Feb 21, 1730
Clement XII	Florence	July 12 (16), 1730	Feb 6, 1740
Benedict XIV	Bologna	Aug 17 (22), 1740	May 3, 1758
Clement XIII	Venetia	July 6 (16), 1758	Feb 2, 1769
Clement XIV	Rimini	May (June), 1769	Sept 22, 1774
Pius VI	Cesena	Feb 15 (22), 1775	Aug 29, 1799
Pius VII	Cesena	Mar. 14 (21), 1800	Aug. 20, 1823
Leo XII	Fabrizio	Sept (Oct), 1823	Feb 10, 1829
Pius VIII	Cingoli	Mar (Apr), 1829	Nov. 30, 1830
Gregory XVI	Belluno	Feb 2 (6), 1831	June 1, 1846
Pius IX	Senigallia	June 16 (21), 1846	Feb 7, 1878
Leo XIII	Carpineto	Feb (Mar), 1878	July 20, 1903
Pius X	Riese (Treviso)	Aug. 4 (9), 1903	Aug. 20, 1914
Benedict XV	Genoa	Sept. 3 (6), 1914	Jan. 22, 1922
Pius XI	Desio (Milan)	Feb. 6 (12), 1922	Feb. 10, 1939
Pius XII	Rome	Mar. 2 (12), 1939	.....

## Antipopes

*(In the following list of those who falsely claimed Papal Sovereignty, the dates and, in some cases, Roman numerals after the names, account for occasional discrepancies in the succession of the Roman Pontiffs.)*

<i>Name</i>	<i>Birthplace</i>	<i>Accession</i>	<i>End of Reign</i>
St Hippolytus	Rome	217	235
Novatian	Rome	251	.
Felix II	Rome	355	Nov. 22, 365
Ursinus		366	367
Eulalius		Dec. 27 (29), 418	419
Lawrence		498	501 (505)
Dioscorus	Alexandria	Sept 22, 530	Oct. 14, 530
Theodore			687
Paschal			687
Constantine	Nepi	June (July), 767	769
Philip		July 31, 768	July 31, 768†
John			Jan, 844
Anastasius		Aug, 855	Sept., 855
Christopher	Rome	July or Sept, 903	Jan, 904
Boniface VII	Rome	June, 974	July, 974
Boniface VII, 2nd time	.	Aug, 984	July, 985
John XVI	Rossano	Apr, 997	Feb., 998
Gregory			1012
Benedict X	Rome	Apr 5, 1058	Jan. 24, 1059
Honorius II	Verona	Oct 28, 1061	1072
Clement III	Parma	June, 1080	
		(Mar, 1084)	Sept 8, 1100
Theodoric			1100
Albert			1102
Sylvester IV	Rome	Nov 18, 1105	1111
Gregory VIII	France	Mar 8, 1118	1121
Celestine II	Rome		Dec, 1124
Anacletus II	Rome	Feb 14 (23), 1130	Jan. 25, 1138
Victor IV		Mar, 1138	May 29, 1138
*Victor IV	Montecelio	Sept (Oct.), 1159	Apr. 20, 1164
Paschal III	.	Apr 22 (26), 1164	Sept 20, 1168
Callistus III	(Arezzo)	Sept, 1168	Aug 29, 1178
Innocent III	Sezze	Sept 29, 1179	Aug. 29 1180
Nicholas V	Corvaro (Rieti)	May 12 (22), 1328	Aug. 25, 1330
Clement VII	.	Sept (Oct ), 1378	Sept. 16, 1394
Benedict XIII	Aragon	Sept (Oct ), 1394	May 23, 1423
Alexander V	Crete	June (July), 1409	May 3, 1410
John XXIII	Naples	May 17 (25), 1410	May 29, 1415
Felix V	.	Nov., 1439	
		(July, 1440)	Apr 7, 1449

†On the very day of his election he retired to his monastery

\*This antipope did not recognize his predecessor of 1138 who, only two months after claiming the Papacy, submitted to the rightful Pope, Innocent II

## HISTORY OF THE POPES

*(It is proposed to give in the Almanac over a period of years a summarized history of all the Roman Pontiffs. This is the third installment)*

### From Pope Sylvester II (999) to Pope Alexander VI (1503)

The eleventh century found the Church hampered in its activity by the interference of both the Italian factions and the imperial protectorate. The task of liberating and organizing the papacy was capably effected by the pontiffs of the eleventh and twelfth centuries, notably St. Leo IX and St. Gregory VII. Innocent III and the popes of the thirteenth century were thus able to establish the papacy as the heart of order and civilization in the Middle Ages, endowing the world with the great religious, political, social, literary, and artistic institutions which form the glory of that era. The Renaissance of the fourteenth and fifteenth centuries brought about the decadence of these medieval institutions and the influence of the papacy waned.

The immediate successor to Gregory V was the scholarly Sylvester II (999-1003) who in his short but fruitful reign gave great impetus to learning, art, and virtue, thereby prefacing the thirteenth century cultural movement. Sylvester II zealously insisted on the rights of the Church and labored harmoniously with Emperor Otto III toward a Christian reformation of Europe. Both the pope and the emperor died in 1003, and with their thrones vacant, indigenous factions usurped control in Italy and the elections of the next three popes were influenced by the powerful house of Crescentius. John XVII (1003) followed Sylvester but reigned only a few months and his successor, John XVIII (1004-1009), busied himself almost exclusively with details of ecclesiastical administration. Under threat of censures to the entire kingdom, he called to his tribunal the Archbishop of Sens and the Bishop of Orleans, for refusing the Abbot of Fleury use of the privileges granted to him by Rome. Sergius IV (1009-1012), the son of a shoemaker, was Bishop of

Albano at his election. Beyond the fact that in a time of famine he proved himself a great friend of the poor, little is known of his pontificate. During his reign the counts of Tusculum, rivals of the Crescentius faction, attained political ascendancy in Rome and dictated the elections of the popes for the next two decades. Benedict VIII (1012-1024), who succeeded Sergius, co-operated with Emperor St. Henry II in restoring peace to Europe. The Council of Pavia (1018), convoked by this pope, had a considerable influence on the Church reform of the eleventh century. Plans were being formed for a general council when both pope and emperor died in 1024.

John XIX (1024-1032), a layman of the house of Tusculum, was ordained and consecrated as Benedict's successor. While he was a capable administrator, and a prudent statesman, he did not show his predecessors' zeal for reform. At the death of John XIX, his youthful nephew was placed on the papal throne by the unscrupulous Tusculum family. This unhappy pontiff, Benedict IX (1032-1044),\* was twice driven from Rome by popular uprisings but he returned each time supported by the vassals of Tusculum. Meanwhile, the Roman faction of the Crescentii and the house of Tusculum fought for the domination of the papacy. The former set up Sylvester III, but seven weeks later Benedict IX was forcibly reinstated in the Lateran. Soon afterward, Benedict abdicated in favor of John Gratian who became Gregory VI (1045-1046). After a short reign, the new pope likewise abdicated because of the circumstances surrounding his

\*If the triple removal of Benedict IX (1044, 1046, and in the Synod of December) was not legitimate, Sylvester III, Gregory VI and Clement II were antipopes (Annuario Pontificio, 1947).

elevation. The consecration of Clement II (1046-1047) as Bishop of Rome was effected with the unanimous consent of the clergy and people, but after the Roman Council of 1047, directed principally against simony, Clement died. The Tusculum family placed Benedict on the Chair of Peter for the third time in 1047. He was finally driven out in 1048. The reign of his successor, Damasus II (1048), lasted three weeks.

The great concern of the Church, from John XII to Clement II, was to free herself from the tyranny of the Italian factions. Unfortunately, her accomplishment of this objective, through the aid of Emperor Henry III, resulted only in the substitution of imperial domination for factional influence. Thus the task of liberating the Church and safeguarding her prerogatives from all interference fell upon the shoulders of the popes from St. Leo IX to Callistus II.

**Pope St. Leo IX (1049-1054)** was one of the noblest and most capable of pontiffs. After holding a council at Rome for the reformation of morals, he personally traveled throughout Europe enforcing the canons of the council and presiding over other local councils. The heresiarch Berengarius came to the fore at this time, and at the Roman Council of 1050 Pope Leo excommunicated him for his errors concerning the Eucharist. Leo firmly set forth the principle of the Roman primacy when the ambitious Patriarch of Constantinople, Michael Caerularius, attempted to destroy the unity of the Western and Eastern Churches. Caerularius made a pretense of submission but on Pope Leo's death, in 1054, consummated the schism. St. Leo IX's successor, **Pope Victor II (1055-1057)**, was elected without interference, by the diplomacy of the monk Hildebrand. In his short pontificate Victor gained respect for the freedom of the Church, reformed the clergy, and suppressed simony.

In the reign of his successor, **Stephen X (1057-1058)**, the concept

of lay investiture (an abuse gradually developed from the legitimate efforts of the emperor Otto the Great—912-973—toward Church and State unity) was clearly analyzed and exposed as the root of the evils that afflicted the Church. In the Middle Ages the term "investiture" signified the juridical act whereby the owner of a church edifice entrusted it, by the title of benefice, to the ecclesiastic who was to serve it. Gradually this practice extended to other offices of the Church, and in the case of bishops this investiture took place by handing over the symbols of the crosier and the ring, thereby making the actual consecration an apparently accessory ceremony, and creating the opinion that the prince communicated both the spiritual and temporal powers. Thus, eradication of such practices was the greatest concern of the Church during this period.

With the death of Stephen X an interregnum of almost a year occurred. The Italian factions sought to regain control of the papal throne during this time by creating the antipope Benedict X. However, with the aid of the skillful Cardinal Hildebrand, the Bishop of Florence was canonically elected and took the name Nicholas II (1059-1061). Under the presidency of the pope, the Roman Council of 1059 decreed that, in the election of future popes, the right of choosing the Supreme Pontiffs belonged exclusively to the College of Cardinals. At the death of Nicholas, the Cardinals for the first time swiftly executed this famous decree, electing Alexander II (1061-1073). The new pope vigorously defended the prerogatives of the Holy See and successfully upheld the legitimacy of his election against Emperor Henry IV's antipope, Honorius II. With the capable assistance of Cardinals Hildebrand and Peter Damian, both of whom were later to be raised to the honors of the altar, Alexander effectively enforced the reform decrees of his predecessors, especial-



ly those dealing with the abuses of lay influence in the election of bishops. Upon Alexander's death in 1073, Cardinal Hildebrand, the trusted adviser of six successive pontiffs, was unanimously elected Pope and consecrated as Gregory VII (1073-1085).

By holding numerous reform synods throughout the Christian world, and by utilizing the admirably equipped monastic orders, this great pontiff effectively strengthened the interior life of the Church. In prosecuting the campaign against lay investiture Pope St. Gregory found himself opposed by Emperor Henry IV who gathered around him all the malcontents of Christendom, setting up the antipope Clement III in defiance of the Holy See. Gregory, on the other hand, strongly centralized the whole Church by exalting the Holy See above all other states. He excommunicated Henry IV, who was then abandoned by his own princes. The rebellious ruler made his first submission to Gregory at Canossa (1077). The Emperor's repentance, however, was not sincere and he continued to harass the Church. Amidst all these struggles, Gregory VII, the great defender of justice, died in exile at Salerno.

An interregnum of nearly a year followed the death of Pope St. Gregory VII. His successor, Victor III (1086-1087), continued Gregory's policies but his reign was too short to leave a permanent impress. The Church honors Victor and his successor, Urban II (1088-1099), with the title of Blessed. Known especially as the promoter of the First Crusade, Pope Urban labored throughout his pontificate to establish a united Christian world. By means of the Crusades, the pope was able to effect a spiritual and moral reformation of Europe, at the same time holding back the Moslems. Two famous Councils were convoked by Urban II: the Council of Piacenza (1095), which endorsed the reform measures of Gregory VII, and in the same year, the Council of Clermont, at which Ur-

ban appealed for the cause of the Holy Land. The effects of Urban's fruitful pontificate were felt in the reigns of the next three pontiffs. Paschal II (1099-1118) settled the investiture problem in England in favor of the Holy See. This pope also encouraged the work of the Crusades and again condemned Henry IV, Emperor of the Roman Empire, who successively supported three antipopes. At the Lateran Synod of 1112 Paschal rejected the investiture privileges extorted from him during his imprisonment by Henry V, the new emperor. When Gelasius II (1118-1119) succeeded Paschal, Henry V attempted to intimidate the new pope by setting up an antipope at Rome, but Gelasius fled to Rheims. He died there the following year, while preparing for a peace council.

This great peace council, however, was convoked by Gelasius' successor, Callistus II (1119-1124). The new pope received the homage of the whole Christian world, with the exception of Emperor Henry V and his antipope. The Council solemnly anathematized Henry V but, happily, a reconciliation was effected by the Concordat of Worms (1122) whereby Emperor Henry accepted the papal principle and promised to respect the freedom of the Church in the election of bishops. Thus did Pope Callistus successfully end a controversy that had wrought serious damage to the Church. Henceforth, the distinction between spiritual and temporal authority was clearly defined and lay investiture received its death blow. Callistus convoked the Lateran Council of 1123, which was the ninth General Council, and the first Ecumenical Council of the West. No new dogmas or disciplinary decrees were promulgated therein, but the accomplishments of the latter centuries were crystallized and approved. Both Pope Callistus and Emperor Henry V died soon after the Council.

The three decades (1125-1152) following the death of Callistus II, mark a period of transition for

the Church Recovering from the long but victorious struggles of the previous period, the Holy See now prepared for the organization of Christendom. Bernard of Clairvaux, as the faithful adviser of the popes and the formidable opponent of heresies, was the outstanding leader of the times; because of this the epoch has been called "The Age of St. Bernard of Clairvaux."

When two rival factions each attempted to impose their own candidates for the succession of Callistus II, the cardinals prudently ignored both men and elected Celestine II. However, he abdicated five days later to avoid the election of an antipope. Thereupon Honorius II (1124-1130) was canonically elected, to the satisfaction of all. During his pontificate Pope Honorius amicably settled various problems that had arisen between the Church and the secular powers. Innocent II (1130-1143), the next occupant of the papal throne, had to contend at the very outset of his reign with the molestations of the Pierleoni faction which had set up the antipope Anacletus II. Under the guidance of St. Bernard, the Council of Etampes (1131) acknowledged Innocent II, in the name of Christendom, as the lawful head of the Church. Innocent had been forced to flee to France. He returned to Rome, and with the assistance of Lothair, King of Germany, drove the antipope from the Eternal City. The Council of Pisa (1135) condemned Anacletus II. In 1139, Pope Innocent convoked the tenth Ecumenical Council, known as the Second Lateran Council. Here the reform measures of previous years were confirmed anew. Pope Celestine II (1143-1144), who succeeded Innocent, lived only five months, to be followed by Lucius II (1144-1145). In his brief pontificate, Pope Lucius was confronted with both the encroachments of the Norman Prince Roger of Sicily and the revolt of the inhabitants of Rome, but he died before he could settle the issues.

It remained for Eugene III (1145-1153), a disciple of St. Bernard and successor to Lucius, to bring peace to the Church. In his glorious pontificate Eugene not only restored peace to Christendom, but also capably strengthened the authority of the Holy See, and revived enthusiasm in the Crusades. His was the age of such scholars as Peter Lombard, Gratian, Hugh of St. Victor, and Saints Bernard, Hildegard and Malachy. Shortly before Pope Eugene's death in 1153, Frederick, later to be called Barbarossa, ascended the German imperial throne. Although he assured the pope of his cooperation and obedience, the Church was to enter into another period of strife.

The new German Emperor's ambitions included domination of the Church. He invaded Italy five different times and set up three antipopes. He unceasingly tried, without scruple, to attain his end. Thus when the aged Anastasius IV (1153-1154) was chosen the successor of Pope Eugene, Frederick made plans to hasten the subjection of Italy to the empire. Anastasius died as the emperor's expedition to Rome began, and Adrian IV (1154-1159) ascended the papal throne. But the new pope was unable to check the advance of the emperor. Consequently, Frederick was crowned by the pontiff with the traditional ceremonies wherein he promised to defend the Holy See. But later events proved that Frederick intended to be more master than protector. Almost immediately, he disregarded the Concordat of Worms and interfered in the elections of bishops. he ruthlessly ignored the rights of the Church and all civil liberties. The pope vigorously protested against these measures but was forced to flee from Rome. On the point of excommunicating Frederick, Adrian died at Anagni, September 1, 1159.

His successor, Alexander III (1159-1181), received the loyalty of the greater part of Europe as was shown at the important Council of Tours (1163). Notwithstanding, for

six years the Emperor Frederick maintained his schism in support of the antipope Victor IV. Finally, after meeting defeat at the hands of the Lombard League, which was allied with the papacy, Frederick signed the Treaty of Venice (1177) whereby he bowed in submission to the Holy See and acknowledged the mistakes of his career. In England, too, Henry II conceded the authority of the Holy Father. In 1179 Alexander convoked the Third Lateran Council. It ratified the Treaty of Venice and voted twenty-nine disciplinary canons, two of which regulated papal elections and canonizations. Provisions were also made for the repression of the Manichaean heresies, prevalent at the time.

Between the death of Alexander III in 1181, and 1198, five popes reigned. The pontificate of Lucius III (1181-1185) is known primarily for the Constitution of 1184, whereby the pope instituted the episcopal investigation of heresies. The reign of Urban III (1185-1187) was marked by new quarrels between Frederick Barbarossa and the papacy. As a result, the pope determined to excommunicate Frederick. Before his decision could be fulfilled the pontiff suddenly died. Gregory VIII (1187) attempted to restore peace between the Church and the emperor but he, too, died after a reign of less than two months. His policy was successfully continued by Clement III (1187-1191) who, in the calm that followed, organized the Third Crusade. Headed by Richard I of England, Philip Augustus of France and Frederic of Germany (whose death soon followed), this Crusade was weakened from the beginning by internal divisions, which led eventually to its failure. Clement's successor, Celestine III (1191-1198), tried to harmonize the differences. However, the ambitions of Frederick's son, Henry VI, brought him into conflict with the pontiff, who died without effecting a reconciliation. Henry preceded him to the grave, and a period of anarchy followed for the empire.

Such were the conditions when the youthful and capable Innocent III (1198-1216) ascended the papal throne. His pontificate marks a high point in the history of the Church and the civilization of the Middle Ages. Carrying out the plans of his predecessors, Innocent organized the Fourth Crusade and purified Europe of the Albigensian heresy. He approved the two new religious Orders, founded by Sts Francis and Dominic, which exercised a profound influence over Christian life in Europe. Innocent III performed his greatest work in convoking the Fourth Lateran Council (1215). Its seventy reformatory decrees reorganized the Church, and form the basis of our modern ecclesiastical discipline. On the point of calling another great Crusade to the Holy Land, Innocent died, mourned by all Christendom.

Frederick II, who had been one of the strong supports of the Holy See, now became its bitterest enemy. By a series of hypocrisies, he renewed the imperial domination over Italy, and in the counterfeit role of Crusader he had himself crowned by Innocent's successor, Honorius III (1216-1227). The peaceful Honorius (honored by Franciscans for having formally confirmed their present Rule) sought by kindness to win the co-operation of the emperor, but failed. The pontiff's untiring efforts in the interests of justice were terminated by his death in 1227. The struggle between the Empire and the Papacy was now carried on by the aged but energetic Gregory IX (1227-1241), who immediately excommunicated the emperor. The pope's ceaseless activity in organizing theological, canonical, and disciplinary matters mark his reign as one of the most outstanding of the Middle Ages. Celestine IV (1241), who succeeded Gregory IX, lived only sixteen days after his election and due to the machinations of Emperor Frederick an interregnum of two years followed. Finally, Innocent IV (1243-1245) became pope and he began at once to con-

tinue the policies of Gregory IX. In 1245, he convoked the General Council of Lyons. It deposed Frederick from the Imperial dignity and adopted additional measures for a new Crusade.

In the next forty years twelve popes reigned. While few great events occurred, the interior life of the Church was perhaps never more intense. St. Bonaventure and St. Thomas raised theology to brilliant heights and the development of Christian art, philosophy, and architecture make this the outstanding epoch of the Middle Ages. Alexander IV (1254-1261) and Urban IV (1261-1264) strove for peace and unity among the European powers. Urban furthered the cult of the Eucharist when his efforts at peace-making proved futile. Clement IV (1265-1268) could add little to his predecessor's attempts and after his death the Holy See remained vacant for almost three years. In the German Empire the anarchy which had begun with the death of Frederick II in 1250 continued to grow.

The interregnum ceased with the election of Blessed Gregory X (1271-1276). The pope restored order to Germany and soon after assembled the fourteenth Ecumenical Council (1274), the second held at Lyons. The mendicant friars, notably St. Bonaventure and St. Thomas, took leading roles in this Council, which had for its prime purpose the establishment of a union between the Latin and Greek Churches. The Greeks agreed to the conditions proposed by the Holy See, thereby ending the schism. When the holy pontiff died in 1276, Christendom was enjoying political peace and spiritual union. In the year and a half following the death of Gregory X three pontiffs, Innocent V (1276), Adrian V (1276), and John XXI (1276-1277), each occupied the papal throne for a brief period and continued Gregory's work of pacification.

After the death of John XXI the College of Cardinals was divided into a French party and an Italian

party. Both sides had their own candidates, but the Italian party prevailed and Nicholas III (1277-1280) ruled the Church. The disagreement among the cardinals was more intense when the College met to elect Nicholas' successor, and on this occasion the French faction succeeded in having Martin IV (1281-1285) elected as the new pope. This first national division in the election of the popes paved the way for the later "Babylonian Exile" of the papacy at Avignon.

During the pontificate of Martin IV, the new Eastern Emperor, Andronicus II, disavowed the pact signed between the Greeks and the Latins at the Council of Lyons, and again schism rent the Church. Honorius IV (1285-1287), who succeeded Martin, established chairs of Arabic and other languages to facilitate the conversion of the Mohammedans and of the dissidents. An interregnum of thirteen months followed his death and finally Nicholas IV (1288-1292) ascended the papal throne. The pope attempted in vain to organize a new Crusade when the last Christian fortress in the Holy Land fell to the Moslems. Petty wars, avarice, and cowardice among the European monarchs prevented the formation of an expedition. After Nicholas' death, the Holy See remained vacant for two years and three months. Then the holy monk Peter Morone was prevailed upon to accept the tiara. The new pope, Celestine V (1294), was inexperienced in the government of the universal Church and he voluntarily abdicated. The Church honors him with the title of Saint.

When Boniface VIII (1295-1303) succeeded St. Celestine he found himself faced with the opposition of Philip the Fair of France, who steadily encroached upon the temporalities of the Church under the pretext of legality. To counteract this abuse, Pope Boniface, who was an eminent canonist, published his Bulls, "*Clericis laicos*," which excommunicated all who alienated Church goods without the consent

of the Holy See, and "Unam Sanctam," which clearly set forth the distinction between spiritual and temporal power. As a consequence, Boniface was forcibly seized by the minions of Philip the Fair. He was rescued shortly after, but died the following month. In order to settle the issue, Boniface's successor, Blessed **Benedict XI** (1303-1304) lifted the ban of excommunication incurred by Philip and modified the Bull "Clericis laicos."

There was a long vacancy after the death of Benedict XI and finally the French cardinal, **Clement V** (1305-1314), was elected. The new pope removed the Papal Court to Avignon in 1309. In 1311-1312 the Council of Vienne (fifteenth Ecumenical Council), was held. A two year interregnum followed the pontificate of Clement. Then **John XXII** (1316-1334) assumed the tiara. Difficulties with Louis of Bavaria and a controversy over the poverty of Christ led to attempts to remove Pope John, but the schism was shortlived.

Meanwhile the political situation in Italy was rapidly growing worse due to the residence of the popes at Avignon. **Benedict XII** (1335-1342) was fervently requested to return to the Eternal City, but he elected to remain at Avignon where he wrote important legislation relative to the discipline of the Church. It remained for his successor, **Clement VI** (1342-1352), to pacify Rome by appointing Cola da Rienzi as Papal Notary, but this official abused his power and was removed. Order was restored only when **Innocent VI** (1352-1362) sent Cardinal Albornoz as Papal Legate to Italy. During the pontificate of Innocent, the Golden Bull of 1356 was issued by Emperor Charles IV of Germany wherein future royal elections were regulated, and all foreign interference excluded. When Innocent died, in the tenth year of his pontificate, Blessed **Urban V** (1362-1370) succeeded him. Two great events mark Urban's reign as one of the most important in history.

the return of the Papacy to Rome and the reestablishment of the Holy Roman Empire. In 1367, amid joyous acclamations, the Eternal City welcomed its bishop for the first time in sixty years. His disciplinary reform was accepted, but feeling that he was needed to avert the impending hostilities between France and England, the Pope returned to France where he died shortly after his arrival.

His successor, **Gregory XI** (1371-1378), was the last of the Avignon popes. Hearkening to the entreaties of St. Catherine of Siena, Gregory courageously returned to Rome where the spirit of revolt against the French popes was rapidly gaining momentum, and he died there a year later. But affairs in Italy continued in a turbulent state, and when the cardinals assembled in conclave for the election of Gregory's successor, they were threatened by an immense mob. Thereupon the prelates, hastily but legitimately, chose the Archbishop of Bari as Pope, hoping that the choice of an Italian would pacify the crowd.

The new pontiff, **Urban VI** (1378-1389), was an austere and stern ruler whose severe administration aroused much antagonism in the College of Cardinals, especially among the French members. Seizing the circumstances of his election as a pretext, thirteen French cardinals repudiated Urban and set up one of their own group as **Clement VII**. Thus began what is known as the Great Schism. In the years of confusion that followed even such contemporary Saints as Catherine of Siena, Catherine of Sweden, Vincent Ferrer, and Collette belonged to different obediences and all Christendom was divided into two camps. In the See of Rome, Urban was followed by **Boniface IX** (1389-1404), **Innocent VII** (1404-1406), and **Gregory XII** (1406-1415), while the antipope **Clement VII** was followed at Avignon by **Benedict XIII**. Efforts were made on both sides to end the schism even to the extent of as-

sembling a pseudo-council at Pisa in 1409, but affairs were further confused when the illegally convoked council deposed both Gregory XII of Rome and Benedict XIII of Avignon, setting up Alexander V as another antipope. Finally, at the Council at Constance, 1414-18, Pope Gregory XII announced his abdication. The two antipopes were deposed and Martin V (1417-1431) was canonically elected, thus ending the schism.

In the period of transition that followed it was the task of Martin and his successors to rebuild the ruins left by the schism. In 1431 the Pope convoked the Council of Basle but died before it assembled. Because of the fewness of bishops at the Council Eugene IV (1431-1447) dissolved the assembly, but in 1433 he recognized the regularity of the Council of Basle "with the reservation of his own rights and those of the Apostolic See." Subsequently, the Council was transferred to Ferrara and then to Florence, but a rebellious assembly at

Basle still continued to hold sessions. The antipope, Felix V, set up by the cardinals at Basle, finally submitted in 1449 to Nicholas V (1447-1455), who had succeeded Eugene IV.

Callistus III (1455-1458) showed little interest in the Renaissance that followed, and devoted his strength to halting the Turks who were menacing Europe. But his efforts to arouse Europe, like those of his successors Pius II (1458-1464), Paul II (1464-1471), and Sixtus IV (1471-1484), proved fruitless in the face of individual quarrels among the powers. The growing nationalism of the day and the pagan humanism which penetrated even into the College of Cardinals and the Papacy made impossible the United Christendom of old. Innocent VIII (1484-1492) and Alexander VI (1492-1503), while tainted with the worldliness of their age, were guilty of no doctrinal invalidity thus demonstrating the divine guidance Christ promised His Church.

### EUCCHARISTIC CONGRESSES

Eucharistic Congresses have as their purpose the glorifying of the Holy Eucharist by public adoration and general Communion and the discussion of means to increase devotion to Our Lord in the Blessed Sacrament. The first congress owed its origin to Bishop de Segur of Lille, France. International Eucharistic Congresses have been held at:

Lille, France	1881	Metz, Lorraine	1907
Avignon, France	1882	London, England	1908
Liege, Belgium	1883	Cologne, Germany	1909
Freiburg, Switzerland	1885	Montreal, Canada	1910
Toulouse, France ..	1886	Madrid, Spain ..	1911
Paris, France . .	1888	Vienna, Austria	1912
Antwerp, Belgium	1890	Malta . . .	1913
Jerusalem, Palestine	1893	Lourdes, France . .	1914
Rheims, France .	1894	Rome, Italy	1922
Paray-le-Monial, France .	1897	Amsterdam, Holland	1924
Brussels, Belgium . . .	1898	Chicago, United States	1926
Lourdes, France	1899	Sydney, Australia .	1928
Angers, France . . .	1901	Carthage, Tunis .	1930
Namur, Belgium	1902	Dublin, Ireland ..	1932
Angoulême, France	1904	Buenos Aires, Argentina .	1934
Rome, Italy . . .	1905	Manila, Philippine Islands .	1937
Tournai, Belgium . . .	1906	Budapest, Hungary . .	1938

National Eucharistic Congresses are held in many countries. In the US, they have been held in Washington, D C. (1895), St Louis (1901), New York (1904), Pittsburgh (1907), Cincinnati (1911), Omaha (1930), Cleveland (1935), New Orleans (1938), St Paul and Minneapolis (1941).

## THE POPES AS MEDIATORS

Notable cases when Popes have acted as Mediators include:

Date of Reign	Name	Event
440- 461	St. Leo I	Treaty between Attila the Hun and Italy.
590- 604	St. Gregory I	Between Agilulf, the Lombards, and the Romans; between the Lombards and the Emperor of the Orient.
715- 731	St. Gregory II	Between Luitprand, Lombard King, and the Romans.
741- 752	St. Zachary	Between Luitprand and Rachis, Lombard Kings, and the Romans.
1049-1054	St. Leo IX	Between Henry III, Holy Roman Emperor, and King Andrew of Hungary.
1055-1056	Victor II	Between Henry III, Holy Roman Emperor, and King Ferdinand of Spain.
1193-1216	Innocent III	Between Richard the Lion-Hearted, King of England, and Philip Augustus of France.
1216-1227	Honorius III	Between Louis VIII of France and Henry III of England.
1243-1254	Innocent IV	Between the King of Portugal and his subjects.
1277-1280	Nicholas III	Between Emperor Rudolph of Hapsburg and Charles of Anjou, King of Naples.
1316-1334	John XXII	Between Edward II of England and Robert of Scotland.
1342-1352	Clement VI	Between Edward III of England and Philip VI, King of France.
1370-1378	Gregory XI	Between Ferdinand of Portugal and Henry of Castile.
1484-1492	Innocent VIII	Between contending royalties in England.
1492-1503	Alexander VI	Between Spain and Portugal.
1572-1585	Gregory XIII	Between Czar Ivan IV and King Bathory of Poland.
1623-1644	Urban VIII	Between France and Spain.
1873-1903	Leo XIII	Between Germany and Spain; between Haiti and Santo Domingo.
1914-1922	Benedict XV	Between Germany, Austria, Bulgaria, Turkey, and England, France, Russia, Belgium, Serbia, Montenegro, for the exchange of disabled prisoners and interned civilians in First World War.



THE SOVEREIGN PONTIFF PIUS XII



## Pope Pius XII

### Gloriously Reigning

Eugenio Pacelli was born in Rome on the second day of March, 1876, the second son of Filippo and Virginia Graziosi Pacelli, both descendants of noble Roman families. Reared in simple Catholic fashion, Eugenio early manifested outstanding qualities of character and scholarship. Feeling the call to the clerical state, he entered the Alma Collegio Capranica in Rome after having completed his studies in the Classical Secondary School. Delicate health made community life practically impossible and the young student was obliged to leave Capranica College after a year's study. He continued his philosophical, theological and juridical studies at the Pontifical University of the Roman Seminary as a day student, being ordained to the priesthood in 1899.

Recognizing his unusual talent, Fr. Pacelli's superiors appointed him substitute professor of law in the schools of the Roman Seminary, making him at the same time *Apprendista* in the offices of the Secretariate of State. Shortly afterwards he was made titular professor of Canon Law and an official in the Congregation of Extraordinary Ecclesiastical Affairs.

His singular accomplishments soon drew the attention of Cardinal Gasparri, Secretary of the Congregation of Extraordinary Ecclesiastical Affairs. Assured of the young priest's excellent qualities Cardinal Gasparri, having consulted His Holiness and Cardinal Merry del Val, Secretary of State, persuaded Fr. Pacelli to resign his professorship and give himself entirely to the work of the Congregation.

Fr. Pacelli went rapidly from one grade to the next in the Congregation. After several years as *Minutante* he was appointed Undersecretary; very shortly afterwards he was made Prosecretary. This latter position he held during the reign of Pius X. Upon his election to the Papacy, Benedict XV promoted Fr. Pacelli to the position of Secretary of the Congregation.

Together with Cardinal Gasparri, Papal Secretary of State, the future Pius XII showed himself more than capable of dealing with the situation created by World War I. His mastery of German language and literature, his continued interest in all religious, political, social and intellectual phases of German life, and his readiness to assist all who sought his aid made for effective negotiations with the German people. These qualifications led to his being made Apostolic Nuncio to Bavaria in 1917. Through the Nunciature of Bavaria at that time passed all negotiations between Germany and the Vatican. In accordance with the custom of conferring the fulness of the priesthood upon all Nuncios of the Holy See, Fr. Pacelli was made Titular Archbishop of Sardes on April 23, 1917, being consecrated on May 13 by the Holy Father himself in the Sistine Chapel.

To his new post Archbishop Pacelli brought Benedict XV's proposal for peace. The Pope's proposal sought not only to bring the conflict to a close, but was designed also to assure lasting peace to the world. The Apostolic Nuncio acted as interpreter of the proposal of peace. But his efforts to win over the conflicting parties were in vain and the struggle dragged on for another year.

After the war the Nunciature of Berlin was established, and Archbishop Pacelli was its first Nuncio. Outstanding among his accomplishments in this position was the negotiation of two Concordats — one with Bavaria in 1924, and one with Prussia in 1929. After twelve years of faithful service in the German capital, Nuncio Pacelli presented his resignation to President von Hindenburg on December 9, 1929.

On his return to Rome he was created cardinal by Pius XI. Following his elevation to the cardinalate he was formally appointed successor to Cardinal Gasparri as Papal Secretary of State in February of 1930. Cardinal Pacelli's years of service as Secretary of State were signalized by important events. In 1930 he signed an agreement with the Italian Government concerning the interpretation and application of regulations in the Concordat. Between the years 1932 and 1935 he successfully negotiated concordats with the Grand Duchy of Baden (November 10, 1932); with Germany (July 20, 1933); with Austria (June 5, 1934); and with Yugoslavia (July 25, 1935).

In 1934 Cardinal Pacelli was sent by the Holy Father as Papal Legate to the International Eucharistic Congress in Buenos Aires, and in 1935 to the Solemn Triduum at Lourdes ending the Holy Year which commemorated the nineteenth century of the Redemption. In 1936 he inaugurated the International Congress of the Catholic Press. Having given his address in Italian, Cardinal Pacelli then addressed the other members in English, French, German, Spanish, Portuguese and Latin.

The last noteworthy achievement of the Cardinal Secretary of State before his election as Supreme Pontiff was his visit to the United States of America in October, 1936. His gracious kindness and his open friendliness during his visit have won for him a place in the heart of every true American. During his stay Cardinal Pacelli visited the nineteen ecclesiastical provinces and most of the dioceses in the States.

As Camerlengo of the Holy Office he fulfilled various duties during the interregnum following the death of Pius XI, on Feb. 10, 1939. He was elected Pope on the third ballot in the conclave, March 2, and took the name of Pius XII. The coronation took place March 12.

When Pope Pius XII ascended the Throne of Peter war clouds hung ominously over Europe. He made every endeavor to stay the tide of destruction that was soon to engulf the world. Repeatedly he urged all possible means to maintain peace, stating: "Nothing is lost with peace; all may be lost with war." But his appeals to representatives of governments were without avail. On Sept. 1, 1939, German troops invaded Poland, and England and France declared war on Germany. All the world became involved, the war affecting also those few nations that remained neutral. In this cataclysm Pope Pius XII proved himself the Father of all, in his impartiality toward conflicting peoples and in the generous relief administered to war's victims. Papal Nuncios and Apostolic Delegates throughout the world visited prisoners of war and internees in various countries, bringing them material and spiritual aid. A Bureau of Information at the Vatican received news concerning prisoners, refugees and missing persons and transmitted this to families and interested inquirers.

Meanwhile the Holy Father constantly labored for peace. A pamphlet entitled "Italy and the Work of Peace of the Holy See," issued by the Vatican Polyglot Press in 1945, quotes extensively from papal pronouncements and Vatican papers of the years 1939 and 1940, tracing particularly the tireless work of the Vatican to keep Italy out of the European struggle, including an appeal directed by Pope Pius XII to the then Premier Mussolini. Also made public by the Holy See during 1945 were various diplomatic notes and correspondence of the Vatican with Germany in the pre-war and war years, revealing the Pontiff's serene and unflinching defense of the rights and liberty of the Church in one of the stormiest periods in world history. These texts offer irrefutable answers to some of the vicious and gratuitous attacks leveled against the Vatican.

Soon after the outbreak of war the Pontiff issued his first encyclical, "Summi pontificatus," exhorting to unity in opposition to world evils, explaining the proper function of the state and the pernicious error of

totalitarianism, and concluding with an appeal for peace and unceasing prayer. The 105th anniversary of the establishment of the ecclesiastical hierarchy in the United States was the occasion of the issuance, on Nov. 1, 1939, of his second encyclical, "Sertum laetitiae." In it he praised the progress of the Church in the United States and urged its members today to adhere more strictly to Catholic life and principles. A third encyclical, "Saeculo exeunto octavo," on the Missions, was issued in 1940.

In 1942 the entire Catholic world marked the silver jubilee of the episcopal consecration of Pope Pius XII with spiritual and religious observances. In 1943 he issued two encyclicals: "Mystici Corporis," giving a profound exposition of the doctrine of the Mystical Body and our union with Christ in and through the Church, and affirming our duty to love the Church in its members and those outside the Church; and "Divino Afflante Spiritu," on Biblical Studies, imparting opportune instructions for furthering this work and stating that the sole remedy for the evils of war is a return to Christ, Who reveals Himself to us in the Scriptures. A sixth encyclical, "Orientalis Ecclesiae Decus," was issued by Pope Pius in 1944, to mark the 15th centenary of St. Cyril of Alexandria, and exhorting all the faithful, in accordance with the teaching of this Father of the Church, to practise integrity of faith, mutual charity and fidelity to the See of Peter and thus promote the return of the separated brethren to Mother Church.

With the surrender of Italy to the Allies on Sept. 8, 1943, the Holy See was directly affected, since the territory of Vatican City is contiguous to the Italian capital and its extraterritorial possessions lie within Rome. Germany made a stand against the Allies on Italian soil and occupied Rome on Sept. 10, announcing that she had "assumed protection of Vatican City." Situated, however, within the area of warfare, Vatican territory suffered damage from bombs, and there were resulting casualties, especially in Castelgandolfo where hundreds had taken refuge.

These bombings of neutral territory were protested by the Pope and aroused world-wide criticism. The possibility of the destruction of Rome was feared by all, and pleas for its safety came from Church and State leaders everywhere. Prayers were offered for the Pope and the Eternal City.

The prayers of the Vicar of Christ and of all Christendom were heard, and Rome escaped destruction. The liberating Allied forces entered the city on Trinity Sunday, June 4, the Germans having retreated.

Europe remained a battlefield for another eleven months, and Rome was thronged with Allied military personnel, most of whom sought and received audiences with the Pope. Several million of the armed forces of the United Nations, embracing all races, colors and creeds, have been received by the Pope, sometimes as many as 8,000 at one audience, and these contacts with the Vicar of Christ have evoked warm words of praise and appreciation from non-Catholics as well as Catholics.

On Dec 23, 1945, the Holy Father named thirty-two new cardinals (to be created at a consistory on Feb. 18, 1946), thus bringing the Sacred College to its full complement of seventy. For the first time in history all the continents of the earth became participants in the Sacred College. Two encyclicals were issued in 1946: "Quemadmodum," calling for intensified aid to youth in the world crisis; and "Orientales omnes Ecclesias," marking the anniversary of the Ruthenian reunion.

On Jan. 11, 1947, the annual audience was granted to the Roman nobility. Analyzing the concept of personal liberty as applied to the press and motion pictures, Pope Pius XII also reiterated his concern over the delay in the conclusion of peace treaties. On the feast of St. Peter's Chair at Rome, the Pontiff celebrated Mass for the success of the Church Unity Octave. The British hierarchy received a hand-written letter from the Pope in which he thanked English Catholics for the \$252,000 they subscribed the previous year for Europe's war victims. The Holy Father

also enclosed a \$10,000 gift to aid German prisoners in Britain. A special audience was granted the pontifical commission of assistance returning from South America where they obtained needed relief supplies. In an address to the Italian women leaders of the Rinascita Cristiana, the Pope enumerated the requisites for meeting present critical conditions. Audiences were also granted to Bruno Benziger, papal chamberlain, and his sister, Mother Ursula, former superior of Manhattanville College; Dr. Alfonso Forcade y Jorrin, Cuban Minister at the Vatican; and 40 American girls, students of Marymount Academy in Rome.

The annual presentation of candles to the Holy Father on Candlemas Day took place in the Hall of Consistories. Among those received in private audiences about this time were: Very Rev. James Cunningham, C. S. P., Very Rev. Paul Skehan, O. P., Procurator General, accompanied by members of his Order, Archbishop Beltrami, papal nuncio to Colombia; and Fernando Ortiz Sans, charge d'affaires at the Vatican. Receiving the credentials of China's new minister to the Holy See, the Pope emphasized the recent progress in relations between the Vatican and the Chinese people. Herbert Hoover expressed appreciation of the Pontiff's substantial contribution to world relief, in an audience granted to him and his party. At the opening of the "Save Starving Children" drive in the US, His Holiness broadcast directly to some two million Catholic school children here, inviting them in a special way to participate. Bishop Muench of Fargo, Apostolic Visitor to Germany, reported to the Pontiff on the conditions in the US, French and British zones of occupation.

The Prince Carl Medal was presented to the Holy Father on behalf of King Gustaf V of Sweden for having rendered greater services to humanity than anyone else in the world. The Pope invoked upon the monarch and Sweden the "continuance of divine protection." A solemn Mass in the basilica of St. John Lateran, the Pontiff's church as Bishop of Rome, commemorated his 71st birthday and the eighth anniversary of his election. On that day Archbishop Antoniutti, Apostolic Delegate to Canada, Bishop Suhr, O. S. B., Vicar Apostolic of Denmark, and Eugenio Zolli, the former Chief Rabbi of Rome who became a Catholic, were received in audiences. In consistory on March 10, pallia were postulated for Archbishops Ritter of St. Louis, Schulte of Indianapolis, and Rohlfman of Dubuque, and a favorable vote was taken regarding the canonizations of the Blessed, Joseph Cafasso, Louis Grignion de Montfort, Michiel Garicoits, Nicholas of Flue, and Catherine Laboure. Rear Admiral Ellery Stone of the US Navy, former chief of the Allied Commission in Italy and recent convert, was received in private audience. In a precedent-breaking interview, the Sovereign Pontiff told the Associated Press that a just and permanent peace requires nations to give up some of their sovereign rights and interests. Permission to celebrate afternoon Mass on Sundays and holydays for workmen unable otherwise to attend, was granted to the priests of Belgium. Assisted by the matchless Sistine choir, Cardinal Masella offered pontifical Mass on the eighth anniversary of the Pope's coronation. The Pontiff expressed gratitude for the generous response of the Irish people to his appeal in behalf of Europe's stricken children. Dr. Charles Helou, first Minister of Lebanon to the Holy See, presented his credentials. Harold Stassen, former governor of Minnesota, was received in private audience. Archbishop Zanin was named nuncio to Chile and Archbishop Marina nuncio to the new Lebanese Republic. His ninth encyclical, "Fulgens Radiatur," commemorating the fourteenth centenary of the death of St. Benedict, was issued by the Holy Father (see pp. 83-90). Americans received in audience were Bishop O'Connor, rector of the North American College in Rome, and Judge Juvenal Marchisio, president of the American Relief for Italy and a member of

the New York City Court of Domestic Relations The Pontiff also received Msgr. Antonio Samore, councillor at the Apostolic Delegation in Washington.

UNRRA officials were granted a special audience on Easter Sunday A group of British chaplains, officers and enlisted men presented the Pope with a statue of Our Lady of Walsingham In the presence of 30,000, the Vicar of Christ beatified Contardo Ferrini, Italian lawyer and university professor. A semi-public consistory again approved the canonizations of a number of Blessed, the Holy Father setting the dates. Returning from the conference of the Inter-Parliamentary Union at Cairo, Egypt, and received in private audience, were: Senators Barkley, Ky., Brewster, Me., Hatch, N. M., Ferguson, Mich.; Representatives Vorys, O., Kefauver, Tenn., Talle, Ia., Cooley, N. C., Poage, Tex.; and Dr. Franklin Donavan, secretary of the group

The Pope told 1,500 French students that victory over the forces of evil will go to youth growing up healthy and vigorous and in a spirit directed by the light of God. In an official letter the Holy Father gave his wholehearted blessing to those who support the Catholic dailies of Italy. For the victims of the Texas City disaster His Holiness offered personal prayers. In a private audience the Pontiff commissioned Rev Joseph Overmeeren, S. J., professor at Sophia University, to carry his blessing to the Catholics of Japan. Audiences were also granted to Prof. Alfred Carbonell Debal, new Uruguayan Minister to the Vatican and to Commander R. G. A. Jackson, Senior Deputy Director General of UNRRA

Three Texans, James R. Dougherty, John G. Kenedy, Jr., and Mrs Sarita Kenedy East, were recipients of papal decorations. The Pope exhorted pilgrims at the beatification of Maria Goretti to exercise greater vigilance over their children. Pilgrims from France, Belgium, Holland, Britain, Brazil, Indo-China and the Belgian Congo attended the beatification ceremonies of Mother Alx LeClerc Maj. Gen. Luther Miller, US Chief of Army Chaplains, and five other American chaplains were granted audience. The Chilean Ambassador was also received by the Pontiff.

On June 2, in response to the cardinals' greeting on his nameday, the Vicar of Christ warned Catholics throughout the world that no anxiety over temporal loss nor desire to appear modern can justify deviation from the Church's social doctrine, and asked for new efforts toward a decent peace. The Pontiff lauded the work of the American Red Cross in an audience granted to Basil O'Connor, chairman of the organization, and other officials. The decree of the Sacred Congregation of Rites approving the writings of Fr. Miguel Augustin Pro, Jesuit martyr of Mexico, was presented to the Pope by the late Cardinal Salotti. Fourteen members of the clergy and eight of the laity of the Archdiocese of New Orleans were honored by the Pope. On the feast of Corpus Christi His Holiness distributed First Holy Communion to many Roman children. The Holy Father's deep interest in the development and progress of the Young Christian Workers (JOC) was expressed in a letter to Canon Joseph Cardijn, founder and chaplain general. On June 22, the Supreme Pontiff broadcast to the Marian Congress at Ottawa. On the same day he proclaimed three new saints: Joao de Britto, S. J., a Portuguese martyr; Joseph Cafasso, priest of Turin; and Bernardino Realino, Italian Jesuit. John Victor Perowne, new British minister to the Holy See, presented his credentials. Upon the retiring British minister, Sir Francis d'Arcy Osborne, the Pope conferred the Grand Cross of the Order of St. Gregory the Great. Senora Eva Duarte de Peron, wife of the president of Argentina, had a private audience thanking her for Argentina's generosity toward Europe's less fortunate nations. Others received in June were: Martin Salm, vice-president of the NCRIC; Msgr. (now

Bishop) Thomas J. McDonnell, national director of the Society for the Propagation of the Faith; Moses Leavitt and Jacob Trobe, Jewish relief workers; Congressman and Mrs. Augustine Kelley; James Graham Parsons of the US State Dept ; and three US Army occupation forces leaders: Lt Gen. Geoffrey Keyes, Brig. Gen Thomas Hickey, and Lt. Gen Clarence Huebner. The Pope awarded the papal medal "Pro Ecclesia et Pontifice" to Miss Linna E Bresette, field secretary, Social Action Dept. NCWC. On the eve of the feast of SS. Peter and Paul, the Vicar of Christ visited St. Peter's Basilica to pray at the tomb of the Apostles.

On July 5, the Pope broadcast to the French National Eucharistic Congress at Nantes, exhorting French Catholics to bear witness for Christ. To Canadian delegates to the International Postal Congress, Paris, the Pontiff mentioned the Ottawa Marian Congress with praise, saying that "devotion to the Mother of God is the most salutary memory to awaken in these sad days ." Receiving the American delegation on its return from the Geneva International Labor Organization convention, he declared that movements for social betterment must respect the human dignity of all men, acknowledge the solidarity of all peoples and place the common good above personal gain. In a letter to Sam Keeny, Director of the Italian Mission of UNRRA, the Holy Father affirmed his interest in the International Children's Fund sponsored by UN. US Secretary of Commerce William Averell Harriman and US Under Secretary of State for Economic Affairs William L. Clayton were received in audience. The title of Knight Commander of the Order of St Sylvester was conferred on John B. McCloskey, representative in France for War Relief Services, NCWC. The Vicar of Christ exhorted 8,000 pilgrims to emulate the virtues of St Catherine Labore on her canonization day

Writing Charles Flory, president of the Semaines Sociales de France, the Pontiff urged all Catholics to strive for "maximum effectiveness" and "maximum realization" of the social doctrines of the Church. Msgr. John O'Grady, secretary of the National Conference of Catholic Charities, reported to the Pope on his South American mission for War Relief Services, NCWC.

After relighting by a radio<sup>6</sup> contact the beacon on the 200-ft. column crowned by a statue of the Blessed Virgin, which stands at Messina, the Holy Father, from his Castlegandolfo villa, broadcast to the people of the Sicilian port. The Pope received Max Sorensen, national commander of the CWV. Pledges of renewed efforts for peace were exchanged by President Truman and the Holy Father, who received Myron Taylor for the second time. Others received were Msgr. John Molloy, consulator of the Dubuque archdiocese; 180 American sailors, accompanied by Rev. John J. Twiss, Navy chaplain from Boston. The Pontiff sent a money donation to aid 96 Oriental students who won scholarships to universities in Spain.

Addressing 200,000 men in St. Peter's Square Sept. 7, twenty-fifth anniversary of Italian Catholic Action, the Holy Father laid down a 5-point plan: the spread of religious culture, sanctification of Sunday to God's glory; preservation of the Christian family; strict adherence to papal teachings on social questions: mutual loyalty and truthfulness in economic dealings. Delegates from the National Council of Catholic Women to the congress of the International Union of Catholic Women's Leagues were received in private audience. To 1,500 delegates from 32 countries to the same congress the Holy Father delivered a homily in the Vatican Hall of Benediction. Back at Castlegandolfo he received Beatrice M. Hoffman, national director of the Junior Catholic Daughters of America. In a message to the Bishop of Bayeux and Lisieux, the Holy Father wrote of the spiritual childhood exemplified by St. Therese, on the fiftieth anniversary of her death. A letter commemorating the 400th anniversary of the death of St Cajetan, founder of the Theatine Fathers, was sent to their

Superior General Among those received in audience were Gen. Omar N. Bradley, Administrator of Veterans' Affairs, his wife and daughter; Bishop Wright, Auxiliary of Boston; Eugene Meyer, "Washington Post" official, and 200 cadets of the Argentine navy.

By short wave the Supreme Pontiff addressed the convention of the National Conference of Catholic Charities and the St. Vincent de Paul Society assembled in New Orleans. To delegates at the international congress marking the 50th anniversary of Marconi's discovery of radio, the Pope emphasized the grave responsibility of using the radio for moral and constructive purposes. Accepting the credentials of Antonio Alvarez Vidaurre, El Salvador minister to the Vatican, the Pontiff urged use of UN to promote cause of a just peace. Acknowledging receipt of documentary material on Catholic resistance in Germany to both nazism and communism, the Pope declared the attitude of the Church there fully justified by subsequent events. Inaugurating the new juridical year, the Holy Father told the Sacred Roman Rota that Church and State have different ends, but should work in friendly cooperation. He addressed an eloquent appeal for mission aid to Bishop McDonnell, Auxiliary of New York and national director of the Pontifical Society for the Propagation of the Faith. Among those received in audience were 9 members of the House of Representatives Interstate and Foreign Commerce Committee; and members of a US Senate subcommittee on immigration and naturalization: Senators Revercomb, W. Va., Donnell, Mo., and Cain, Wash.

Welcoming Bolivia's new ambassador, Nestor Galindo, His Holiness stated that peace does not come from armed might, but from the effusion of the Holy Spirit. In a radiogram to the US hierarchy assembled in Washington for their annual meeting, the Pontiff praised the "beneficent activities" of American Catholics. Receiving the credentials of Leon Thebaud, Haiti's minister to the Holy See, the Holy Father declared that a "sincere preparation of hearts" is essential to lasting peace. Members of the Senate Appropriations Committee: Senators Cordon, Ore., Green, R. I., Knowland, Calif., and Young, N. D., were received in audience. Speaking in English by radio from Castlegandolfo, the Pope launched the Thanksgiving Food Collection appeal conducted here by War Relief Services, NCWC. In a message to the silver jubilee convention of the National Catholic Rural Life Conference, the Holy Father praised its efforts in aid of displaced persons and refugees. Members of the US Senate Committee Appropriations were received in audience. The Pontiff issued an encyclical on the Sacred Liturgy, "Mediator Dei" (see pp. 713-717)

On Dec. 8, the Supreme Pontiff addressed 5,000 members of the Roman Diocesan Federation of Italian Catholic Action Youth Organizations. At Castelgandolfo the Pope received Irish leaders and newspapermen who took part in the opening flight of a direct weekly air service between Dublin and Rome. Broadcasting to the International Marian Congress in Barcelona, the Holy Father counseled the lay apostolate to beware of certain trends and erroneous notions contrary to Christian traditions and the mind of the Church. The Pontiff issued the encyclical: "Optatissima Pax" (see pp. 718, 719), dealing with peace and social disorders. In behalf of 23 Spanish Republicans condemned to death for illegal underground activities, the Pope made a third plea for mercy. The Vicar of Christ delivered his 1947 Christmas message on Dec. 24. Vigorously denouncing the present-day tendency to insincerity, the Holy Father appealed to all honest men to join "in a sincere spirit of brotherhood uniting all classes, all races and all nations with the one bond—love." He urged mankind to "pray and work to obtain from God the grace that the year 1948 may be for wounded Europe and for the nations torn by discord, a year of rebirth and of peace."

## ECCLESIASTICAL ADMINISTRATION

The number of separate ecclesiastical jurisdictions throughout the world under the Holy See was 1,870, as of Dec. 31, 1946. These were: residential patriarchates, 7; metropolitan sees, 354; archdioceses other than metropolitan sees, 36, dioceses, 1,045; abbeys and prelatures nullius, 54; vicariates apostolic, 223; prefectures apostolic, 138; missions sui iuris, 13. In addition to residential prelatures, there were 7 titular patriarchs and 748 titular archbishops and bishops. During his pontificate Pope Pius XII had erected, before Dec 31, 1946, 236 ecclesiastical areas.

In the Western Hemisphere at the beginning of 1947 there were 496 ecclesiastical jurisdictions and of these North America had 211 United States including the Vicariate of Alaska, 120; Canada, 54, Newfoundland, 3; Mexico, 34. Central America had 42; and South America, 243.

Three cardinals died during 1947 leaving the Sacred College with 61 members — 9 short of its full complement, as of Dec 31, 1947.

Missionaries dependent upon the Sacred Congregation for the Propagation of the Faith totaled nearly 84,000 in 1944, consisting of approximately 22,000 priests, 9,000 lay Brothers and 53,000 Sisters. In 1941 the greatest number of these missionaries, priests (4,561) and Brothers (1,167), were in China, but the country having the largest number of these missionary Sisters (10,525) was Australia. The hazards of war resulted in a fluctuating number of missionaries, so that exact statistics are not available.

The Holy See has special representation in 63 countries of the world, 42 are of diplomatic status and 21 are Apostolic Delegations (see pp. 91-92). Unfilled at present are the nunciatures in Estonia, Hungary, Latvia and Lithuania, and the delegations in Iraq, Turkey and Ethiopia. The Sovereign Order of Malta, the President of the United States, and 40 countries have representation at the Vatican. The posts of Honduras and Argentina are vacant.

## PAPAL ELECTIONS

When the Dean of the Sacred College proclaims publicly the death of the Pontiff, word is sent out to all the cardinals throughout the world. They are convoked to solemn conclave to elect a new Pope, to be opened not earlier than fifteen and not later than eighteen days after the death of the Pope. Until an election takes place, they remain in seclusion within a part of the Vatican Palace specially prepared for them.

On the fifteenth day after the death of the Pope, if all the cardinals are present, or if not all present, at the latest on the eighteenth day the cardinals after celebrating Holy Mass go to the Sistine Chapel where voting takes place, by secret ballot, for candidates deemed qualified for the office.

Special printed ballots, devoid of the elector's name, seal and motto, are used; and a two-thirds, plus one, majority is required for election, according to the Apostolic Constitution "De Sede Vacante et de Romani Pontificis Electione," of Dec. 8, 1945. Two ballots are taken each morning and evening until a decision is reached. If no selection is made, the ballots are burned with damp straw which produces a heavy black smoke, thereby notifying the people that no selection has been made. When a two-thirds, plus one, majority is reached the ballots are burned without damp straw. The light smoke ascending from the chimney proclaims to the people the election of a new Pope. Acceptance of the office on the part of the one elected must be manifested before he is validly the new Pontiff. If the one elected is not already a bishop, he must be consecrated.

The Pope is elected for life, although, if he wishes, he may resign. Should he do so, a new Pope is elected. Any male Catholic, regardless of race or color, may be elected Pope, even one who is not a priest. Should a layman be chosen, he would have to be ordained and consecrated.



## CONCORDATS

A concordat is an agreement between the Holy See and a civil government on disputable spiritual matters. To secure certain necessary immunities to the Church, the Popes have often conceded special rights to the State, such as the nomination of bishops, the appointments of pastors, taxation of Church property, etc. Some famous concordats were those between Pope Callistus II and Emperor Henry V of Germany in 1122, ending the dispute over the appointment of bishops; Pope Pius VII and Napoleon in 1801, reestablishing the Church in France, Pope Pius XI and Premier Mussolini of Italy in 1929, settling the controversy about the holding of Church property, and the marriage and public school questions.

The Holy See has made concordats with the following countries: Colombia, 1892; Poland, 1925 (repudiated by Polish leftist government, 1945); Italy, 1929 (modified slightly and reaffirmed by Italy, 1947), Rumania, 1929; Germany, 1933 (recognized by occupational forces of Christian nations); Portugal, 1940, and a *Modus Vivendi* with Ecuador, 1937.

## CONSISTORIES

Consistories are assemblies of cardinals presided over by the Pope. There are three kinds. (1) secret, with only the Pope and cardinals present (2) public, attended by other prelates and lay spectators; (3) semi-public, attended by bishops and patriarchs. At the secret consistory, the Pope delivers an allocution on religious and moral conditions throughout the world; sometimes seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses, and asks for a vote on a proposed canonization. At the public consistory, the Pope bestows the red hat, hears the causes of beatifications and canonizations. At the semi-public consistory the propriety of a proposed canonization is decided.

## AD LIMINA VISIT

Bishops are obliged once every five years to visit the tombs of St. Peter and St. Paul, have audience with the Holy Father and present a written report of conditions in the diocese. The visits rotate over five years beginning January 1, 1911: first year, the bishops of Italy, Corsica, Sardinia, Sicily and Malta; second year, the bishops of Spain, Portugal, France, Belgium, Holland, England, Scotland, Ireland; third year, bishops from the other countries of Europe; fourth year, the bishops of the American Continents; fifth year, the bishops of Africa, Asia and Australia.

## NOMINATIONS OF BISHOPS

The Sacred Congregation of the Consistory decreed July 25, 1916, that bishops should every two years send to their metropolitans a list of priests worthy of the episcopacy. The metropolitan forwards the results to the Apostolic Delegate who in turn forwards the list to the Congregation of the Consistory where the names are recorded to guide the Pope in his choice of bishops to fill vacancies and newly created sees.

## CONCURSUS

A *Concursus* is a competitive examination of applicants for the permanent rectorship of a parish, covering knowledge of ecclesiastical affairs, age, prudence, integrity and past services. An applicant must have been a priest of the diocese not less than ten years, have had three years of parish work and have demonstrated ability to direct the temporal and spiritual affairs of a parish. A permanent rector is removed only by judicial process.

## COUNCILS

A Council is an assembly of the prelates of the Church, called together by their lawful head, in order to decide questions concerning faith, morals, or ecclesiastical discipline. The following are the chief kinds of Councils: General or Ecumenical; National or Plenary; Provincial; and Diocesan.

### Diocesan Synods

A Diocesan Council, usually called Diocesan Synod, is a convention of priests of a diocese called by the bishop to consider matters for the good of the clergy and people. Except in special cases, it must be held in the Cathedral. Those who attend include: vicar general, diocesan consultors, rector of the seminary, deans, a delegate from each collegiate church, pastors of the city in which the synod is held, abbots, and one superior from each religious order in the diocese, all of whom merely consult with the bishop who alone signs synodal decrees.

### Provincial Councils

A Provincial Council is a meeting of the bishops of one province. The metropolitan of an ecclesiastical province calls and presides over a provincial council to consider and adopt measures for the increase of faith, the regulation of morals, the correction of abuses, the settling of controversies, the establishment and maintenance of uniform discipline. Acts and decrees must be approved by the Sacred Congregation of the Council at Rome before being promulgated. One must be held at least once every twenty years.

### Plenary Councils

Plenary Councils are National Councils, or meetings of the ordinaries of a region assembled under the presidency of the Pope's legate to determine matters of regulation and discipline. Their decrees are binding in the whole territory.

In the United States the archbishops of Baltimore by right of priority of the see, have presided over all the Plenary Councils, which have been attended by the archbishops, bishops, administrators, mitred abbots, vicars apostolic, prefects, apostolic coadjutors, auxiliary bishops, visiting bishops, provincials of religious orders, rectors of major seminaries and experts in theology and canon law.

The First Plenary Council of Baltimore was called May 9, 1852, with Archbishop Kenrick of Baltimore as Apostolic Delegate. It professed allegiance to the Pope and faith in the doctrines of the Church, regulated parish life, ceremonies, the administration of Church funds, and the teaching of Christian Doctrine.

The Second Plenary Council was called by Archbishop Spalding of Baltimore, October 7-21, 1866. It condemned the heresies of the day, made regulations in the organization of dioceses, the education and conduct of the clergy, ecclesiastical property, parochial duties, general education and secret societies.

The Third Plenary Council was called Nov. 9—Dec. 7, 1884, by Archbishop Gibbons. It appointed a commission for the creation of a Catholic University. Elementary and higher education was discussed. A Commission was appointed to prepare a catechism of Christian Doctrine. Six holy days of obligation were determined for the United States. A petition was signed to introduce the cause of beatification of the Jesuit Martyrs.

### General Councils

A General or Ecumenical Council is one to which the bishops of the whole world are lawfully summoned by the Pope, or with his consent, and presided over by him or by his legates. Its decrees must also have the approval of the Sovereign Pontiff. General councils are infallible and cannot teach us anything wrong in faith or morals.

The following are the General Councils which have been held up to the present time. The first eight were held in Asia, or the eastern part of Christendom; the remainder in Europe, or the Western part.

<i>Council (Place)</i>	<i>Date</i>	<i>Pope</i>	<i>Doctrine</i>
1. Nicaea I . . . . .	325 . . .	St. Sylvester I.	Condemned heresy of Arius; defined clearly that the Son of God was consubstantial ( <i>homoousios</i> ) with the Father; formulated the Nicene Creed.
2. Constantinople I . . .	381 . . .	St. Damasus I	Condemned heresy of Macedonius; defined the divinity of the Holy Ghost; confirmed and extended the Nicene Creed.
3. Ephesus . . . . .	431..	St. Celestine I.	Condemned heresy of Nestorius; defined that there was one person in Christ and defended the Divine Maternity of the Blessed Virgin Mary.
4. Chalcedon . . . . .	451 . . .	St. Leo I . . .	Condemned heresy of Eutyches (Monophysitism); declared Christ had two natures, human and divine.
5. Constantinople II..	553....	Vigilius . . .	Condemned, as savoring of Nestorianism, the so-called Three Chapters, the erroneous books of Theodore of Mopsuestia and the teaching of Theodoret of Cyprus and Ibas of Edessa.
6. Constantinople III (Confirmed by St. Leo II)	680-681	St. Agatho...	Declared against the Monothelites, who taught one will in Christ, by defining that Christ had two wills, human and divine.
7. Nicaea II . . . . .	787....	Adrian I . . . . .	Condemned the heresy of the image-breakers (Iconoclasm).
8. Constantinople IV..	869-870...	Adrian II...	Deposed the usurper, Photius, and suppressed the Greek Schism.
9. Lateran I (Rome).	1123....	Callistus II . . . .	Called to confirm the peace between Church and State after the settlement of the Investiture Question.
10. Lateran II . . . . .	1139....	Innocent II . . . .	Suppressed last remnants of schism of Anacletus II; reaffirmed principles of the Gregorian Reform; silenced and banished from Italy Arnold of Brescia; condemned heresy of Peter of Bruys.

<i>Council (Place)</i>	<i>Date</i>	<i>Pope</i>	<i>Doctrine</i>
11. Lateran III . . . .	1179....	Alexander III..	Condemned Waldensian heresy; reformed ecclesiastical discipline; decreed papal elections by two-thirds majority of Cardinals at conclave; confirmed Peace of Venice (Alexander III and Barbarossa).
12. Lateran IV... . .	1215....	Innocent III....	Condemned errors of Albigenses, Joachim of Floris and Amalric of Bena; prescribed annual confession and Communion for all; promoted ecclesiastical discipline; ordered crusade for the recovery of the Holy Land.
13. Lyons I.	1245....	Innocent IV...	Called in behalf of the Holy Land, and on account of the hostility of the Emperor Frederick II toward the Holy See.
14. Lyons II . . . .	1274....	Bl. Gregory X..	Called to promote ecclesiastical discipline; to effect union of the Greeks with the Latin Church; to aid the Holy Land.
15. Vienne . . . . .	1311-1312....	Clement V....	Condemned extreme views of Olivi and the heresies of the Fraticelli, Dulcinists, Beguards, and Beguins; suppressed the Knights Templar; sought aid for the Holy Land.
16. Constance . . . .	1414-1418....	Gregory XII... Martin V	Suppressed Western Schism; ecclesiastical reform in "head and members"; Wyclif and Hus condemned.
17. Florence . . . .	1438-1443....	Eugene IV . . .	Called to effect union of Greeks and other Oriental sects with the Latin Church; to reestablish peace among Christian princes.
18. Lateran V.. . . .	1512-1517....	Julius II... Leo X.....	Defined relation of Pope to General Councils; condemned certain errors regarding nature of the human soul; called for crusade against Turks.
19. Trent . . . . .	1545-1563....	Paul III..... Julius III..... Pius IV.....	Called to combat heresies of so-called Reformers of the 16th century; proclaimed Bible and Tradition as the Rule of Faith;

20 Vatican .. .1869	. .Pius IX	. .	issued canons on the Sacraments and decrees on purgatory, indulgences, justification, invocation and veneration of saints, veneration of images and relics; published decree on the "Index" of forbidden books.
(op'd)			
1870			Promulgated canons relating to faith and the Constitution of the Church; defined solemnly the primacy and infallibility of the Pope.
(adj'd)			
but not closed)			

## ACTS OF THE APOSTOLIC SEE AND THEIR FORMS

The term "Apostolic See" means both the Supreme Pontiff and all the Offices through which he administers the affairs, or "Acts," of the Universal Church. These Acts are issued either orally or in written documents having various forms.

### Forms of the Acts of the Apostolic See

**Apostolic Bull**—The most solemn form of papal document, concerning important matters. It is of dark parchment to which there is attached by silken or hemp laces a leaden seal bearing on one side the heads of Sts. Peter and Paul, and on the other that of the reigning Pontiff. It begins with the name of the pope (without his ordinal number) in this manner: "Pius, Servus Servorum Dei" (Pius, Servant of the Servants of God), and ends with the name of the place where it was issued, followed by the day, month, year, and the year of the pope's reign.

**Apostolic Brief**—Less formal than the Bull, concerning less important matters. It is of thin white parchment, comparatively short and oblong; impressed with the seal representing St. Peter drawing his net from the sea. The heading includes the pope's number, for example, "Pius PP. XII." The conclusion is similar to that of a Bull.

**Simple Epistle or Letter**—Issued on ordinary paper in simple style. If it emanates from the pope, it is composed by the Secretary of Briefs to Princes, or by the Secretary of Latin Letters, and is signed by the Holy Father in this fashion: "Pius PP. XII."

**Simple Rescript**—Consists of two parts: first, the question is posed; secondly, the question is answered. A set formula is always used when the Sacred Congregation has faculties to grant the request. It is usually signed by the Cardinal Prefect and the Secretary of the Congregation, and impressed with the seal of the Congregation.

### Acts of the Apostolic See

**Constitution**—Issued in the form of a Bull, immediately by the Supreme Pontiff. Through it His Holiness makes and promulgates laws. For example, the Constitution "Providentissima Mater Ecclesia" of Pentecost Sunday, 1917, promulgated the Code of Canon Law.

**Apostolic Letter**—An act of the Roman Pontiff, either executive or administrative. When issued in the form of a Bull, either by order of the Roman Pontiff, or by Acts of the Sacred Consistory, or by Decree of the Sacred Consistorial Congregation, it is known as a "Litterae Apostolicæ sub plumbo" (Apostolic Letter with the seal). The title of Cardinal and the episcopal dignity are thus conferred, and the canonization of Saints is promulgated in this form. When published in the form of a Brief, by Decree of either the Sacred Congregation of the Sacraments, or the

**Sacred Congregation of the Council, or the Propagation of the Faith, or the Congregation of Sacred Rites, or the Sacred Penitentiary, or the Secretariate of State, it is known as "Litterae Apostolicae Simpliciter"** (Simple Apostolic Letter). In this form it is granted for the beatification of Servants of God, for the title of Basilica, for the concession of Indulgences, etc.

**Pontifical Letter**—An Act of the pope as father, teacher or doctor, explaining Catholic doctrine, instructing, congratulating, etc. Encyclicals come under this heading: **Encyclical Letter**, addressed to all the Bishops and Ordinaries in communion with the Apostolic See; **Encyclical Epistle**, addressed to a certain group of Bishops, or to a specific part of the Catholic world. (An Epistle is addressed to one Bishop.)

**Motu Proprio** (By One's Own Accord)—Drawn up, issued and personally signed by the pope of his own accord and without the advice of others; generally administrative.

**Autograph Letter**—Written by the Holy Father, dealing generally with less important matters.

**Decrees**—Acts of the Roman Congregation, universal or particular in so far as they affect the Universal Church or only part of it. They are usually precepts or condemnations: universal decrees bind all the faithful; doctrinal decrees dealing with matters of faith and morals are issued chiefly by the Holy Office. Decrees are not strictly Papal Acts unless the pope confirms them in "forma specifica" (specific form); he can, however, endow them with infallibility if the conditions for an "ex cathedra" teaching are fulfilled.

**Instructions**—Acts containing doctrinal explanations, directive norms, rules, recommendations or admonitions. They do not possess force of law except when recalling former laws. The Sacred Congregations must see that decrees follow the prescriptions of Canon Law, and when necessary issue instructions in explanation.

**Edicts**—Acts of a temporal nature. They have been rare since the loss of the Papal States.

**Statutes**—The same as Decrees except in usage. They almost always designate laws of a particular Council, and rarely designate pontifical laws.

**Rescripts**—Answers given in writing by an ecclesiastical superior. They may be papal or episcopal, and affect only the person or place for which they are given. They may take the form of a Bull, Brief, Apostolic Letter or the usual form of Simple Rescript. They are divided into three classes: Rescripts of Justice, for the interpretation of law, or in the appointment of judges; Rescripts of Favor, concerning dispensations, privileges, etc.; Mixed Rescripts, containing provisions of administration and the granting of favors not connected with judicial matters.

**Privileges**—Private laws conferring spiritual favors.

**Faculties**—Grants usually reserved to the Sacred Congregations. They are special privileges given to prelates by the Roman Pontiff.

**Particular Law**—Given for a particular nation, region, diocese or community.

**Declarations**—Interpretations of existing laws, or replies to contested points, issued by the Sacred Congregations empowered by the pope. They have force of law if given in the form of law, or if they restrict or extend a former law.

**Decisions**—Judicial pronouncements in causes or suits, given by tribunals or others having strict judicial powers. They have force of law for the parties concerned, and repeated decisions of similar cases become norms of action.

**Precepts**—Commands given to individuals or to a community in a particular case. They establish law for those concerned.

## THE PAPAL ENCYCLICALS

Communication of sound doctrine and the timely admonition against current evils by means of letters is definitely of Apostolic origin. Sts. Peter, Paul, John and James began writing to the members of the congregations where they had established the Church. The early pastors of souls continued this work of instruction by letter; and it is proper that the Supreme Shepherds of souls, the Roman Pontiffs, should thus guard their flocks by cautioning against abuses and by exhortation to virtue.

The encyclical letters of the recent Popes, who are at once pastors and guardians and recognized scholars of social conditions, have become text books to the Catholic and Christian world. A new era in encyclical history began with the reign of Leo XIII, whose great social encyclical, "Rerum Novarum" became so widely known and quoted.

Because many of the encyclicals deal with particular and even provincial problems, students have been unable to find a correct index to them. Thus far only one volume, "Guide to the Encyclicals," has appeared giving complete sources and bibliographies of the encyclicals from Pope Leo XIII to Pope Pius XI inclusive. With the permission of the author, Sister M. Claudia Carlen, I. H. M., we publish this list, with the addition of encyclicals issued by our present Holy Father, Pope Pius XII. Students will find in these encyclicals a treasury of deep thought, loving concern for humanity and a careful analysis of the varied problems of men and their genuine Christian solution.

### Encyclicals of Pope Leo XIII

Title	Subject	Date
Ad extremas . . . . .	Foundation of Seminaries in the East	
	Indies . . . . .	1893
Adiutricem . . . . .	Rosary . . . . .	1895
Aeterni Patris . . . . .	Scholastic Philosophy . . . . .	1879
Affari vos . . . . .	Manitoba School Question . . . . .	1897
Annum Sacrum . . . . .	Consecration of Mankind to the Sacred Heart . . . . .	1899
Arcanum . . . . .	Christian Marriage . . . . .	1880
Au milieu des sollicitudes . . . . .	Church and State in France . . . . .	1892
Augustissimae Virginis		
Mariae . . . . .	Rosary . . . . .	1897
Auspicato concessum . . . . .	Third Order of St. Francis . . . . .	1882
Caritatis . . . . .	Conditions in Poland . . . . .	1894
Caritatis studium . . . . .	Magisterium of the Church in Scotland . . . . .	1898
Catholicae Ecclesiae . . . . .	Abolition of African Slavery . . . . .	1890
Christi nomen . . . . .	Society for the Propagation of the Faith . . . . .	1894
Constanti Hungarorum . . . . .	Conditions of the Church in Hungary . . . . .	1893
Cum multa . . . . .	Conditions in Spain . . . . .	1882
Custodi di quella fede . . . . .	Freemasonry in Italy . . . . .	1892
Dall' alto dell' Apostolico		
Seggia . . . . .	Conditions in Italy . . . . .	1890
Depuis le jour . . . . .	Ecclesiastical Education in France . . . . .	1899
Diuturni temporis . . . . .	Rosary . . . . .	1898
Diuturnum . . . . .	Origin of Civil Power . . . . .	1881
Divinum illud munus . . . . .	Holy Ghost . . . . .	1897
Dum multa . . . . .	Marriage in Ecuador . . . . .	1902
Etsi cunctas . . . . .	Expression of Sympathy for the Church in Ireland . . . . .	1888

Title	Subject	Date
Etsi nos .....	Conditions in Italy .....	1882
Exeunte iam anno .....	Right Ordering of Christian Life ..	1888
Fidentem plumque animum ..	Rosary .....	1896
Fin dal principio .....	Education of the Clergy in Italy ..	1902
Grande munus .....	Sts. Cyril and Methodius ..	1880
Graves de communi re .....	Christian Democracy .....	1901
Gravissimas .....	Religious Orders in Portugal ..	1901
Humanum genus .....	Freemasonry .....	1884
Iampridem .....	Laws against the Church in Germany	1886
Immortale Dei .....	Christian Constitution of States ..	1885
In amplissimo .....	Church in the United States ..	1902
In ipso .....	Episcopal Reunions in Austria ..	1891
In plurimis .....	Abolition of African Slavery ..	1888
Inimica vis .....	Freemasonry in Italy ..	1892
Inscrutabili Dei consilio ..	Evils of Society ..	1878
Insignes .....	Hungarian Millennium ..	1896
Inter graves .....	Church in Peru ..	1894
Iucunda semper expectatione ..	Rosary ..	1894
Laetitiae sanctae .....	Rosary ..	1893
Libertas .....	Human Liberty .....	1888
Licet multa .....	Controversies among Catholics in Belgium .....	1881
Litteras a vobis .....	Formation and Influence of Clergy in Brazil .....	1894
Longinqua .....	Catholicity in the United States ..	1895
Magnae Dei Matris .....	Rosary .....	1892
Magni nobis .....	Authorization of the Catholic University of America .....	1889
Militantis Ecclesiae ...	Third Centenary of the Death of St. Peter Canisius ...	1897
Mirae caritatis .....	Most Holy Eucharist ....	1902
Nobilissima Gallorum gens ..	Religious Question in France	1884
Non mediocri .....	Spanish College in Rome ..	1893
Octobri mense .....	Rosary .....	1891
Officio sanctissimo .....	Condition of the Church in Bavaria ...	1887
Omnibus compertum .....	Union among the Greek Melchites ...	1900
Pastoralis .....	Religious Union in Portugal .....	1891
Pastoralis officii .....	Duelling .....	1891
Paterna Caritas .....	Recalling the Dissenting Armenians to the Faith .....	1888
Paternae .....	Ecclesiastical Education in Brazil	1899
Pergrata .....	Needs of the Church in Portugal	1886
Permoti nos .....	Social Conditions in Belgium ..	1895
Providentissimus Deus .....	Study of Holy Scripture ..	1893
Quae ad nos .....	Church in Bohemia and Moravia .....	1902
Quam aerumnosa .....	Italian Emigrants in America .....	1888
Quam religiosa .....	Civil Marriage Law in Peru .....	1898
Quamquam pluries .....	Patronage of St. Joseph and the Blessed Virgin Mary ..	1889
Quarto abeunte saeculo .....	Columbus Centenary	1892
Quod anniversarius .....	Sacerdotal Jubilee ..	1888
Quod Apostolici muneris ..	Socialism, Communism, Nihilism .....	1878
Quod auctoritate .....	Proclamation of Jubilee Year .....	1885
Quod multum .....	Liberty of the Church in Hungary ..	1886
Quod votis .....	Catholic University in Austria .....	1902



Title	Subject	Date
Quum diuturnum . . . .	Convoking the Latin-American Bishops to the First Plenary Council at Rome	1898
Reputantibus . . . . .	Language Question in Bohemia	1901
Rerum novarum . . . . .	Condition of the Working Classes	1891
Saepe nos . . . . .	Boycotting in Ireland	1888
Sancta Dei Civitas . . . . .	Three French Societies	1880
Sapientiae Christianae . . . . .	Chief Duties of Christian Citizens	1890
Satis cognitum . . . . .	Church Unity	1896
Spectata fides . . . . .	Maintenance of Denominational Schools	1885
Spesse volte . . . . .	Catholic Action in Italy	1898
Superiore anno . . . . .	Recitation of the Rosary	1884
Supremi Apostolatus Officio . . . . .	Rosary	1883
Tametsi futura prospicientibus . . . . .	Jesus Christ Our Redeemer	1900
Urbanitatis veteris . . . . .	Foundation of a Seminary in Athens	1901
Vi e ben noto . . . . .	Rosary: Remedy for Evils in Italy	1887

#### Encyclicals of Pope Pius X

Acerbo nimis . . . . .	Christian Doctrine for Children and Adults	1905
Ad Diem illum laetissimum . . . . .	Jubilee of the Immaculate Conception	1904
Communium rerum . . . . .	Eighth Centenary of St Anselm	1909
E Supremi . . . . .	Restoration of All Things in Christ	1903
Editae saepe . . . . .	Third Centenary of the Canonization of St. Charles Borromeo	1910
Gravissimo officii munere . . . . .	Forbidding French Association of Workship	1906
Iamdudum . . . . .	Separation Law in Portugal	1911
Il fermo proposito . . . . .	Catholic Action in Italy	1905
Iucunda sane . . . . .	Thirteenth Centenary of St. Gregory the Great	1904
Lacrimabili statu . . . . .	Indians of South America	1912
Pascendi . . . . .	Modernism	1907
Pieni l'animo . . . . .	Clergy in Italy	1906
Singulari quadam . . . . .	Labor Organizations in Germany	1912
Tribus circiter . . . . .	Condemnation of the Mariavites	1906
Une fois encore . . . . .	Separation of Church and State in France	1907
Vehementer nos . . . . .	French Separation Law	1906

#### Encyclicals of Pope Benedict XV

Ad beatissimi Apostolorum . . . . .	Appeal for Peace	1914
Annus iam plenus . . . . .	Child War Victims	1920
Fausto appetente Die . . . . .	Seventh Centenary of the Death of St. Dominic	1921
Humani generis redemptionem . . . . .	Preaching	1917
In hac tanta . . . . .	Twelfth Centenary of St. Boniface, Apostle of Germany	1919
In praeclara summorum . . . . .	Sixth Centenary of Dante's Death	1921
Pacem, Dei munus pulcherrimum . . . . .	Peace and Christian Reconciliation	1920
Paterno iam diu . . . . .	Christian Charity of the Children of Central Europe	1919
Principi Apostolorum Petro . . . . .	St Ephrem the Syrian	1920
Quod iam diu . . . . .	Peace Congress, Paris	1918

Title	Subject	Date
Sacra propediem . . . . .	Seventh Centenary of the Third Order of St. Francis . . . . .	1921
Spiritus Paraclitus . . . . .	Holy Scripture . . . . .	1920
Encyclicals of Pope Pius XI		
Acerba animi . . . . .	Persecution of the Church in Mexico . . . . .	1932
Ad Catholici sacerdotii . . . . .	Catholic Priesthood . . . . .	1935
Ad salutem . . . . .	Fifteenth Centenary of the Death of St. Augustine . . . . .	1930
Caritate Christi compulsi . . . . .	Sacred Heart and World Distress . . . . .	1932
Casti connubii . . . . .	Christian Marriage . . . . .	1930
Dilectissima nobis . . . . .	Conditions in Spain . . . . .	1933
Rappresentanti in terra . . . . .	Christian Education of Youth . . . . .	1929
Divini Redemptoris . . . . .	Atheistic Communism . . . . .	1937
Ecclesiam Dei . . . . .	Third Centenary of the Death of St. Josaphat, Archbishop of Polotsk . . . . .	1923
Firmissimam constantiam . . . . .	Conditions in Mexico . . . . .	1937
Ingravescentibus malis . . . . .	Rosary . . . . .	1937
Iniquis afflictisque . . . . .	Persecution of the Church in Mexico . . . . .	1926
Lux veritatis . . . . .	Fifteenth Centenary of the Council of Ephesus . . . . .	1931
Maximam gravissimamque . . . . .	French Diocesan Associations . . . . .	1924
Mens nostra . . . . .	Promotion of the Practice of Spiritual Exercises . . . . .	1929
Miserentissimus Redemptor . . . . .	Reparation Due to the Sacred Heart . . . . .	1928
Mit brennender sorge . . . . .	Church in Germany . . . . .	1937
Mortalium animos . . . . .	Promotion of True Religious Unity . . . . .	1928
Non abbiamo bisogno . . . . .	Catholic Action . . . . .	1931
Nova impendet . . . . .	Economic Crisis, Unemployment, and Increase of Armaments . . . . .	1931
Quadragesimo anno . . . . .	Social Reconstruction . . . . .	1931
Quas primas . . . . .	Feast of Christ the King . . . . .	1925
Quinquagesimo ante . . . . .	Sacerdotal Jubilee . . . . .	1929
Rerum ecclesiae . . . . .	Catholic Missions . . . . .	1926
Rerum omnium . . . . .	Third Centenary of the Death of St. Francis de Sales . . . . .	1923
peturbationem . . . . .	Reunion with the Eastern Churches . . . . .	1928
Rerum Orientalium . . . . .	Seventh Centenary of the Death of St. Francis of Assisi . . . . .	1926
Rite expiatis . . . . .	Sixth Centenary of the Canonization of St. Thomas Aquinas . . . . .	1923
Studiorum ducem . . . . .	Peace of Christ in Kingdom of Christ . . . . .	1922
Ubi arcano Dei consilio . . . . .	Clean Motion Pictures . . . . .	1936
Vigilanti cura . . . . .	Encyclicals of Pope Pius XII	
Divino Affiante Spiritu . . . . .	Biblical Studies . . . . .	1943
Fulgens radiatur . . . . .	Fourteenth Centenary of the Death of St. Benedict . . . . .	1947
Mediator Dei . . . . .	Sacred Liturgy . . . . .	1947
Mystici Corporis . . . . .	The Mystical Body . . . . .	1943
Optatissima Pax . . . . .	Peace and Social Disorders . . . . .	1947
Orientales omnes Ecclesias . . . . .	Anniversary of the Ruthenian Reunion . . . . .	1946
Orientalis Ecclesiae Decus . . . . .	Fifteenth Centenary of the Death of St. Cyril of Alexandria . . . . .	1944
Quemadmodum . . . . .	Call for Intensified Aid to Youth in the World Crisis . . . . .	1946
Saeculo exeunto octavo . . . . .	The Missions . . . . .	1940
Sertum laetitiae . . . . .	To the Church in the United States . . . . .	1939
Summi pontificatus . . . . .	Function of State in Modern World . . . . .	1939

## THE FIVE-POINT PAPAL PEACE PLAN

The highest ideals of a truly Christian philosophy of government have been set forth by Pope Pius XII in his "Five-Point Papal Peace Plan."

The first condition of world peace, as stated by the Pope, is the assurance for all nations of their right to life and independence. The strength of one powerful nation cannot in the court of God and the court of conscience destroy the right of another nation, however small or weak. Security of autonomy and territorial integrity, as well as all the other rights of a nation, can be had only from a conception of international justice and the universal recognition of the sacred inviolability of each state. The philosophy that defends the right of force is to be condemned, because it takes into account only physical prowess and overlooks ethical values. Right has a value all its own, independently of the capacity a nation may have for asserting it. Force is not to be used as an instrument of foreign policy except for legitimate defence. The Supreme Pontiff has put it thus: "One nation's will to live must never be tantamount to a death sentence for another."

The second condition for a lasting peace is that among the nations there must be agreement, based on moral principles, in limiting armaments. From a practical angle, this is one of the most difficult of the five points. There is talk of a unilateral disarmament, and it is understood that during the period of the armistice the defeated armies will be demobilized and their arms confiscated; but the Holy Father is looking beyond this period of transition. He is concerned with the peace treaty and the progressive transfer of the rights of the victors to federations or leagues which must then represent the collective interests of all the peoples and not the particular interests of any one state or group of states.

The third condition laid down by the Pope calls for a regulating international institution — not an institution which is a world-government through which the victors rule the earth for their own best interests, but an institution which works for justice and peace for all the nations of the world without exception. This, obviously, calls for the most disinterested statesmanship on the part of the conquering nations. To claim that it is impossible of realization, or to neglect to bring it about by any and all possible means, is to admit universal despair.

The fourth peace-principle calls for the analyzing and solving of the real needs and just demands of nations, peoples and racial minorities. Under this point come such questions as colonial expansion, colonial government and colonial exploitation, which have been the cause of widespread unrest in the past. It calls for just and forthright action in the matters of densely populated countries, of the need for raw materials, and of the equitable and brotherly treatment of racial minorities within a nation.

The fifth condition of world peace is honest and earnest interpretation of international undertakings in the light of the Divine law, with strict adherence to the counsels of justice and charity. Freedom of religion must be genuine and effective—not a freedom in which religion is harnessed and hampered and made a tool of the State for its own material ends. Those who rule the nations of the world must realize that global peace is not merely a question of economics, of industry, or of capital and labor, but basically a matter which must be settled by principles of right morality and bolstered by the supreme sanction of a religious culture. The post-war world must rest squarely on justice and charity. A peace based on pride of race, on hatred, on intimidating strength, or on mutual fear and suspicion, cannot last.

All men who recognize the sovereignty of God and the moral law which comes from God have been invited to the support of these principles by the Pontiff himself and by various Catholic organizations throughout the world.

## VATICAN CITY

Vatican City, officially designated as the State of Vatican City, is a sovereign state established within the city of Rome as the seat of the Papacy. An absolutely neutral power founded on the principles of perpetual neutrality and extra-nationality, Vatican City enjoys all the rights and privileges of a sovereign state including diplomatic immunity. It is governed by the Holy Father who possesses full legislative, executive and judiciary power.

Vatican City comprises an area of 108.7 acres, which includes the Vatican Palace, Museums, Art Galleries, Library, Observatory and Gardens, St. Peter's and neighboring buildings between the Basilica and Viale Vaticano. In Rome thirteen buildings, including the major basilicas, certain other churches and houses necessary for Congregations and officials connected with the administration of the Holy See, enjoy extra-territorial rights.

The normal population of Vatican City is about 1,000. Of these, 110 are Swiss Guards, 150 gendarmes and the rest mainly ecclesiastics. All Vatican citizens are attached by spiritual or temporal duties to

the service of the Holy Father. Cardinals of the Curia, though residing outside the Vatican, are by a special ruling citizens of Vatican City.

Vatican City has telegraphic, telephonic and postal services placed at its disposal by the Italian government, issues its own stamps and coins, and has a radio station and a 600-foot double track railroad extending from an Italian railway to the Vatican Gardens. The summer residence is at Castelgandolfo, on Lake Albano, 15 miles from Rome.

The legal system is based on Canon Law, and there is a court of first instance for civil and criminal cases. The administration is now entrusted by Pope Pius XII to a commission of cardinals: Cardinal Canali, president, Cardinal Pizzardo and Cardinal Rossi.

The Papal States, comprising 16,000 square miles, were seized by the Italian government in 1870, and the sovereignty of the Pope was limited to the Vatican, where successive Pontiffs lived as voluntary prisoners until by the Lateran Treaty in 1929 Vatican City was established as an independent state.

## THE PAPAL FLAG

The flag of the Papal State (Vatican City) consists of two equal vertical stripes of yellow and white, charged with the insignia of the Papacy on the white stripe—a triple crown or tiara, over two crossed keys, one of gold and one of silver, tied with a red cord and two tassels, with the inscription: "Stato della Citta del Vaticano."

Although the crossing of two metals is a breach of a fundamental law of heraldry, it is said that the banner was purposely so designed to be different from all others. One theory holds that Sacred Scripture suggested the colors: "If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold" (Ps. 67, 14).

Some authorities hold that prior to

1809 the papal colors were red and yellow; others say they were red and white. It is certain that when Napoleon occupied Rome (1808) and the greater part of the pontifical army was incorporated in the French forces, Pope Pius VII, in order to distinguish the loyal troops, directed them to wear a white and yellow cockade. These colors were used until 1848, when to them the Italian tricolor was added, as Pius IX favored then the rising movement for Italian unity. But the movement became dominated by liberals and anti-clericals, and a revolution in Rome caused the Pope to flee to Gaeta, in the Kingdom of Naples; when he returned to Rome, the papal flag appeared without the tricolor. Since then yellow and white have been the recognized papal colors.

## THE PAPAL GUARDS

**The Swiss Guards.** While the State of Vatican City dates only from 1929, yet its Swiss Guard is one of the oldest armies in the world. Indeed, before America was discovered the popes possessed a bodyguard of Catholic Swiss. The Guards were first recruited in 1505 when a treaty was made by Pope Julius II with the cantons of Zurich and Lucerne, in accordance with which the cantons agreed to furnish constantly 250 men as a bodyguard to the pope. Today the Swiss Constitution still honors this treaty, although it forbids citizens to bear arms for other foreign states.

The only military group in the papal state, the Swiss Guard has, since the reestablishment of temporal power in 1929, resumed its former duty as guardian of the papal domain. At present there are about 110 men, including officers. Their picturesque uniform of black, red and yellow, with armor and helmets, in sixteenth-century style, is still retained. This ancient garb, however, does not detract from the well-trained and disciplined character of the corps; they are equipped with modern rifles and bayonets.

Every candidate for the Swiss Guards must be a native Swiss, a Catholic, unmarried, under twenty-five years of age, at least five feet eight inches in height and physically perfect. After a year of good conduct, the expenses of their journey to Rome are refunded. A Guard is free to retire at any time, provided he gives three months' notice. After eighteen years or more of service, each Guard is entitled to a pension. They have their own chapel, chaplain, barracks, football team and trumpet corps.

The Swiss Guards protect the person of the pope, and also guard the entrances to the city and to the papal apartments. They attend all pontifical functions in St. Peter's and the Vatican, and have other duties prescribed by ancient traditions and recent decrees. In all public processions they have their

place immediately behind the Noble Guard. When the pope occupies his throne chair, he is surrounded by six of the Swiss Guard carrying large swords. The religious privileges of the Guards are very extensive.

**The Papal Gendarmes** are the police force of Vatican City. This corps consists of Italians who have completed a period of service in the Italian Army and have secured certificates of character from the secular and religious authorities. Their Napoleonic uniform shows their eighteenth-century origin. It is the duty of the Gendarmes to police the palace and gardens and to direct visitors through the halls of the Vatican. Like the Swiss Guard, they have a music corps that gives concerts on special feasts. The Gendarmes number about 155 men and officers, and are subject to the Prefect of the Apostolic Palaces.

**The Palatine Guards** serve only on special occasions. They are the most recently established corps, having been organized by Pius IX in 1850 along the lines of the old City Militia. The members are on duty at papal functions in the Sistine Chapel and in St. Peter's, and wherever the Holy Father is present in solemn ceremony. The corps musters 500 men, who belong to middle-class Roman families. They have a smart, modern uniform and carry old-model rifles.

**The Noble Guards** at present number 70. The members belong to the noble families of the old Papal States. Their leader, appointed by the Holy Father, is always a Roman prince. Originally they were an active cavalry group, but today they are present in public only when the Pontiff presides at solemn functions. On days of great ceremony they sound the silver trumpets from the heights of the cupola of St. Peter's. It is the privilege of a Noble Guard to convey to newly elected Cardinals residing outside of Rome the announcement of their elevation to the Sacred College.



## Hierarchy of the Catholic Church

The hierarchy is the governing body of the Church. It consists of the Pope, the College of Cardinals, the Patriarchs, the Archbishops and Bishops (residential and titular), Abbots and Prelates *nullius* (i. e., of no diocese), the Apostolic Administrators, the Prelates of the Oriental Rite with ordinary jurisdiction, the Vicars and Prefects Apostolic, the Superiors of Missions and Districts *sui juris* and of the Custody of the Holy Land, and the General Curiae of Religious

### THE POPE

His Holiness the Pope is the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff, having not only the primacy of honor but also supreme and full power of jurisdiction over the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the State of Vatican City. Pope Pius XII is now gloriously reigning. (A brief biography and an account of his reign are given on p. 47.)

### THE COLLEGE OF CARDINALS

The College of Cardinals is the Senate of the Pope. As principal advisers and helpers, the Cardinals assist him in the government of the Church. After the Pope, the Cardinals have supreme dignity in the Church. They have the supreme power of electing the Pope when the Holy See is vacant. When complete, the Sacred College numbers 70 members of whom, ordinarily, 6 are cardinal-bishops, 50 are cardinal-priests and 14 are cardinal-deacons. Presently there are 61 cardinals: 5 cardinal-bishops, 53 cardinal-priests and 3 cardinal-deacons (See pp. 73-82 and 221)

### PATRIARCHS

In the early Church patriarchal rights were conceded only to the Bishops of Rome, Alexandria and Antioch. Jerusalem rose to importance when pilgrims flocked to the Holy City and the Council of Chalcedon (451) cut away Palestine and Arabia from Antioch and formed the Patriarchate of Jerusalem. Constantine having made Byzantium "New Rome," the Council of Chalcedon also raised Constantinople to patriarchal rank.

There are now five major patriarchates. The Pope as Bishop of Rome is Patriarch of all the Western Church. In the Eastern Church there are Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. The Latin Patriarchs of Constantinople, Alexandria and Antioch are now merely titular. The Latin Patriarch of Jerusalem has jurisdiction over

Palestine and Cyprus. The Coptic Patriarch of Alexandria and the Syrian, Maronite and Melchite Patriarchs of Antioch rule over Eastern Catholics of their respective Rites.

Minor Patriarchs in the East are the Patriarch of Babylon for the Chaldees and the Patriarch of Cilicia for the Armenians.

Minor Patriarchs in the West are merely titular. They bear the titles of Patriarchs of the West Indies, the East Indies, Lisbon and Venice.

The Patriarchs are as follows:

Patriarchate	Rite	Patriarch	Date of Election
Constantinople,			
Turkey .....	Latin	Antonio A. Rossi	1927
Alexandria, Egypt ....	Latin	Vacant . . . . .	
	Coptic	Marco Khouzam . . . . .	1947
Antioch, Syria . . . . .	Syrian	Ignazio Cardinal Tappouni . . . . .	1929
	Maronite	Anthony Peter Arida . . . . .	1932
	Latin	Roberto Vicentini . . . . .	1925
	Melchite . . . . .	Maximos IV Saigh	1947
Jerusalem,			
Palestine . . . . .	Latin . . . . .	Vacant . . . . .	
Babylon, Iraq . . . . .	Chaldean . . . . .	Joseph Ghanima . . . . .	1947
Cilicia, Turkey . . . . .	Armenian . . . . .	Gregory Peter XV Cardinal Agagianian . . . . .	1937
West Indies . . . . .	Latin	Leopoldo Eijo y Garay . . . . .	1947
East Indies . . . . .	Latin . . . . .	Giuseppe da Costa Nunes . . . . .	1940
Lisbon, Portugal . . . . .	Latin	Emanuele Goncalves Cardinal Cerejeira . . . . .	1929
Venice, Italy . . . . .	Latin . . . . .	Adeodato Giovanni Cardinal Piazza, O. C. D . . . . .	1935

### PROTHONOTARIES APOSTOLIC

Prothonotaries Apostolic are members of the chief order of prelates in the Roman Curia. They are divided into four classes:

(1) Prothonotaries Apostolic de numero participantium, so called because they share in the revenues of the papal chancery; they sign the Papal Bulls, aid in the work of the consistories and in the process of canonizations and examinations of candidates, enjoy the use of pontificals and have many other privileges.

(2) Prothonotaries Apostolic Supernumerary, limited to the canons of the Roman patriarchal Basilicas of St. Peter, the Lateran and St. Mary Major and the cathedral churches of Concordia, Florence, Goritz, Padua, Treviso, Udine, Venice, Cagliari, Malta and Strigonia, who have been made domestic prelates by the Pope.

(3) Prothonotaries Apostolic ad instar (participantium), who are appointed by the Pope and are entitled to the same external insignia as Class 1.

(4) Prothonotaries Apostolic Titular or Honorary, who receive the dignity as a special privilege.

## THE ROMAN CURIA

The Pope is the Supreme Head of the Church, possessing full and absolute jurisdiction in the governmental affairs of the Church. Since, however, it is practically impossible for him to exercise this ordinary authority immediately over the whole, universal Church, the Popes have found it necessary to establish various groups of churchmen to whom they delegate part of their jurisdiction to be exercised by them. These various bodies constitute the Roman Curia which, at present, according to the reform of Pius X, consists of twelve Congregations, three Tribunals, and five Offices

### Congregations

#### Congregation of the Holy Office

*Prefect:* His Holiness, the Pope.

*Secretary:* Francesco Cardinal Marchetti-Selvaggiani.

*Assessor:* Msgr. Alfredo Ottaviani.

*Commissary:* Very Rev. Giovanni Lottini, O. P.

*Office:* Palazzo del S. Uffizio, Piazza del S. Uffizio.

*Duties:* Guards the Catholic doctrine in faith and morals; judges heresy and those suspected of heresy; protects the dogmatic doctrine of the sacraments; decides in matters concerning the Eucharistic fast of priests celebrating Mass; in matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion, and is able to grant dispensations from these two impediments; examines and condemns books and publications dangerous to faith and morals, and gives dispensations for reading them; judges all questions pertaining to the dogmatic doctrine of indulgences, new prayers, and devotions.

#### Consistorial Congregation

*Prefect:* His Holiness, the Pope.

*Secretary:* Raffaello Charles Cardinal Rossi, O. C. D.

*Assessor:* Msgr. Benedetto Renzoni.

*Office:* Palazzo delle Congregazioni, Piazza S. Callisto.

*Duties:* Prepares matter to be discussed at consistories; constitutes new dioceses, provinces, and cathedral and collegiate chapters for all territories not subject to the Propagation of the Faith; divides dioceses; proposes bishops, apostolic administrators, coadjutors, and auxiliary bishops; makes the canonical inquiry of those to be promoted and carefully examines their records and tries their doctrine; all that pertains to the founding, preservation, and condition of dioceses not subject to the Propagation of the Faith belongs to this Congregation; receives and examines the reports of Bishops; provides for apostolic visitation and examines the results; decides the competency of all the Congregations other than the Holy Office; has charge of certain Apostolic Delegations; provides for the spiritual care of emigrants.

#### Congregation for the Oriental Church

*Prefect:* His Holiness, the Pope.

*Secretary:* Eugene Cardinal Tisserant.

*Assessor:* Most Rev. Antonino Arata.

*Office:* Palazzo dei Convertendi, Via della Conciliazione.

*Duties:* All matters of whatever kind which pertain to the discipline, the persons, or the rites of the Eastern Church, as also mixed questions either of persons or things which arise owing to the relation to the Latin Church, constitute the object of this Congregation's care.



### **Congregation of the Sacraments**

*Prefect:* Domenico Cardinal Jorio

*Pro-Prefect:* Benedetto Cardinal Masella

*Secretary:* Msgr. Francesco Bracci.

*Office:* Palazzo delle Congregazioni, Piazza S. Callisto

*Duties:* Regulates the discipline of the seven sacraments: gives decrees and dispensations regarding all sacraments and the celebration of Mass, except in matters which belong to the Congregation of the Holy Office or of Rites and matrimonial cases to be tried before the Sacred Rota; probes reasons for dispensations; has exclusive competence in legitimation of birth; receives and answers questions regarding the obligations of Holy Orders and the validity of Orders or Matrimony.

### **Congregation of the Council**

*Prefect:* Francesco Cardinal Marmaggi

*Secretary:* Msgr. Francesco Roberti.

*Office:* Palazzo delle Congregazioni, Piazza S. Callisto

*Duties:* Has authority over discipline of secular clergy and laymen. Takes care that ecclesiastical precepts are observed and grants necessary dispensations. Oversees matters concerning canons and parish priests, pious sodalities, unions (even though these may be founded by religious, be under their direction, or in their parishes, or attached to their houses), pious legacies, work, Mass stipends, benefices, and offices, ecclesiastical goods, both movable and immovable, diocesan taxes, taxes of the Episcopal Curia, etc.; has power to dispense from the conditions for obtaining a benefice; to permit laymen to acquire ecclesiastical goods usurped by the civil power. Deals with immunities. Prepares matters for the celebration of episcopal councils or conferences and recognizes the proceedings.

### **Congregation of Religious**

*Prefect:* Luigi Cardinal Lavitrano.

*Secretary:* Most Rev. Luke Ermenegildo Pasetto, O. F. M. Cap., Titular Archbishop of Iconio.

*Office:* Palazzo delle Congregazioni, Piazza S. Callisto.

*Duties:* Has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; gives dispensations to religious from the common law.

### **Congregation for the Propagation of the Faith**

*Prefect:* Pietro Cardinal Fumasoni-Biondi.

*Secretary:* Most Rev. Celso Costantini, Titular Archbishop of Theodosia.

*Office:* Palazzo di Propaganda Fide, Piazza di Spagna.

*Duties:* Entrusted with the care of all mission territory — those places where no hierarchy is established, or if established, is still in its incipient stages; constitutes and changes priests subject to it; has the power to judge and to act in all things coming within its scope and which it considers necessary and opportune; arranges for the celebration of councils in districts under its jurisdiction; approves the proceedings. Societies and Seminaries founded to train missionaries are under the supervision of this Congregation.

### **Congregation of Sacred Rites**

*Prefect:* Clemente Cardinal Micara.

*Secretary:* Msgr. Alfonso Caracci

*Office:* Palazzo delle Congregazioni, Piazza S. Callisto.

*Duties:* Supervises and determines all things which pertain to ceremonies and rites in the Latin Church; grants dispensations in such matters; gives insignia and privileges of honor; treats of all business concerning the beatification and canonization of the Servants of God or

concerning the relics of these same, to this Congregation are joined the Liturgical Commission, the Historico-Liturgical Commission, and the Commission for Sacred Music.

### **Congregation of Ceremonies**

*Prefect:* Gennaro Cardinal Granito Pignatelli di Belmonte.

*Secretary:* Msgr. Beniamino Nardone.

*Office:* Palazzo Apostolico Vaticano

*Duties:* Regulates ceremonies in the papal chapel and court and the sacred functions which the cardinals perform outside the papal chapel; decides questions of the precedence of cardinals and legates whom the various nations send to the Holy See.

### **Congregation of Extraordinary Ecclesiastical Affairs**

*Prefect:*

*Secretary:* Msgr. Domenico Tardini.

*Office:* Palazzo Apostolico Vaticano.

*Duties:* Constitutes and divides dioceses, promotes suitable men for vacant sees, whenever these affairs must be settled in conjunction with civil powers; handles matters referred to it by the Holy Father through the Cardinal Secretary of State, especially concordats and those matters which have a relation to the civil laws. Under the Congregation is the Pontifical Commission for Russia.

### **Congregation of Seminaries and Universities**

*Prefect:* Giuseppe Cardinal Pizzardo.

*Secretary:* Most Rev. Giuseppe Rossino.

*Office:* Palazzo di S. Callisto, Piazza S. Callisto.

*Duties:* Superintends all those matters which pertain to the government, discipline, temporal administration, and studies of seminaries; to it also is committed the direction of the government and studies in universities depending on the authority of the Church, even those directed by religious; examines and approves new institutions, confers academic degrees and grants the faculty and establishes norms for the conferring of these.

### **Congregation of the Basilica of St. Peter**

*Prefect:* Federico Cardinal Tedeschini.

*Secretary:* Msgr. Ludwig Kaas.

*Office:* Vatican City.

*Duties:* The care of business pertaining to the building and the upkeep of the Basilica of St. Peter.

### **Tribunals**

#### **Sacred Penitentiary**

*Grand Penitentiary:* Nicola Cardinal Canali

*Office:* Palazzo dei Convertendi, Via della Conciliazione.

*Duties:* Jurisdiction to judge all cases of conscience, non-sacramental as well as sacramental; also decides questions concerning the use and concession of indulgences, without however encroaching on the rights of the Holy Office as to the dogmatic doctrine involved in these or in new prayers and devotions.

#### **Sacred Roman Rota**

*Dean:* Msgr. Andrew Jullien

*Office:* Palazzo della Cancelleria Apostolica, Piazza della Cancelleria.

*Duties:* Handles cases demanding judicial procedure, without prejudice to the rights of the Holy Office or the Congregation of Sacred Rites.

## **Apostolic Signature**

*Prefect:* Massimo Cardinal Massimi.

*Secretary:* Msgr. Francesco Morano.

*Office:* Palazzo della Cancelleria Apostolica, Piazza della Cancelleria.

*Duties:* The supreme tribunal of the Roman Curia; handles all cases of appeal; settles controversies as to the jurisdiction of the inferior tribunals.

## **Offices**

### **Apostolic Chancery**

*Chancellor:*

*Regent:* Msgr. Vincenzo Bianchi-Cagliesi.

*Office:* Palazzo della Cancelleria Apostolica, Piazza della Cancelleria.

*Duties:* Sends out Apostolic Letters and Bulls concerning the provision of consistorial offices and benefices, the establishment of new dioceses, provinces, and chapters, and other affairs of major importance.

### **Apostolic Datary**

*Datary:* Federico Cardinal Tedeschi.

*Under-Datary:*

*Regent:* Msgr. Marco Martini.

*Office:* Palazzo della Dataria Apostolica, Via della Dataria.

*Duties:* Should have knowledge of the suitability of candidates to be promoted to non-consistorial benefices; sends letters of appointment to such candidates; sends dispensations from conditions required for these benefices; exacts the tax imposed by the Holy Father in conferring these benefices.

### **Apostolic Camera**

*Chamberlain of the Holy Roman Church:* Federico Cardinal Tedeschi.

*Vice-Chamberlain:*

*Treasurer General:* Most Rev. Bartolomeo Cattaneo, Titular Archbishop of Palmyra.

*Auditor:* Msgr. Alberto di Jorio.

*Office:* Palazzo Apostolico Vaticano.

*Duties:* Has the care and administration of the temporal goods and rights of the Holy See, especially when it is vacant.

### **Secretariate of State**

*Secretary of State:*

*Secretary for Extraordinary Affairs:* Msgr. Domenico Tardini.

*Secretary of Ordinary Affairs and Secretary of the Cifra:* Msgr. Giovanni B. Montini.

*Chancellor of Apostolic Briefs:* Msgr. Domenico Spada.

*Under-Secretary for Extraordinary Affairs:* Msgr. Silvio Sericano.

*Office:* Palazzo Apostolico Vaticano.

*Duties:* Prepares matters to be brought up before the Congregation of Extraordinary Ecclesiastical Affairs. Handles ordinary affairs. Sends out Apostolic Briefs.

### **Secretariate of Briefs to Princes and Latin Letters**

*Secretary of Briefs to Princes:* Msgr. Antonio Bacci.

*Secretary of Latin Letters:* Msgr. Angelo Perugini.

*Office:* Palazzo Apostolico Vaticano

*Duties:* To transcribe in Latin the acts of the Supreme Pontiff, which have been committed to it by him.

# THE COLLEGE OF CARDINALS

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
CARDINAL-BISHOPS				
1851	1911	Gennaro Granito Pignatelli di Belmonte .....	Bishop of Ostia and Albano; Dean of the College of Cardinals, Prefect of the Congregation of Ceremonies . . .	Italian
1871	1930	Francesco Marchetti-Selvagiani . . .	Bishop of Frascati, Vicar General of His Holiness; Archbishop of the Patriarchal Basilica of the Lateran; Secretary of the Congregation of the Holy Office .....	Italian
1861	1935	Enrico Sibilia ... ..	Bishop of Sabina and Poggio Mirteto . . . . .	Italian
1884	1936	Eugene Tisserant . . . .	Secretary of the Congregation for the Oriental Church ..	French
1879	1946	Clemente Micara .....	Bishop of Velletri; Prefect of the Congregation of Rites .....	Italian
CARDINAL-PRIESTS				
1872	1916	Alessio Ascalesi .....	Archbishop of Naples .....	Italian
1869	1921	Michael von Faulhaber ....	Archbishop of Munich and Freising .....	German
1865	1921	Dennis J. Dougherty . ....	Archbishop of Philadelphia ....	American
1872	1923	Giovanni B. Nasalli-Rocca di Cornigliano .....	Archbishop of Bologna .....	Italian
1865	1925	Alessandro Verde .....	Archpriest of Liberian Patriarchal Basilica of St. Mary Major '... ..	Italian
1874	1927	Joseph Ernest Van Roey . .	Archbishop of Malines .....	Belgian
1881	1927	Augustus Hlond, S. C. ....	Archbishop of Gniezno, Poznan and Warsaw, and Primate of Poland .....	Polish
1880	1927	Pedro Segura y Saenz ....	Archbishop of Seville . . .	Spanish
1880	1929	Ildefonso Schuster, O. S. B.	Archbishop of Milan . . .	Italian
1888	1929	Manuel Goncalves Cerejeira	Patriarch of Lisbon	Portuguese
1874	1929	Luigi Lavitrano .....	Prefect of the Congregation of Religious .....	Italian
1876	1930	Raffaello Carlo Rossi, O.C.D.	Secretary of the Consistorial Congregation .....	Italian
1884	1930	Achilles Lienart ... ..	Bishop of Lille .....	French
1872	1933	Pietro Fumasoni-Biondi ...	Prefect of the Congregation for the Propagation of the Faith	Italian
1873	1933	Federico Tedeschini .....	Archpriest of Vatican Basilica, Prefect of the Congregation of the Basilica of St. Peter, Apostolic Datary; Camerlengo of the College of Cardinals ..	Italian

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1876	1933	Maurilio Fossati .	Archbishop of Turin .	Italian
1872	1933	Elia dalla Costa	Archbishop of Florence	Italian
1875	1933	Theodore Innitzer	Archbishop of Vienna	Austrian
1879	1935	Ignatius Tappouni	Syrian Patriarch of Antioch	Irakian
1876	1935	Francesco Marmaggi	Prefect of the Congregation of the Council	Italian
1874	1935	Emmanuel Suhard	Archbishop of Paris	French
1880	1935	Santiago Copello	Archbishop of Buenos Aires	Argentinean
1867	1935	Domenico Jorio	Prefect of the Congregation of the Sacraments .	Italian
1877	1935	Massimo Massimi	Prefect of the Supreme Tribunal of the Apostolic Signature, President of the Commission on the Authentic Interpretation of the Code of Canon Law ...	Italian
1884	1937	Adeodato Giovanni Piazzini, O C D ..	Patriarch of Venice ..	Italian
1877	1937	Giuseppe Pizzardo	Prefect of the Congregation of Seminaries and Universities	Italian
1880	1937	Pierre Marie Gerlier	Archbishop of Lyons ..	French
1895	1946	Gregory Peter XV Agagianian . .	Patriarch of Cilicia in Armenia	Transcaucasian
1879	1946	Benedetto Aloisi Masella	Pro-Prefect of the Sacred Congregation of the Sacraments	Italian
1867	1946	Adam Stephen Sapieha	Archbishop of Cracow	Polish
1882	1946	Edward Mooney	Archbishop of Detroit	American
1870	1946	Jules Saliege .	Archbishop of Toulouse	French
1894	1946	James McGuigan	Archbishop of Toronto	Canadian
1887	1946	Samuel A. Stritch	Archbishop of Chicago .	American
1880	1946	Emile Roques	Archbishop of Rennes .	French
1885	1946	Jon De Jong	Archbishop of Utrecht .	Dutch
1890	1946	Carlo Carmelo de Vasconcellos Motta .	Archbishop of Sao Paolo	Brazilian
1896	1946	Norman Gilroy . . . .	Archbishop of Sydney .	Australian
1889	1946	Francis J. Spellman	Archbishop of New York	American
1866	1946	Jose Maria Caro Rodriguez	Archbishop of Santiago	Chilean
1889	1946	Teodosio Clemente de Gouveia .	Archbishop of Lourenco Marques, Mozambique . . .	Portuguese
1894	1946	Jaime de Barros Camara	Archbishop of Rio de Janeiro	Brazilian
1876	1946	Enrique Pla y Deniel	Archbishop of Toledo and Primate of Spain . . . . .	Spanish

Year of Birth	Year of Creation	Name	Office or Dignity	Nationality
1879	1946	Manuel Arteaga y Betancourt	Archbishop of Havana	Cuban
1887	1946	Joseph Frings	Archbishop of Cologne	German
1882	1946	Juan Gualberto Guevara	Archbishop of Lima	Peruvian
1899	1946	Bernard Griffin	Archbishop of Westminster	English
1879	1946	Manuel Arce y Ochotorena	Archbishop of Tarragona	Spanish
1892	1946	Josef Mindszenty	Archbishop of Esztergom and Primate of Hungary	Hungarian
1888	1946	Ernesto Ruffini	Archbishop of Palermo	Italian
1880	1946	Konrad von Preysing	Bishop of Berlin	German
1889	1946	Antonio Caggiano	Bishop of Rosario	Argentinian
1890	1946	Thomas Tien	Archbishop of Peiping	Chinese
CARDINAL-DEACONS				
1874	1935	Nicola Canali	Grand Penitentiary, President of the Commission charged with the Administration of Vatican City	Italian
1866	1936	Giovanni Mercati	Librarian and Archivist of the Holy Roman Church	Italian
1875	1946	Giuseppe Bruno	Secretary of the Commission on the Authentic Interpretation of the Code of Canon Law	Italian

## BIOGRAPHIES OF THE CARDINALS

### Cardinal Bishops

**Granito Pignatelli di Belmonte, Gennaro**—b. April 10, 1851, Naples; educ. Mondragone College (Italy), tutored by the Archbishop of Naples; ord. 1879; cons. Titular Archbishop of Edessa and appointed Apostolic Nuncio to Brussels Nov., 1899; Apostolic Nuncio to Vienna Jan., 1904; created Cardinal Nov. 27, 1911; Papal Legate at the International Eucharistic Congress of Lourdes, July, 1914; Bishop of Albano and Ostia, Dec., 1915; Dean of the College of Cardinals; Prefect of the Congregation of Ceremonies.

**Marchetti-Selvaggiani, Francesco**—b. Oct. 1, 1871, Rome, Italy; educ. Alma Collegio Capranica, Gregorianum; ord. April 4, 1896; confidential representative of Holy See at Berne 1914; cons. Titular Archbishop of Seleucia and appointed Nuncio to Venezuela 1918;

translated to Apostolic Nunciature at Vienna 1920; Secretary of Sacred Congregation of the Propagation of the Faith 1923; laid foundation for Ethnological Missionary Museum in Lateran Palace; created Cardinal June 30, 1930, being ascribed in the order of Cardinal Priests; Vicar-General to Pope for diocese of Rome May, 1931; Archbishop of Archbasilica of St. John Lateran; entered order of Bishops in Consistory Jan., 1935; Secretary of the Congregation of the Holy Office; Bishop of Frascati July, 1936. Grand Chancellor of the Pontifical Athenaeum of the Roman Seminary.

**Micara, Clemente**—b. Dec. 24, 1879, Rome, Italy; educ. Roman Pontifical Seminary, Capranica College, Gregorianum, and Academy of Noble Ecclesiastics (Rome);

ord. Sept. 20, 1902; made Secretary of Apostolic Inter-Nunciature at Buenos Aires in 1909; became Auditor of Belgium Nunciature in 1915; transferred as Auditor to the Vienna Nunciature 1916; made Special Envoy to Czechoslovakia Oct., 1919, and promoted to rank of Nuncio May 17, 1920; cons. Titular Archbishop of Apamea Aug. 8, 1920; named Apostolic Nuncio to Belgium and Inter-Nuncio to Luxembourg 1923; Dean of Apostolic Nuncios; created Cardinal Feb. 18, 1946, and appointed to the Suburbicarian See of Velletri; Prefect of the Congregation of Sacred Rites.

**Sibilia, Enrico**—b. March 17, 1861, Anagni, Italy; educ. Athenaeum of the Pontificio Seminario Romano; ord. March 8, 1884; cons. Titular Archbishop of Side and appointed Apostolic Nuncio to Chile July,

1908; Assistant at the Pontifical Throne 1914; appointed Vicar of the Basilica of St. Mary Major 1916; appointed Apostolic Nuncio to Austria 1922; created Cardinal Dec. 16, 1935; Bishop of Sabina and Poggio Mirteto.

**Tisserant, Eugene**—b. March 4, 1884, Nancy, France; educ. Diocesan Seminary (Nancy), Dominican Convent of St. Stephen (Jerusalem), Catholic Institute of Paris; ord. Aug. 4, 1907; called to America by Carnegie Foundation 1927; represented Holy See at Orientalist Congresses at Oxford, Leyden and Rome, and at International Congress at Librarians at Warsaw; created Cardinal June 15, 1936; Secretary of the Congregation for the Oriental Church, passed into the order of Cardinal Bishops Feb. 18, 1946.

#### Cardinal Priests

**Agagianian, Gregory Peter XV**—b. Sept. 18, 1895, Akhaltsikh, Transcaucasia; educ. Urban College of Propaganda Fidei (Rome); ord. Dec. 23, 1917; appointed Consultant of Sacred Congregation for Oriental Church Mar. 31, 1928; made Rector of Pontifical Armenian College in 1932; named to Committee for Codification of Oriental Canon Law July 17, 1935; consecrated Titular Bishop of Comana July 11, 1935; enthroned Patriarch of Cilicia in Armenia Dec. 5, 1937; created Cardinal Feb. 18, 1946.

**Arce y Ochotorena, Manuel**—b. Aug. 18, 1879, Ororbia, Spain; educ. Diocesan Seminaries of Pamplona, and Saragossa (Spain), Gregorianum (Rome); ord. July 17, 1904; named Bishop of Zamora Feb. 5, 1929; transferred to Diocese of Oviedo 1938; promoted to Archiepiscopal See of Tarragona Mar. 29, 1944; created Cardinal Feb. 18, 1946.

**Arteaga y Betancourt, Manuel**—b. Dec. 28, 1879, Camaguey, Cuba; educ. Seminary and University at Caracas (Venezuela); ord. April 17, 1904; appointed Vicar General of Havana 1915; cons. Archbishop of San Christophoro (Havana) Feb.

24, 1942; created Cardinal Feb. 18, 1946.

**Ascalesi, Alessio**—b. Oct. 22, 1872, Casalnuovo, Italy; educ. Seminary of Spoleto (Umbria); ord. June 8, 1895; cons. Bishop of Muro-Lucano 1909; translated to See of St. Agata de Goti 1911; promoted Archbishop of Benevento 1915; created Cardinal Dec. 4, 1916; Archbishop of Naples 1924.

**Caggiano, Antonio**—b. Jan. 30, 1889, Coronda, Argentina; educ. Santa Fe Seminary (Argentina), Latin American College (Rome); ord. Mar. 23, 1912; appointed General Ecclesiastical Counsellor of Argentina Catholic Action, 1931; appointed Military Vicar of the Argentine Army 1933; cons. first Bishop of Rosario Mar. 17, 1935; created Cardinal Feb. 18, 1946.

**Copello, Santiago**—b. Jan. 7, 1880, San Isidoro, Argentina; educ. College of San Jose and Seminary of Buenos Aires (Argentina), Latin American College (Rome); ord. Oct. 28, 1902; cons. Auxiliary Bishop of La Plata March 30, 1919; erected Diocesan Seminary and its Church in La Plata; appointed Visitor of all schools in the republic directed by religious bodies; named Chap-

Iain General of the Army by Argentinian Government, 1927; appointed Vicar-General of Archdiocese of Buenos Aires and Auxiliary Bishop, 1928; Archbishop of Buenos Aires Dec., 1932; created Cardinal Dec. 16, 1935.

Dalla Costa, Elia — b. May 14, 1872, Villaverla, Italy; educ. Seminary of Vicenza and Royal University of Padua (Italy); ord. July 25, 1895; cons. Bishop of Padua, 1923; translated to the Archiepiscopal See of Florence Dec., 1931; created Cardinal March 13, 1933.

de Barros Camara, Jaime — b. Aug. 3, 1894, Sao Jose, Brazil; educ. Seminary of Sao Leopoldo, Rio Grande do Sul (Brazil); ord. Jan. 1, 1920; cons. Bishop of Mossoro Feb. 2, 1936; appointed Archbishop of Belem do Para 1941; transferred to Archiepiscopal See of Sao Sebastiao (Rio de Janeiro) July 3, 1943; created Cardinal Feb. 18, 1946.

de Gouveia, Teodosio Clemente — b. May 13, 1889, Sao Jorge in the Madeiras; educ. Diocesan Seminary (Paris), Portuguese College (Rome), Louvain University (Belgium); ord. Apr. 19, 1919; cons. Titular Bishop of Leuce and Prelate of Mozambique July 5, 1936; promoted to Archiepiscopal See of Lourenco Marques Jan. 18, 1941; created Cardinal Feb. 18, 1946.

De Jong, Jon — b. Sept. 10, 1885, Ameland, West Frisian Islands; educ. Seminary of Utrecht, Gregorianum (Rome); ord. Aug. 15, 1908; cons. Titular Archbishop of Rusio and Coadjutor to Archbishop of Utrecht Sept. 12, 1935; succeeded to the archbishopric Feb. 6, 1936; created Cardinal Feb. 18, 1946.

de Vasconcellos Motta, Carlo Carmelo — b. July 16, 1890, Bom Jesus de Amparos, Minas Gerais, Brazil; educ. Diocesan Seminary; ord. June 29, 1918; cons. Titular Bishop of Algiza and Auxiliary to the Archbishop of Diamantina Oct. 30, 1932; promoted to Archiepiscopal See of Sao Luiz do Maranhao Dec. 19, 1935; transferred to Archiepiscopal

See of Sao Paulo Aug. 13, 1944; created Cardinal Feb. 18, 1946.

Dougherty, Dennis — b. Aug. 16, educ. St. Mary's College, Montreal 1865, Girardville, Pennsylvania; (Canada), St. Charles Seminary (Overbrook, Pa.), American College (Rome); ord. May 31, 1890; cons. Bishop of Nueva Segovia June 10, 1903; rehabilitated the Seminary at Vigan, Philippine Islands, and refounded the diocese 1903; made Bishop of Jaro 1908; Bishop of Buffalo 1915; Archbishop of Philadelphia 1918; created Cardinal March 7, 1921; President of the Bureau of Catholic Indian Missions, Commissioner for Catholic Missions among the Colored People and Indians; Trustee of the National Shrine of the Immaculate Conception, Washington, D. C.; member of the Board of Governors of the Catholic Church Extension Society; Grand Officer of the Crown of Italy; Papal Legate to the International Eucharistic Congress at Manila, P. I., 1937.

Fossati, Maurilio — b. May 24, 1876, Arona, Italy; educ. Diocesan Seminary at Arona (Italy); ord. Nov. 27, 1898; entered the Oblates of St. Gaudens and Charles; cons. Bishop of Galtelli-Nuoro April 27, 1924; translated to the Archiepiscopal See of Sassari Oct. 2, 1929; translated to the Archiepiscopal See of Turin Dec. 11, 1930; created Cardinal March 13, 1933.

Frings, Joseph — b. Feb. 6, 1887, Neuss, Germany; educ. Innsbruck (Austria), Fribourg (Switzerland), Bonn (Germany); ord. Aug. 10, 1910; cons. Archbishop of Cologne June 21, 1942; created Cardinal Feb. 18, 1946.

Fumasoni-Biondi, Pietro — b. Sept. 4, 1872, Rome, Italy; educ. Roman Seminary (Rome); ord. April 17, 1897; cons. Archbishop of the Titular See of Doclea and appointed Apostolic Delegate to India 1916; first Apostolic Delegate to Japan 1919; Secretary of the Congregation for the Propagation of the Faith 1921, Prefect since 1933; fifth Apostolic Delegate to the Uni-



ted States, March 2, 1923; Apostolic Delegate to Mexico "pro tempore" 1926, created Cardinal March 13, 1933, Grand Chancellor of the Urban Athenaeum de Propaganda Fide.

Gerlier, Pierre — b. Jan. 14, 1880, Versailles, France; educ. Seminary of Saint Sulpice; ord. July 29, 1921; named Bishop of Tarbes and Lourdes May 14, 1929; translated to the Archiepiscopal See of Lyons July 30, 1937; created Cardinal Dec. 13, 1937.

Gilroy, Norman — b. Jan. 22, 1896, Sydney, Australia; educ. College of Saint Columban (New South Wales), Propaganda Fide College (Rome); ord. Dec. 24, 1923; cons. Bishop of Port Augusta Mar. 17, 1935; appointed Coadjutor Archbishop of Sydney July 1, 1937; succeeded to the Archbishopric Mar. 8, 1940; created Cardinal Feb. 18, 1946

Goncalves Cerejeira, Emanuel — b. Nov. 29, 1888, Lousado, Portugal; educ. National University of Coimbra (Spain); ord. April 1, 1912; cons. Auxiliary Bishop of Lisbon and Titular Bishop of Mytilene 1928; appointed Capitular Vicar of the Patriarchate, and promoted Patriarch of Lisbon 1929; created Cardinal Dec. 16, 1929.

Griffin, Bernard — b. Feb. 21, 1899, Birmingham, England; educ. Seminary of St. Mary (Ascot, England), English College, Gregorianum, Appolinare (Rome); ord. Nov. 1, 1924; cons. Titular Bishop of Appia and Auxiliary Bishop of Birmingham June 30, 1938; appointed Archbishop of Westminster Dec. 18, 1943; created Cardinal Feb. 18, 1946.

Guevara, Juan Gualberto — b. July 11, 1882, Vitor, Peru; educ. Collegio San Vincente de Paulo, Seminary of San Jeronimo, University of San Augustin (Arequipa), Latin American College and Gregorianum (Rome); ord. June 2, 1906; cons. Bishop of Trujillo Mar. 2, 1941; became first Archbishop of Trujillo May 23, 1943; transferred to Primatial See of Lima Dec. 16,

1945; created Cardinal Feb. 18, 1946 Papal Legate to Eucharistic Congress at Sucre, Bolivia, June, 1946

Hlond, S. C., Augustus — b. July 5, 1881, Brzeckowice, Poland; educ. Seminary of Salesian Congregation (Poland) and Gregorianum (Rome); ord. Sept. 23, 1905; Head of the Salesian Institute in Przemyśl 1907; Inspector of New Austrian-Hungarian Salesian Province c. 1917; appointed Apostolic Administrator in Upper Silesia 1922; cons. Bishop of Katowice Jan. 3, 1926; translated to the Archiepiscopal See of Gniezno and Poznan June 24, 1926; Primate of Poland; created Cardinal June 20, 1927. Appointed Archbishop of Warsaw, June, 1946 — Gniezno, Poznan and Warsaw, being united in *personam*.

Innitzer, Theodore — b. Dec. 25, 1875, Weipert-Neugeschrei, Bohemia; educ. University of Vienna; ord. July 25, 1902; cons. Archbishop of Vienna, Oct. 16, 1932; created Cardinal March 13, 1933; appointed Apostolic Administrator of Burgenland, 1947.

Jorio, Domenico — b. Oct. 7, 1867, Villa S. Stefano, Italy; educ. Diocesan Seminary of Ferentino and the Pontifical Roman Seminary (Rome); ord. Sept. 19, 1891; entered offices of the Apostolic Datary 1897; became Secretary of the Datary and Prefect of the Marriage Section of that office 1898; appointed Under-Secretary of the Sacred Congregation of the Sacraments 1908; created Cardinal Dec. 16, 1935; Prefect of the Congregation of the Sacraments. Passed into the order of Cardinal Priests, Feb. 18, 1946.

Lavitrano, Luigi — b. March 7, 1874, Forio, Italy; educ. Institute of the Province and Apostolic School, the Appolinare and Royal University of Rome, Leonine Institute (Italy); ord. March 24, 1898; cons. Bishop of Cava and Sarno June 21, 1914; appointed Archbishop of Benevento July 16, 1924; translated to Archiepiscopal See of Palermo Sept. 29, 1928; created Cardinal Dec. 16, 1929. Prefect of the Con-

gregation of Religious; appointed Apostolic Administrator of the Eparchy of Pinni of the Albanians, 1947.

**Lienart, Achilles**—b. Feb. 7, 1884, Lille, France; educ. Catholic Institute of Paris and at Rome; ord. June 29, 1907; cons. Bishop of Lille Dec. 8, 1928; erected Grand Seminary and Cathedral at Lille; developed Christian Labor Organizations; created Cardinal June 30, 1930.

**Marmaggi, Francesco**—b. Aug. 31, 1876, Rome, Italy; educ. Pontificio Seminario Romano; ord. April 14, 1900; cons. Titular Archbishop of Adrianopolis and appointed Apostolic Nuncio to Rumania, 1920; Papal Legate Extraordinary at Coronation of Ferdinand I of Rumania; Nuncio to Prague 1923; Apostolic Nuncio to Warsaw 1928; created Cardinal Dec. 16, 1935; Legate to Poland to preside over the National Council of the Polish Episcopate 1936; Prefect of the Congregation of the Council.

**Masella, Benedetto Aloisi**—b. June 29, 1879, Pontecorvo, Italy; educ. Seminary of Ferentino (Italy), Latin American College, Gregorianum, Appolinare, and Pontifical Ecclesiastical Academy (Rome); ord. Jan. 1, 1902; nominated Secretary of Nunciature in Lisbon 1908 and served as Charge d'Affaires at Lisbon Nunciature from 1910 to 1919; cons. Titular Archbishop of Caesarea in Mauritania, Dec. 21, 1919, and named Apostolic Nuncio to Chile; Papal Legate for coronation of the image of the Blessed Mother of Carmel Dec. 19, 1926; transferred to Nunciature of Brazil Apr. 26, 1927; created Cardinal Feb. 18, 1946. Papal Legate to Portugal for the crowning of the statue of Our Lady of Fatima, May 13, 1946, appointed Pro-Prefect of the Sacred Congregation of the Sacraments, June 16, 1947.

**Massimi, Massimo**—b. April 19, 1877, Rome, Italy; educ. Pontificio Seminario Romano (Rome); ord. Apr. 14, 1900; created Cardinal Dec. 16, 1935; President of the Commis-

sion on the Authentic Interpretation of the Code of Canon Law; passed into the order of Cardinal Priests Feb. 18, 1946; Prefect of the Supreme Tribunal of the Apostolic Signature.

**McGuigan, James Charles**—b. Nov. 26, 1894, Prince Edward Island, Canada; educ. Prince of Wales College, St. Dunstan's University (Charlottetown), Laval University and the Grand Seminary of Quebec (Canada), Catholic University of America (Washington, D.C.); ord. May 26, 1918; cons. Archbishop of Regina May 15, 1930; transferred to Archdiocese of Toronto Dec. 22, 1934; created Cardinal Feb. 18, 1946.

**Mindszenty, Josef**—b. Mar. 29, 1892, Csehimindszenty, Hungary; educ. Seminary of Szombathely (Hungary); ord. 1915, cons. Bishop of Veszprem Mar. 25, 1944; promoted to Archiepiscopal See of Esztergom and Primate of Hungary Oct. 2, 1945; created Cardinal Feb. 18, 1946.

**Mooney, Edward**—b. May 9, 1882, Mount Savage, Maryland; educ. St. Charles College, St. Mary's Seminary (Maryland), North American College (Rome); ord. Apr. 10, 1909; Spiritual Director of North American College from 1923 to 1926; named Apostolic Delegate to India Jan. 18, 1926, and cons. Titular Archbishop of Irenopolis Jan. 31, 1926, appointed Apostolic Delegate to Japan Feb. 30, 1931; transferred to Diocese of Rochester Aug. 28, 1933; appointed first Archbishop of Detroit May 26, 1937; served intermittently for 10 years as chairman of the Administrative Board, N. C. W. C.; created Cardinal Feb. 18, 1946.

**Nasalli-Rocca di Cornellano, Giovanni Battista**—b. Aug. 27, 1872, Piacenza, Italy; educ. Pontifical Lombardian College (Rome) and Gregorianum (Rome); ord. June 8, 1895; consecrated Bishop of Gubbio, 1907; Apostolic Visitor to various dioceses of Italy; appointed Titular Archbishop of Thebes and Secret Almoner 1916; General Ecclesiastical Assistant of Italian

Catholic Youth 1921; translated to Bologna Nov. 21, 1921; created Cardinal May 23, 1923; Papal Legate at Plenary Synod of the Episcopate of Emilia 1932; celebrated fifth Italian National Eucharistic Congress, 1932.

**Piazza, O. C. D., Adeodato Giovani** — b. Sept. 30, 1884, Vigo di Cadore, Italy; educ. Episcopal Seminary, Carmelite Colleges at Treviso, Venice and Brescia; entered Carmelite Novitiate at Brescia 1902; professed 1903; ord. Dec. 19, 1908; cons. Archbishop of Benevento Jan. 29, 1930; translated to Patriarchate of Venice Dec. 16, 1935; created Cardinal Dec. 13, 1937; appointed President of Italian Catholic Action, 1946.

**Pizzardo, Giuseppe** — b. July 13, 1877, Savona, Italy; educ. Diocesan Seminary (Savona), Lombardian College, University of Genoa; ord. Sept. 19, 1903; appointed Titular Archbishop of Cirro March 28, 1930, transferred to Nice April 22; cons. April 27; created Cardinal Dec. 13, 1937; Prefect of Congregation of Seminaries and Universities.

**Pla y Deniel, Enrique** — b. Dec. 19, 1876, Barcelona, Spain; educ. Seminary of Barcelona (Spain), Spanish Pontifical College (Rome); ord. July 15, 1900; cons. Bishop of Avila June 8, 1919; transferred to Salamanca and became its first Archbishop Jan. 28, 1935; restored the Pontifical University of Salamanca; promoted to the Primate See of Toledo Oct. 31, 1941; director of Catholic Action for all Spain; created Cardinal Feb. 18, 1946.

**Rodriguez, Jose Maria Caro** — b. June 23, 1866, Pichelmu, Chile; educ. Santiago Seminary (Chile), Gregorianum, and Latin American College (Rome); ord. Dec. 20, 1890; cons. Titular Bishop of Mylassa and Vicar-Apostolic of Tarapaca Apr. 23, 1912; transferred to La Serena Dec. 14, 1925; became first

Archbishop of La Serena May 20, 1939; transferred to Archdiocese of Santiago Aug. 28, 1939; created Cardinal Feb. 18, 1946.

**Roques, Emile** — b. Dec. 8, 1880, Graulhet, France; educ. Albi Grand Seminary, Catholic Institute of Toulouse (France), Duesseldorf (Germany); ord. Apr. 2, 1904; cons. Bishop of Montauban June 24, 1929; appointed Archbishop of Aix Dec. 24, 1934; named Archbishop of Rennes May 11, 1940; created Cardinal Feb. 18, 1946.

**Rossi, O. C. D., Raffaello Carlo** — b. Oct. 28, 1876, Pisa, Italy; educ. International College (Rome), Scholasticate of Discalced Carmelites; ord. Dec. 21, 1901; cons. Bishop of Volterra May 25, 1920; Assessor of the Consistorial Congregation June 7, 1923; promoted to Titular Archbishop of Thessalonica Dec. 20, 1923; Vice-president of the mixed commission of the representatives of the Vatican and the Italian government to effect the Concordat, 1929; created Cardinal June 30, 1930; Secretary of the Consistorial Congregation.

**Ruffini, Ernesto** — b. Jan. 19, 1888, San Benedetto Po, Italy; educ. Seminary of Mantua (Italy), Pontifical Biblical Institute (Rome); ord. July 10, 1910; named Secretary of Sacred Congregation of Universities and Seminaries 1928; prepared Constitution "Deus Scientiarum Dominus," inaugurating scholastic reforms in seminaries and universities; supervised implementation of Constitution for Roman Theological, Canonical and Scriptural Universities; cons. Archbishop of Palermo Dec. 8, 1945; created Cardinal Feb. 18, 1946.

**Sallege, Jules** — b. Feb. 24, 1870, Crouzy-Haut, France; educ. Diocesan Seminary of St. Fleur, and Seminary of St. Sulpice (France); ord. Sept. 21, 1895; cons. Bishop of Gap Jan. 6, 1926; appointed Archbishop of Toulouse Dec. 17, 1928; created Cardinal Feb. 18, 1946.

**Sapieha, Adam Stephen** — b. May 14, 1867, Krasieczyn, Galicia; educ. Innsbruck (Austria), Academy of Noble Ecclesiastics, and Appolinare (Rome); ord. Oct. 10, 1893; cons. Bishop of Cracow Dec. 17, 1911; became first Archbishop of Cracow Dec. 14, 1925; created Cardinal Feb. 18, 1946.

**Schuster, O. S. B., Alfredo Ildefonso** — b. Jan. 18, 1880, Rome, Italy; educ. Benedictine Basilica of St. Paul outside the Walls, International College of the Benedictines of St. Anselm (Aventine Hill, Rome); ord. March 19, 1904; elected Abbot of St. Paul outside the Walls (Rome), April 6, 1918; appointed Archbishop of Milan June 26, 1929; created Cardinal July 15, 1929.

**Segura y Saenz, Pedro** — b. Dec. 4, 1880, Carazo, Spain; educ. Pontifical Seminary of Aquella (Burgos), Pontifical University of Comillas (Santander); ord. June, 1906; cons. Titular Bishop of Appollonia and Auxiliary Bishop of Valladolid, 1916; translated to the See of Coria 1920; promoted to the Archiepiscopal See of Burgos 1926; translated to the Primatial See of Toledo 1927; created Cardinal Dec. 19, 1927; resigned his See during the persecution; became Archbishop of Seville, 1937.

**Spellman, Francis J.** — b. May 4, 1889, Whitman, Mass.; educ. Fordham University (New York), North American College, and Propaganda Fide College (Rome); ord. May 14, 1916; served in Papal Secretariate of State from 1925 to 1932; cons. Titular Bishop of Sila and Auxiliary Bishop of Boston Sept. 8, 1932; appointed Archbishop of New York Apr. 15, 1939; appointed U. S. Military Vicar by Holy See Dec. 11, 1939; elected to N. C. W. C. Administrative Board in 1940; created Cardinal Feb. 18, 1946.

**Stritch, Samuel A.** — b. Aug. 17, 1887, Nashville, Tenn.; educ. St.

Gregory's Preparatory Seminary (Cinn.), North American College (Rome); ord. May 21, 1910; cons. Bishop of Toledo, Ohio Nov. 30, 1921; appointed Archbishop of Milwaukee Aug. 26, 1930; transferred to Archdiocese of Chicago Dec. 27, 1939; elected Chairman of N. C. W. C. Administrative Board, 1939 and again in 1945; created Cardinal Feb. 18, 1946.

**Suhard, Emmanuel Celestine** — b. April 5, 1874, Brains-sur-les-Marches, Frances; educ. Petit Seminary at Mayenne (France), French Seminary (Rome); ord. Dec. 18, 1898; cons. Bishop of Bayeux and Lisieux, 1928; translated to the Archiepiscopal See of Reims, 1930; created Cardinal Dec. 16, 1935; appointed Archbishop of Paris, 1940.

**Tappouni, Ignatius Gabriel** — b. Nov. 3, 1879, Mossul, Irak; ord. Nov. 9, 1902; appointed Titular Bishop of Danaba Sept. 14, 1912; promoted to the Archiepiscopal See of Batnan Sarug Dec. 13, 1912; cons. Jan. 19, 1913; Patriarchal Vicar to the Archdiocese of Aleppo 1919; Metropolitan of Aleppo 1921; Syrian Patriarch of Antioch 1929; created Cardinal Dec. 16, 1935; Representative of Eastern Catholics in the Consistory of the Sacred College.

**Tedeschini, Federico** — b. Oct. 12, 1873, Antrodoto, Italy; educ. Seminario Romano and Seminario Pio (Rome); ord. July 25, 1896; cons. Titular Archbishop of Lepanto and appointed Nuncio to Madrid 1921; created Cardinal "in petto" March 13, 1933; proclaimed Cardinal Dec. 16, 1935; Archpriest of Vatican Basilica; Prefect of the Congregation of Basilica of St. Peter; Apostolic Datary; Camerlengo of the Sacred College of Cardinals, Feb. 18, 1946.

**Tien, S. V. D., Thomas** — b. Sept. 27, 1890, Changtsiu, China; educ.

Seminary of Divine Word at Yen-chew-fu; ord. June 9, 1918; entered Divine Word Novitiate 1929; made religious profession in 1931 and took final vows 1934; appointed Vicar Delegate of Pao-li 1932 and raised to Prefect-Apostolic Feb. 24, 1934; promoted to Vicar-Apostolic of Yangku July 11, 1939, and cons. Titular Bishop of Ruspe Oct. 29, 1939; appointed Vicar-Apostolic of Tsingtao Nov. 10, 1942; created Cardinal Feb. 18, 1946 and appointed first Archbishop of Peiping and head of new Chinese Hierarchy May, 1946.

**Van Roey, Joseph Ernest** — b. January 13, 1874, Vorsselaer, Belgium; educ. Diocesan College of Herenthal (Belgium), Seminary of Malines and the University of Louvain (Belgium); ord. Sept. 18, 1897; cons. Archbishop of Malines April 25, 1926; erected new Diocesan Seminary of St. Joseph; promoter of Catholic Action in Belgium; created Cardinal June 20, 1927.

**Verde, Alessandro** — b. March 27, 1865, Sant' Antimo, Italy; educ. Diocesan Seminary of Aversa, Pontificio Seminario Pio (Rome); ord.

March 31, 1888, entered Sacred Congregation of Rites as assistant Under-Promoter of the Faith, 1894; appointed Promoter of Faith and Consistorial Advocate; appointed Secretary of the Congregation of Rites, June, 1915; created Cardinal Dec. 14, 1925; Archpriest of Liberian Patriarchal Basilica of St. Mary Major.

**von Faulhaber, Michael** — b. March 5, 1869, Klosterheidenfeld, Germany; educ. University of Wurzburg (Germany), Rome, Oxford, Cambridge, Paris and Toledo; ord. Aug. 1, 1892; cons. Bishop of Speyer Feb. 19, 1911; chaplain of the Bavarian armed forces during World War I; translated to the Archiepiscopal See of Munich and Freising 1917; created Cardinal Mar. 7, 1921.

**von Preysing, Konrad** — b. Aug. 30, 1880, Castle Kronwinkel, Bavaria; educ. universities of Munich and Wurzburg (Germany), Innsbruck (Austria); ord. July 26, 1912; cons. Bishop of Eichstaett Oct. 28, 1932; transferred to See of Berlin July 5, 1935, created Cardinal Feb. 18, 1946

#### Cardinal Deacons

**Bruno, Giuseppe** — b. June 30, 1875, Sezzadio, Italy; educ. Diocesan Seminary of Acqui; ord. Apr. 10, 1898; served as Director of "Acta Sanctae Sedis" and later of "Acta Apostolicae Sedis"; appointed Secretary of Pontifical Commission for Authentic Interpretation of the Code of Canon Law Feb. 22, 1924; Secretary of the Congregation of the Council from July 3, 1930 to Mar. 1946; Secretary of Roman Pontifical Theological Academy and Commissary of Pontifical Institute of Christian Archaeology; created Cardinal Feb. 18, 1946.

**Canali, Nicola** — b. June 6, 1874, Rieti, Italy; educ. Almo Collegio

Capranico, Gregorian University, Pontifical Academy (Rome); ord. March 31, 1900; Minutante of the Secretary of State 1904; Secretary of the Congregation of Ceremonies under Pius XI; Assessor of the Holy Office 1926; created Cardinal Dec. 16, 1935; Grand Penitentiary; President of the Commission charged with the Administration of Vatican City.

**Mercati, Giovanni** — b. Dec. 17, 1866, Villa Garda, Italy; educ. Gregorianum (Rome); ord. Sept. 21, 1889; created Cardinal June 15, 1936; Librarian and Archivist of the Holy Roman Church.

## ENCYCLICAL LETTER OF POPE PIUS XII ON THE FOURTEENTH CENTENARY OF THE DEATH OF ST. BENEDICT

*(The chief part of the text follows, translation by courtesy of News Service, NCWC)*

Like a star in the darkness of night, Benedict of Nursia brilliantly shines, a glory not only to Italy but to the whole Church. Whoever considers his celebrated life and studies in the light of the truth of history the gloomy and stormy times in which he lived, will without doubt realize the truth of the divine promise which Christ made to the Apostles and to the society He founded, "I am with you all days even to the consummation of the world." At no time in history does this promise lose its force; it is verified in the course of all ages flowing, as they do, under the guidance of divine Providence. But when enemies assail the Christian name more fiercely, when the fateful bark of Peter is tossed about more violently, and when everything seems to be tottering with no hope of human support, it is then that Christ is present as bondsman, comforter, source of supernatural power, to raise up fresh champions to protect Catholicism, to restore it to its former vigor, and give it ever greater increase under the inspiration and help of heavenly grace.

Among these champions shines out in resplendent light Our Benedict — blessed "by name and grace." In the providential designs of God he emerged from a dark century when the position and fate of civilization as well as of the Church and of civil society was in danger of collapse. The Roman Empire, which had attained such a summit of glory and had joined with wise and equally tempered laws so many peoples, nations and tribes, so that it could be called more correctly the world's protector rather than its imperial master — this empire, like all earthly institutions, had crumbled. Weakened and corrupt from within, it lay in mighty ruins in the West, shattered by the invasions of the northern tribes....

Whence did help and protection arise in order to save humanity and what was left of its treasures from shipwreck? It came from the Catholic Church. All earthly institutions begun and built solely on human wisdom and human power, in the course of time succeed one another, flourish and then quite naturally fail, weaken and crumble away; but the organization which our Redeemer established has received from its divine Founder unfailing life and abiding strength from on high. Thus sustained and fortified, the Church comes out victorious through the hostile fortunes of time and circumstances; amid their ruins and failures she is capable of moulding a new and happier age, and with Christian doctrine and spirit she can build and erect a new society of citizens, peoples and nations.

We are happy, Venerable Brethren, to treat briefly in this Encyclical Letter the part played by Benedict in this renewal and restoration; for this year, it would seem, fourteen centuries have elapsed since he happily exchanged this earthly exile for his heavenly country after innumerable labors for God's glory and man's salvation

### I

"Born in the Province of Nursia of honorable parentage," he was "filled with the spirit of all justice," and in a remarkable way he supported Christianity by his holiness, prudence and wisdom. While the century had grown old in vice, while Italy and all Europe seemed to be a wretched theatre for the life-and-death struggle of nations, and even the monastic discipline was weakened with worldliness and was not up to the task of resisting and overcoming the allurements of corruption, Benedict proved the perennial youth of the Church by his outstanding sanctity and work; he restored morality by his teaching and example. He protected the sanctuary of religious life with safer and holier laws.

Nor was that all; he and his followers reclaimed the uncultured tribes from their wild life to civic and Christian culture; directing them to the practice of virtue, industry and the peaceful arts and literature, he united them in the bonds of fraternal affection and charity.

In the first flower of youth he was sent to Rome to study the liberal sciences; there with great grief he noticed heresies and all manner of errors prevalent and many minds deceived and corrupted, private and public morality were crumbling and very many, especially the fine, elegant youth, were sadly sunk in the mire of pleasure. The result was that it could be said of Roman society "It is dying and it laughs. In nearly every part of the world tears follow on our laughter." However, under God's influence, "he gave himself to no disport or pleasure... but when he saw many through the uneven paths of vice run headlong to their own ruin, he drew back his foot but new-set in the world... Contemning therefore learning and studies, and abandoning his father's house and goods, he desired only to please God in a virtuous life." He willingly bade farewell to the comforts of life and the charms of a corrupt age, as well as to the enticing and honorable offices of a promising future to which he could have aspired; leaving Rome behind, he sought out wild and solitary places where he could devote himself to the contemplation of the divine. Thus he came to Subiaco, and there retiring into a narrow cave he began to live a life that was more heavenly than human.

Hidden with Christ in God, he there strove for three years with great fruit to acquire the perfection and holiness of the Gospels to which he seemed to be called by divine instinct. He made the practice of shunning all earthly things to seek alone and ardently heavenly things; of holding converse with God day and night; of praying incessantly for his own salvation and for the salvation of men; in curbing and mastering the body by voluntary punishment, and checking and controlling the evil motions of the senses. In this way of life he found such sweetness of soul that all the former delights he had experienced from his wealth and ease now appeared distasteful to him and in a way forgotten....

Our saint, then, living for a long time this secluded and solitary life in the cave of Subiaco, shaped and set himself in sanctity, and laid those solid foundations of Christian perfection on which he was given later to raise a mighty building of lofty heights. As you well know, Venerable Brethren, zealous and apostolic works become useless and vain unless they proceed from a soul enriched with those Christian qualities which alone with God's grace can make human undertakings contribute to the glory of God and the salvation of souls. This Benedict knew well and had found to be true. Before undertaking and executing those great designs and plans to which he was called by God, he first devoted his most earnest efforts and fervent prayers to make himself fully master of that integral, evangelical holiness which he desired others to acquire.

When the reputation of his sanctity spread and daily increased everywhere, not only the monks who lived close by desired to come under his rule, but a multitude of townsfolk began to flock to him in groups desiring to hear his soothing voice, to admire his extraordinary virtue and to see the wondrous signs that God often worked through him. Indeed that bright light that shone from the dark cave of Subiaco spread so far and wide that it even reached remote regions. Thus, "nobles and devout persons of the city of Rome began to resort to him and commanded their children to be brought up by him in the service of Almighty God."

Then it was that this holy man saw that the time, ordained by God's providence, had come for him to found a family of religious men and to mould them to the perfection of the Gospels. He began under most favorable auspices. "For in those parts he had gathered together a great many in the service of God, so that by the assistance of our Lord Jesus

Christ he built there 12 monasteries, in each of which he put 12 monks with their Superiors, and retained a few with himself whom he thought to instruct further."

But while things started very favorably, as We said, and yielded rich and salutary results, promising still greater in the future, Our saint with the greatest grief of soul saw breaking over the growing harvest a storm, which an envious spirit had provoked and desires of earthly gain had stirred up. Since Benedict was prompted by divine and not human counsel, and feared lest the envy which had been aroused mainly against himself should wrongfully recoil on his followers, "he let envy take its course, and after he had disposed of the oratories, and other buildings — leaving in them a competent number of brethren with superiors — he took with him a few monks and went to another place." Trusting in God and relying on His ever-present help, he went south and arrived at a fort "called Cassino situated on the side of a high mountain . . . ; on this stood an old temple where Apollo was worshipped by the foolish country people, according to the custom of the ancient heathens. Around it likewise grew groves, in which even till that time the mad multitude of infidels used to offer their idolatrous sacrifices. The man of God coming to that place broke the idol, overthrew the altar, burned the groves, and of the temple of Apollo made a chapel of St. Martin. Where the profane altar had stood he built a chapel of St. John; and by continual preaching he converted many of the people thereabout."

Cassino, as all know, was the chief dwelling place and the main theatre of the holy patriarch's virtue and sanctity. From the summit of this mountain, while practically on all sides ignorance and the darkness of vice kept trying to overshadow and envelop everything, a new light shone, kindled by the teaching and civilization of old and further enriched by the precepts of Christianity; it illumined the wandering peoples and nations, recalled them to truth, and directed them along the right path. Thus indeed it may be rightly asserted that the holy monastery built there was a haven and shelter of highest learning and of all the virtues, and in those very troubled times was, "as it were, a pillar of the Church and a bulwark of the faith."

It was here that Benedict brought the monastic life to that degree of perfection to which he had long aspired by prayer, meditation and practice. The special and chief task that seemed to have been given to him in the designs of God's providence was not so much to impose on the West the manner of life of the monks of the East, as to adapt that life and accommodate it to the genius, needs and conditions of Italy and the rest of Europe. Thus, to the placid asceticism which flowered so well in the monasteries of the East, he added laborious and tireless activity which allows the monks "to give to others the fruit of contemplation," and not only to produce crops from uncultivated land, but also to cultivate spiritual fruit through their exhausting apostolate. The community life of a Benedictine house tempered and softened the severities of the solitary life, not suitable for all and even dangerous at times for some; through prayer, work, and application to sacred and profane sciences, a blessed peace knows not idleness nor sloth; activity and work, far from wearying the mind, distracting it and applying it to useless things, rather tranquillize it, strengthen it and lift it up to higher things. Indeed, an excessive rigor of discipline or severity of penance is not imposed, but before all else love of God and a fraternal charity that is universal and sincere. "He so tempered the rule that the strong would desire to do more and the weak not be frightened by its severity; he tried to govern his disciples by love rather than dominate them by fear." When one day he saw an anchorite who had bound himself with chains and confined himself in a narrow cave, so that he could not return to his sins and to



his worldly life, with gentle words Benedict admonished him. "If you are a servant of God, let not the chains of iron bind you but the chains of Christ"

Thus the special norms of eremitic life and their particular precepts, which were generally not very certain or fixed and often depended on the wish of the superior, gave way to Benedictine monastic law, outstanding monument of Roman and Christian prudence. In it the rights, duties and works of the monks are tempered by the benevolence and charity of the Gospel. It has proved and still proves a powerful means to encourage many to virtue and lead them to sanctity. For in the Benedictine law the highest prudence and simplicity are united; Christian humility is joined to virile virtue; mildness tempers severity; and a healthy freedom ennobles due submission. In it, correction is given with firmness, but clemency and benignity hold sway; the ordinances are observed but obedience brings rest to mind and peace to soul; gravity is honored by silence but easy grace adds ornament to conversation; the power of authority is wielded but weakness is not without its support.

It is no wonder then that "the rule which Benedict, the man of God, wrote for the monks was outstanding for wisdom and elegant in language"; and today receives the highest praise from all. It is a pleasure to dwell here briefly on some of its main lines and place them in their true light, since We hope that this will be gratifying and useful not only to the numerous followers of the holy patriarch but also to the Christian clergy and faithful.

The monastic community is so constituted and arranged that it resembles the Christian home over which the abbot or superior presides like the father of a family; and all should depend completely on his paternal authority. "We see that it is expedient," says St. Benedict, "for the preservation of peace and charity, that the entire government of the monastery depend on the will of the abbot." Therefore each and every one as a matter of duty should obey him most religiously and in him see God Himself and reverence His authority. As a duty committed to him, he undertakes to govern the souls of the monks and to lead them to evangelical perfection; and so let him most diligently weigh and ponder within himself that some day he must answer for them to the Supreme Judge, and let him so act in this grave matter that he may be justly rewarded when he renders his account before the "dreadful judgment of God." Besides, whenever important matters are to be discussed in any monastery, let him call all the monks and listen carefully to their freely given counsels before he gives the decision that appears to him best.

From the beginning the question of accepting or refusing candidates for the monastic life was intricate and difficult. To the holy monasteries flocked aspirants from every race and people and from all classes of citizens. Romans and non-Romans, freemen and slaves, conquered and the conquerors, from the patrician nobility not a few, and also from the lowly plebeians. Such a situation Benedict mastered with breadth of vision and fraternal charity, "because," as he says, "whether bondman or freeman, we are all one in Christ, and bear an equal burden of servitude under one Lord . . . Therefore let there be a love for all; let all be subject to the same discipline according to their deserts." For those who have embraced his Institute he ordains "that all things are common to all," not under force or violence but spontaneously and unselfishly. Besides, all within the precincts of the monastery are bound by the stability of religious life in such a way that they ought to devote themselves not only to prayer and meditation on heavenly things and reading, but also to labor in the fields, to the arts and crafts as well as to the sacred works of the apostolate. As "idleness is an enemy of the soul, therefore the brethren ought to be employed at fixed times in toiling with

their hands" But it is of first importance for all, and must be aimed at with the utmost diligence and the greatest care, that "nothing be preferred to the work of God." Although "we believe that the divine presence is everywhere, . . . we believe this especially and without any doubt, when we assist at the work of God. . . Therefore let us consider in what manner it behooveth us to be in the sight of God and of His angels, and so let us chant in choir that mind and voice may accord together."

From these norms and axioms which it has pleased Us to cull from the Benedictine law, there can be easily discerned and appreciated the prudence of the monastic rule, its opportuneness, its wonderful harmony and suitability to human nature, as also its significance and supreme importance. During a dark and turbulent age, when agriculture, honorable crafts, the study of the fine arts, profane and divine, were little esteemed and shamefully neglected by nearly all, there arose in Benedictine monasteries an almost countless multitude of farmers, craftsmen and learned people who did their utmost to conserve the memorials of ancient learning and brought back nations both old and new — often at war with each other — to peace, harmony and earnest work. From renascent barbarism, from destruction and ruin, they happily led them back to benign influence, human and Christian, to patient labor, to the light of truth, to a civilization renewed in wisdom and charity.

Nor was that all. It is essential in the Benedictine way of life that while engaged in manual or intellectual pursuits, all should strive continually to lift their hearts to Christ, having that as their chief concern, and to burn with perfect love of Him. For the things of the earth or of the whole world cannot satisfy the mind of man, which God created for Himself; rather, their function given them by their Creator is to move and lift us by gradual steps to the possession of God. Therefore, it is most necessary "to prefer nothing to the love of Christ", "to count nothing more dear to them than Christ", "let them prefer nothing whatever to Christ and may He bring us to life everlasting"

To this most ardent love of the divine Redeemer there should correspond love of neighbor. We ought to cherish all as our brethren and help them in every way. Hence, while people plan and foment hate and treachery against each other, while robbery, slaughter and innumerable hardships and miseries are increasing in this violent upheaval of nations and institutions, Benedict proclaims these most holy precepts to his followers "Let special care be taken in receiving the poor and travelers, because in them Christ is more surely received." "Let all guests who come to the monastery be entertained like Christ Himself, because He will say 'I was a stranger and you took Me in.'" "Before all things and above all things, special care must be taken of the sick, so that they be served in very deed as Christ Himself, for He saith, 'I was sick and you visited Me.'" Thus animated and burning with a perfect love of God and neighbor, he fulfilled and perfected his task; and when, rejoicing and full of merits, he felt in advance the breath of heaven, promise of eternal bliss, and foretasted its sweetness, "six days before his death he caused his grave to be opened. Soon seized by fever, he began to be consumed by burning fire; day by day his strength began to wax faint, and the infirmity daily increasing the sixth day, he caused his disciples to carry him into the oratory, where he armed himself for his going forth by receiving the Body and Blood of the Lord: then, his weak limbs supported by the hands of his disciples, he stood up, his hands lifted toward heaven, and with words of prayer at last breathed forth his soul."

## II

After his pious death, when the holy patriarch went to heaven, the order of monks he founded was far from failing or collapsing, rather, it seemed not only to be ever nourished and strengthened by his living

example, but also to be supported and vivified by his heavenly patronage, so that it went on increasing year by year.

All who are not blinded by prejudice but examine events in the light of history and judge fairly, must recognize what a beneficial influence the power and strength of the Benedictine Order had in that early period, and how many great benefits it conferred on succeeding generations. For besides the fact, as we said already, that the sons of Benedict were almost alone in that dark age of profound ignorance and turmoil in preserving the codices of literature and learning, in translating them most faithfully and commenting on them, they were also among the pioneers in practising and promoting the arts, science and teaching. The Catholic Church in the first three centuries of her life was in a wonderful way confirmed and increased by the sacred blood of martyrs; then in subsequent ages the integrity of her doctrine was kept intact against heretics and error by the wise and active work of the Fathers. In like manner it can be asserted that the Benedictine Institute and its flourishing monasteries were raised up not without divine guidance and assistance, in order that, while the Roman Empire was tottering, and barbarous tribes, goaded by warlike fury, were attacking on all sides, Christian civilization might make good its losses, and after civilizing nations by the truth and charity of the Gospels, might lead them skillfully and tirelessly to fraternal harmony, fruitful labor, and a virtuous life ruled by the precepts of our Redeemer and guided by His grace. Just as in past ages the Roman legions, which tried to subdue all nations to the imperial mother city, marched along the roads built by the consuls, so now countless bands of monks whose arms "are not carnal, but powerful before God," are sent by the Supreme Pontiff to extend to the ends of the earth the peaceful kingdom of Jesus Christ, not with sword or violence or slaughter but with the cross and the plow, with truth and charity. Wherever these unarmed bands composed of heralds of the Christian religion, of workmen, of farmers and teachers of sciences human and divine, passed by, there forests and untilled lands yielded to the plow; centers of craftsmen and fine arts sprung up; from an uncouth and wild life men conformed to civil society and culture. For them the teaching and the power of the Gospel was the light that ever led them on. Numerous apostles, burning with divine charity, traversed unknown and restless regions of Europe which they generously watered with sweat and blood; appeasing the populations, they lighted for them the torch of Catholic truth and holiness. It may then be asserted that although Rome by many victories extended the might of her empire on land and sea, still "her warlike conquest subjugated fewer than the Christian peace conquered." For besides Britain, Gaul, Batavia, Frisia, Denmark, Germany, and Scandinavia, not a few Slav nations also rejoice in these monks as their apostles and consider them as their glory and the illustrious authors of their civilization. . . .

It is not only the bygone ages that . . . profited from the benefits of this patriarch; our own age has many important lessons to learn from him. Let those, first of all, who belong to his numerous family learn — We do not doubt that they do — to follow daily ever more closely in his illustrious footsteps and let each reduce to the practice of ordinary life the principles and examples of his virtue and sanctity. Thus they who in obedience to a supernatural call followed a heaven-sent vocation to embrace the monastic life, not only will correspond with it wholeheartedly and efficiently, . . . but they will also be able to labor with better effect for the common good of Christianity and for the promotion of God's glory.

Furthermore, all the classes of society, if they studiously and seriously examine the life, teaching and glorious achievements of St. Benedict, cannot but fall under the influence of his gentle but powerful inspiration; indeed they will spontaneously recognize that even our age, troubled

and anxious for the vast material and moral ruins, perils and losses that have been heaped up, can borrow from him the needed remedies. But before all, let them remember and consider that the sacred principles of religion and its norms of conduct are the safest and soundest foundations of human society; if these are disregarded and compromised, everything that promotes order, peace and prosperity among men and nations, as an almost necessary consequence, gradually collapses ...

It is of first and primary importance that the Supreme Deity be revered and His holy laws obeyed in private and in public life: otherwise, there is no human power capable of checking and keeping under due control the unleashed passions of peoples. Religion alone provides the support for what is right and honorable.

There is another lesson and admonition given us by the holy patriarch of which our age stands so much in need—namely, that God is not only to be honored and adored but must be loved as a Father with great charity. Charity has indeed grown cold and lies dormant so that very many seek things of the earth rather than things of heaven: whence conflicting strifes give rise to frequent quarrels and foment distrust and bitter enmities. Since the eternal Deity is the author of our life and from Him we have received numerous gifts, it is our strict duty to love Him ardently and to direct and give ourselves and all we have to Him. From this divine love fraternal charity toward our neighbor should arise, which will lead us to consider all as brothers in Christ, of whatever stock or nation or culture. Thus from all nations and from all the classes of a country there will arise a single Christian family whose members will not be divided by exaggerated personal interests but will cooperate with each other harmoniously and in friendly wise.

If these norms, in virtue of which Benedict once illumined, saved and built up the crumbling society of those turbulent times, and even led it back to better ways, be accepted and honored universally today, then no doubt our age will be able to come safe from its terrifying shipwreck, make up its losses, material and spiritual, and adequately remedy its deep wounds.

Besides, Venerable Brethren, the author and lawgiver of the Benedictine Order has another lesson for us, which is, indeed, freely and widely proclaimed today but far too often not properly reduced to practice as it should be. It is that human labor is not without dignity; is not a distasteful and burdensome thing, but rather something to be esteemed, an honor and a joy. A busy life, whether employed in the fields, in the profitable trades or in the liberal arts, does not demean the mind but elevates it; does not reduce it to slavery but more truly gives it a certain mastery and power of direction over even the most difficult circumstances. Even Jesus, as a youth, still sheltered within the domestic walls, did not disdain to ply the carpenter's trade in His foster-father's workshop; He wished to consecrate human toil with divine sweat. Let those therefore who labor in trades as well as those who are busy in the pursuit of literature and learning remember that they are performing a most noble task in winning their daily bread; they are not only providing for themselves and their best interests but can be of service to the entire community. Let them toil, as the patriarch Benedict admonishes, with mind and soul elevated toward heaven, working not by force but through love; and, a last word, even when they are defending their own legitimate rights, let them not be envious of the lot of others, labor not in disorder and tumult, but in tranquil and harmonious unity. Let them be mindful of those divine words, "In the sweat of thy face shalt thou eat bread"; this law of obedience and expiation holds good for all men...

When the recent war was raging and spread in a lamentable way to the shores of Campania and Latium, it reached, as you know, Venerable

Brethren, the holy summit of Monte Cassino; and although We left nothing undone in persuading, exhorting, protesting lest an immense loss be inflicted on religion, on culture and civilization, nevertheless ruin and destruction came to that illustrious home of learning and piety which had survived the turmoil of centuries like a torch conquering darkness. Then when cities, towns, villages and hamlets around were overwhelmed in ruin, it seemed that even the Archabbey of Cassino, the head house of the Benedictine Order, was sharing the grief and partaking the sufferings of its sons. Practically nothing else survived from the destruction except the sacred crypt in which the relics of the holy patriarch are precious kept.

At the present time crumbling walls and rubble, which brambles pitifully overrun, stand where lofty monuments once met one's gaze; close by, a small home for the monks has been erected recently. But why may the hope not be expressed, while there is being celebrated the fourteenth century from the time when that saintly man gained heaven, after starting and perfecting his great work — why may it not be hoped that with the help of all and especially the rich and generous, this very ancient Archabbey be restored as soon as possible to its pristine glory? This indeed humanity owes to Benedict, for if today it glories in great learning, if it rejoices in ancient literary documents, it must mainly thank him and his hard-working sons. We confidently trust, therefore, that the future will happily realize Our hope and Our wishes. May this work be not only a task of restoration and reparation but also an omen of better times, in which the spirit of the Benedictine Institute and its ever-opportune teaching may flourish more and more.

Relying on this hope, to each of you Venerable Brethren, to the entire flock entrusted to your care, and to the whole family of monks which glories in this lawgiver as master and parent, We impart, with great affection as a token of heavenly grace and a testimony of Our good-will, the Apostolic Benediction.

Given at Rome, at St Peter's, on the feast of St. Benedict, the twenty-first day of March, in the year 1947, the ninth of Our Pontificate

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## PAPAL LEGATES

**Legates a latere** — Cardinals appointed by the Pope to represent him at specific functions, usually those of national importance. All legates, however, do not bear the designation *a latere* — for example, a cardinal who is sent as papal representative to a Eucharistic Congress.

**Nuncios** — Representatives of the Pope at a foreign government whose duty it is to handle the affairs between the Apostolic See and the State. In Catholic countries, the Nuncio is dean of the diplomatic corps. They are usually titular archbishops; occasionally bishops or archbishops with a residential see. (See following pages)

**Internuncios** — Legates of lower rank than the Nuncios whose duty it is to foster relations between the Holy See and the State to which they are assigned. They are sent to governments of lesser importance (See following pages.)

**Apostolic Delegates** — Non-diplomatic legates sent to foreign countries to watch over the conditions of the Church in the State (See following pages.)

# APOSTOLIC Nuncios, Internuncios, Apostolic Delegates AND CHARGES D'AFFAIRES

Country	Post	Name (Most Rev )	Rank <sup>†</sup>
Africa (for East- ern and West- ern British Af- rica) . . .	Mombasa	. David Mathew	A. D.
Albania	Scutari	(Msgr ) Francesco Gjini	(A. D.) Regent
Argentina	. Buenos Aires	Giuseppe Fietta	Nuncio
Australasia	. North Sidney	Giovanni Panico	A. D.
Austria	. Vienna . .	. . . . .	. .
Belgian Congo	. Leopoldville	Giovanni Dellepiane	A. D.
Belgium	Brussels	Fernando Cento .	Nuncio
Bolivia . . .	. La Paz	Giuseppe Burzio	Nuncio
Brazil	... Rio de Janeiro	Carlo Chiarlo	Nuncio
Bulgaria	Sofia***	Francesco Galloni	(A. D.) Regent
Canada and Newfoundland	Ottawa**	Ildebrando Antonutti	A. D.
Chile . .	Santiago	. Mario Zanin	Nuncio
China	Peiping	Antonio Riberi	Internuncio
Colombia . .	. Bogota	Giuseppe Beltrami	Nuncio
Costa Rica	San Jose	Luigi Centoz	Nuncio
Cuba .	Havana	Antonio Taffi	Nuncio
Czechoslovakia .	Prague	Saverio Ritter	Internuncio
Dominican Republic	Port-au-Prince (Haiti) ..	. Alfredo Pacini	Nuncio
Ecuador .	Quito .	Efrem Forni .	Nuncio
Egypt and Arabia (and temporari- ly Jerusalem and Palestine, Transjordan and Cyprus)	Cairo	. . Arthur Hughes, W. F	. Internuncio
El Salvador .	San Salvador	. Giovanni M. Castellani, O. F. M.	. Nuncio
Estonia . . .	Tallinn	. . . . .	. Nuncio
Ethiopia	. Addis Ababa***	. . . . .	. A. D.
France	. Paris .	. Angelo Giuseppe Roncalli	Nuncio
Germany	Eichstaett	. . . . .	Nuncio
Great Britain	London**	William Godfrey	A. D.
Greece	. Athens***	(Msgr ) Giacomo Testa .	(A. D.) Ch d'A.
Guatemala	Guatemala	Giovanni M. Castellani, O. F. M.	. Nuncio
Haiti .	. Port-au-Prince	. Alfredo Pacini	Nuncio
Honduras	. Tegucigalpa	Federico Lunardi	Nuncio
Hungary	.. Budapest .	. . . . .	Nuncio

Country	Post	Name (Most Rev.)	Rank*
India	..Bangalore†	.Leo Peter Kierkels, C. P.	A. D.
Indo-China	Hue, Annam	Antonino Drapier, O. P.	A. D.
Indonesia	.Batavia .	George de Jonghe d'Ardoye	A. D.
Iran ..	Teheran***	(Msgr.) Paolo Pappalardo	
		(A. D.) Regent <i>ad interim</i>	
Iraq (Mesopotamia, Kurdistan, and Armenia).	Bagdad***		A. D.
Ireland	.Dublin .	Paschal Robinson, O. F. M	Nuncio
Italy .	.Rome .	.Francesco Borgongini Duca	Nuncio
Japan ..	Tokyo	Paolo Marella . .	A. D.
Latvia .	Riga	..	Nuncio
Lebanon .	.Beirut	Alcide Marina, C. M	Nuncio
Liberia	.Monrovia	John Collins .	(N) Ch d'A.
Lithuania .	.Kaunas .	.....	.. Nuncio
Luxembourg .	Brussels (Belg.)	Fernando Cento ...	Internuncio
Mexico ...	Mexico City**	...Luis Martinez	.. A. D.
Netherlands	.The Hague ..	...Paolo Giobbe	Internuncio
Nicaragua .....	San Jose		
	(Costa Rica) .	Luigi Centoz .....	Nuncio
Panama . . . .	San Jose		
	(Costa Rica) .	Luigi Centoz ..	.. Nuncio
Paraguay .....	Asuncion ..	.Liberato Tosti	Nuncio
Peru ... ..	Lima ..	.Luigi Arrigoni ..	Nuncio
Philippines	..Manila**	Guglielmo Piani, S. S. ....	A. D.
Poland . . . .	London ....	William Godfrey (N.) Ch. d'A	<i>ad interim</i>
Portugal .....	Lisbon .	Pietro Ciriaci .....	.. Nuncio
Rumania .....	Bucharest ..	Gerald P. O'Hara	(N.) Regent
South Africa	.Pretoria .	Martin Lucas, S. V. D .	... A. D.
Spain . . . .	Madrid . .	...Gaetano Cicognani .	Nuncio
Switzerland .	.Berne ..	Filippo Bernardini .	Nuncio
Syria .. . .	Beirut***	.Remy Lepretre, O. F. M.	.. A. D.
Turkey . . . .	Istanbul***	.....	... A. D.
United States	Washington,		
and Guam ....	D. C.**	.....Amleto Giovanni Cicognani .....	A. D.
Uruguay .. . .	Montevideo	.Albert Levame ....	Nuncio
Venezuela .. .	Caracas ...	.Giuseppe Misuraca .	Nuncio
Yugoslavia .....	Belgrade ..	.Joseph P. Hurley .	(N.) Regent

\*For Apostolic Delegate — A. D. — Nuncio, Internuncio, see p. 90; the parenthetical (A. D.) and (N) designate posts of the status of Apostolic Delegation or Nunciature.

Ch. d'A., Charge d'Affaires of lesser rank than any of the above but may deputize for them;

Regent. temporary administrator.

\*\*indicates an Apostolic Delegate who depends on the Congregation of the Consistory;

\*\*\*indicates an Apostolic Delegate who depends on the Congregation of the Oriental Church;

†indicates an Apostolic Delegate who depends on the Congregation of Extraordinary Ecclesiastical Affairs. The others depend solely on the Congregation for the Propagation of the Faith.

## DIPLOMATIC REPRESENTATIVES AT THE VATICAN

The diplomatic corps of the Vatican has representatives from most of the countries of the world. They are as follows.

Country	Name	Rank*
Argentina	.....	... A. E. and P.
Austria	.. Dr. Adolf Kohlruss	E. E. and M. P.
Belgium	Prince Reginald de Croy	... A. E. and P.
Bolivia	.. Nestor Galindo	.. A. E. and P.
Brazil	.. Senhor Mauricio Nabuco	... A. E. and P.
Chile	.. Senor Luis Errazuriz Subercaseaux	... A. E. and P.
China	.. Dr. John C. Wu	E. E. and M. P.
Colombia	.. Dr. Carlos Arango Velez	... A. E. and P.
Costa Rica	.. Prince Giulio Pacelli	E. E. and M. P.
Cuba	.. Senor Alfonso Forcade y Jorrin	E. E. and M. P.
Czechoslovakia	.. Dr. Arthur Maixner	E. E. and M. P.
Dominican Republic	.. Dr. Tulio Franco y Franco	... A. E. and P.
Ecuador	.. Senor Manuel Luna Sotomayer	... A. E. and P.
Egypt	.. Taher Al Omari Bey	E. E. and M. P.
Eire	.. Dr. Joseph P. Walshe	... A. E. and P.
El Salvador	.. Senor Antonio Alvarez Vidaurre	E. E. and M. P.
Finland	.. Dr. Harry Holma	E. E. and M. P.
France	.. M. Jacques Maritain	... A. E. and P.
Great Britain	.. John Victor Perowne	E. E. and M. P.
Guatemala	.. Senor Francisco Figueroa	E. E. and M. P.
Haiti	.. Leon Thebaud	E. E. and M. P.
Honduras	.....	E. E. and M. P.
Hungary	.. Dr. Joseph Cavallier	... M. P.
Italy	.. Marquis Pasquale Diana	... A. E. and P.
Lebanon	.. Dr. Charles Helou	E. E. and M. P.
Liberia	.. Mr. Cornelle Bosman van Oudkarspel	E. E. and M. P.
Lithuania	.. Mr. Stanislaus Girdvainis	E. E. and M. P.
Monaco	.. M. Francois Gentil	E. E. and M. P.
Netherlands	.. Jonkheer Marc van Weede	E. E. and M. P.
Nicaragua	.. Dr. Tomaso F. Medina	E. E. and M. P.
Order of Malta	.. Count Stanislaus Pecci	E. E. and M. P.
Panama	.. Amado Burgos	E. E. and M. P.
Peru	.. Dr. Arturo Garcia Salazar	A. E. and P.
Poland	.. Casimir Papee	A. E. and P.
Portugal	.. Dr. Pedro de Lemos, Count of Tovar	A. E. and P.
Rumania	.. Mircea Moschima-Slon	Ch. d'A.
San Marino	.. Marchese Filippo Serlupi Crescenzi	E. E. and M. P.
Spain	.. Don Pablo de Churrua y Dotres, Marchese de Aycynena	... A. E. and P.
Uruguay	.. Dr. Alfredo Carbonell Debali	E. E. and M. P.
Venezuela	.. Senor Joaquim Diaz Gonzalez	A. E. and P.
Yugoslavia	.. Branimiro Gabricevic	Ch. d'A.
United States	.. Myron C. Taylor, Personal Representative of President of the United States †	

\* A. E., Ambassador Extraordinary; Ch. d'A., Charge d'Affaires; E. E., Envoy Extraordinary; M. P., Minister Plenipotentiary; P., Plenipotentiary † Holds rank of Ambassador.





## Church and State

Primarily an institution devoted to the salvation of souls, the Church nevertheless performs many secondary functions, one of which is the preservation of the social order. She has always thrown her full weight against the destruction of society. Ceaselessly has she preached the duty of obedience to civil authority, respect for property rights and respect for human dignity.

The religious, social and political upheaval of the sixteenth century, known as the Reformation (1517-1648), destroyed Christian unity, and bitter antagonisms arose. During the eighteenth and nineteenth centuries the obvious opposition to Catholicism declined. Formerly the Church was reprobated for her form of worship, her sacraments and her credence in miracles. With the rise of the Protestant states to power and leadership and what was thought to be the decline of the Catholic countries, a more tolerant and patronizing attitude was assumed. The twentieth century, however, has brought many problems and difficulties, superficially blamable on the first World War but remotely traceable to the principles forming the basis of the anti-Catholic culture. Confused and bewildered at the blow struck their boasted superiority these forces have now been confronted with the definite Catholic political, social and economic philosophy which they have so long disregarded. That they will embrace the Catholic teaching seems too sanguine a hope. That there is need for a united Christian front to oppose the attacks of a pagan Socialism and Communism has been pointed out by Pope Pius XI and Pope Pius XII in their encyclicals. The Church will continue its opposition to these, as well as to extreme Nationalism.

The Catholic citizen is in conscience bound to respect and obey the duly constituted authority provided faith and morals are thereby not endangered. Under no circumstances may the Church be subjugated by the State. Whatever their form may be, states are not conceded the right to force the observance of immoral or irreligious laws upon a people. That there is grave danger that certain states encroach upon the realm of faith and morals is testified by the following record for 1947 (based in the main on CIP news service):

At the beginning of 1947 the Synarchist movement (Catholic party) in Mexico hailed the new Aleman government as marking a fresh era in Mexican political life. In France, the inability of the two larger parties to agree turned the government over to the socialist minority. Division in Italian politics, benefiting left and right extremists, tended to obscure the centrist parties and even the influence of religion. "Osservatore Romano," Vatican City daily, condemned the leftist faction and emphasized its hostility to the establishment of a Catholic rightist party. The Liberty party, product of a split in the old defunct party of the same name, was launched in Belgium to offset the great influence of communists in the government. An alliance between the Christian Social party and the socialists was favored by many leaders in both Belgian camps as the only alternative to the left coalition. Germany was engaged in a fight over denominational

schools The struggle over the role of the classical humanities as a basis for high school and university education was especially acute in the British zone. The Catholic Committee of Cologne advocated a 9-year high school course with Latin as a compulsory subject.

In Rumania communists exercised their strength and influence in an indirect approach. Persecution continued unabated in Albania, Slovakia and Yugoslavia. The Polish elections were a farce. In order to convince the world that Mikolajczyk's Peasant party's due was only 6 percent of the seats in the Polish parliament, the communist-dominated Warsaw regime claimed that Catholics supported the new government. A foremost communist was appointed Poland's Minister of Education. Hungary defeated communism in the elections but reds held key positions, having complete control of the police Austria also defeated the communists at the polls; few reds were in key positions. In Czechoslovakia, the communists were the strongest party but did not have an absolute majority, pro-Western and Christian democratic trends were strong.

A draft constitution was submitted to Italy's Constituent Assembly by the Constitutional Commission About the same time the MRP movement in France, in an effort to maintain its position as a center party, drew up a 7-point program for parliamentary action. The Netherlands People's Movement made efforts to promote better understanding between Catholics and Protestants at Utrecht, where prominent theologians discussed Anti-papism.

The Small Holders party in Hungary, which obtained over 50 percent of the election votes, was compelled gradually to surrender to the leftists The Peasant parties, once the strongest political force in Central and Southeastern Europe, have also suffered the same fate in Rumania, Bulgaria, Yugoslavia and Poland

The fact that 235 candidates for the priesthood entered theological schools of the Orthodox Church was proof of the survival of religious trends in Russia. In August, 29,000 Orthodox churches were reported open in the Soviet Union, with 33,000 priests in 90 dioceses under 70 bishops. Ninety monasteries and ten seminaries were in operation. The Moscow Council of Eastern Patriarchs and other representatives attempting to gain control of the Greek Orthodox Church was postponed until the summer of 1948

In the French municipal elections the De Gaullists obtained about 40 percent of the vote, communists 30 percent, the remaining 30 percent being divided among socialists, popular republicans and radicals. The MRP's attitude on communism was the main reason for its defeat. At the National Party Convention held at Naples in November, the Italian Christian Democrats expressed their determination to hold the line as a center party. In both France and Italy, leftist-inspired strikes, riots and governmental crises came close to the border-line of civil war. The Berlin City Council passed a new school law banning all private or denominational schools and giving a complete monopoly to the Einheitschule ("unity" school). The new law was to become effective April 1, 1948. At the conference of French cardinals and archbishops held in Paris, education, the apostolate of priests and laymen, and Christian solidarity were the three principal topics discussed

New land reforms in Czechoslovakia brought new problems to the Church there. In late December, King Michael of Rumania, the only monarch to have survived the political and social revolutions in the Russian sphere of influence, abdicated.

The mounting social, economic, and political problems, particularly of Europe, toward the close of 1947 prompted the American hierarchy to issue a statement, the main part of which follows through the courtesy of the Press Department, NCWC.

## ON SECULARISM

No man can disregard God and play a man's part in God's world. Unfortunately, however, there are many men—and their number is daily increasing—who in practice live their lives without recognizing that this is God's world. For the most part they do not deny God. On formal occasions they may even mention His name. Not all of them would subscribe to the statement that all moral values derive from merely human conventions. But they fail to bring an awareness of their responsibility to God into their thought and action as individuals and members of society.

This, in essence, is what we mean by secularism. It is a view of life that limits itself not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and hereafter. Secularism, or the practical exclusion of God from human thinking and living, is at the root of the world's travail today. It was the fertile soil in which such social monstrosities as fascism, nazism, and communism could germinate and grow. It is doing more than anything else to blight our heritage of Christian culture, which integrates the various aspects of human life and renders to God the things that are God's. Through the centuries, Christian culture has struggled with man's inborn inclination to evil. The ideals of Christianity have never been fully realized—just as the ideals of our Declaration of Independence and of our Constitution have never been fully realized in American political life. But for that reason these ideals can neither be ignored nor discarded.... The remedy for the shortcomings and sins of Christian peoples is surely not to substitute secularism for godliness, human vagaries for divine truth, man-made expedients for a God-given standard of right and wrong. This is God's world and if we are to play a man's part in it, we must first get down on our knees and with humble hearts acknowledge God's place in His world. This, secularism does not do.

### The Individual

Secularism, in its impact on the individual, blinds him to his responsibility to God. All the rights, all the freedoms of man derive originally from the fact that he is a human person, created by God after His own image and likeness. In this sense he is "endowed by his Creator with certain unalienable rights." Neither reason nor history offers any other solid ground for man's unalienable rights. It is as God's creature that man generally and most effectively recognizes a personal responsibility to seek his own moral perfection. Only a keen awareness of personal responsibility to God develops in a man's soul the saving sense of sin. Without a deep-felt conviction of what sin is, human law and human conventions can never lead man to virtue. If in the privacy of his personal life the individual does not acknowledge accountability to God for his thought and his action, he lacks the only foundation for stable moral values. Secularism does away with accountability to God as a practical consideration in the life of man and thus takes from him the sense of personal guilt of sin before God. It takes account of no law above man-made law. Expediency, decency, and propriety are, in its code, the norms of human behavior. It blurs, if it does not blot out, the ennobling and inspiring picture of man which the Christian Gospel paints. In divine revelation, man is the son of God as well as God's creature. Holiness is his vocation, and life's highest values have to do with things of the soul.... Secularism blights the noblest aspirations in man which Christianity has implanted and fostered. Unfortunately, many who still profess to be Christians are touched by this blight. The greatest moral catastrophe of our age is the growing number of Christians who lack a sense of sin because personal responsibility to God is not a moving force in their lives. They live in God's world, quite unmindful of Him as their Creator and

Redeemer. The vague consciousness of God which they may retain is impotent as a motive in daily conduct. The moral regeneration which is recognized as absolutely necessary for the building of a better world must begin by bringing the individual back to God and to an awareness of his responsibility to God . .

## THE FAMILY

Secularism has wrought havoc in the family. Even the pagans saw something sacred in marriage and the family. In Christian doctrine its holiness is so sublime that it is likened to the Mystical Union of Christ and His Church. Secularism has debased the marriage contract by robbing it of its relation to God and, therefore, of its sacred character. It has set the will and convenience of husband and wife in the place that Christian thought gives to the Will of God and the good of society. A secularized pseudo-science has popularized practices which violate nature itself and rob human procreation of its dignity and nobility. Thus, selfish pursuit of pleasure is substituted for salutary self-discipline in family life.

Secularism has completely undermined the stability of the family as a divine institution and has given our country the greatest divorce problem in the Western world. In taking God out of family life, it has deprived society's basic educational institution of its most powerful means in moulding the soul of the child. Public authority and the press are constantly emphasizing our grave problem of juvenile delinquency. On all sides is heard the cry that something be done about the problem. Our profound conviction is that nothing much will ever be done about it unless we go to the root of the evil and learn the havoc that secularism has wrought in the family. In vain shall we spend public monies in vast amounts for educational and recreational activities if we do not give more thought to the divinely ordained stability of the family and the sanctity of the home.

God planned the human family and gave it its basic constitution. When secularism discards that plan and constitution it lacerates the whole social fabric. Artificial family planning on the basis of contraceptive immorality, cynical disregard of the noble purposes of sex, a sixty-fold increase in our divorce rate during the past century, and widespread failure of the family to discharge its educational functions are terrible evils which secularism has brought to our country....

## Education

In no field of social activity has secularism done more harm than in education. In our own country secularists have been quick to exploit for their own purposes the public policy adopted a century ago of banning the formal teaching of religion from the curriculum of our common schools. With a growing number of thoughtful Americans, we see in this policy a hasty and shortsighted solution of the very difficult educational problem that confronts public authority in a nation of divided religious allegiance. But it should ever be kept in mind that the original proponents of the policy did not intend to minimize the importance of religion in the training of youth . . .

... There is a great difference between a practical arrangement which leaves the formal teaching of religion to the family and to the Church, and the educational theory of the secularist, who advisedly and avowedly excludes religion from his program of education. The first, reluctantly tolerated under certain conditions as a practical measure of public policy, may actually serve to emphasize the need of religious instruction and training, and to encourage public school administrators to cooperate with home and church in making it possible. The other strikes at the very core of our Christian culture and in practice envisions men who have no

sense of their personal and social responsibility to God. Secularism breaks with our historical American tradition. When parents build and maintain schools in which their children are trained in the religion of their fathers, they are acting in the full spirit of that tradition. Secularists would invade the rights of parents, and invest the State with supreme powers in the field of education, they refuse to recognize the God-given place that parents have in the education of their children. God is an inescapable fact, and one cannot make a safe plan for life in disregard of inescapable facts. Our youth problems would not be so grave if the place of God in life were emphasized in the rearing of children. There would be less danger for the future of our democratic institutions if secularism were not so deeply entrenched in much of our thinking on education.

### The World of Work

Economic problems loom large in the social unrest and confusion of our times. Research students of varying shades of opinion are seeking the formula for a sound program of economic reform. Their common objective is a beneficent social order that will establish reasonable prosperity, provide families with an adequate income, and safeguard the public welfare. The Christian view of social order rejects the postulate of inexorable economic laws which fix recurring cycles of prosperity and depression. It lays the blame for instability in our social structure on human failure rather than on blind and uncontrollable economic forces. It faces the plain fact that there is something gravely wrong in our economic life and sees in secularism, with its disregard of God and God's law, a potent factor in creating the moral atmosphere which has favored the growth of this evil....

God created man and made him brother to his fellow man. He gave man the earth and all its resources to be used and developed for the good of all. Thus, work of whatever sort is a social function, and personal profit is not the sole purpose of economic activity. In the Christian tradition, the individual has the right to reasonable compensation for his work, the right to acquire private property, and the right to a reasonable income from productive invested capital. Secularism takes God out of economic thinking and thereby minimizes the dignity of the human person endowed by God with inalienable rights and made responsible to Him for corresponding individual and social duties. Thus, to the detriment of man and society, the divinely established balance in economic relations is lost.

In Christian thought the work of man is not a commodity to be bought and sold, and economic enterprise is an important social function in which owner, manager, and workman cooperate for the common good. When disregard of his responsibility to God makes the owner forget his stewardship and the social function of private property, there comes that irrational economic individualism which brings misery to millions. Helpless workers are exploited; cutthroat competition and anti-social marketing practices follow. When men in labor organizations lose the right social perspective, which a sense of responsibility to God gives, they are prone to seek merely the victory of their own group, in disregard of personal and property rights. The Christian view of economic life supports the demand for organization of management, labor, agriculture and professions under government encouragement but not control, in joint effort to avoid social conflict and to promote cooperation for the common good. In default of this free cooperation, public authority is finally invoked to maintain a measure of economic order, but it frequently exceeds the just limits of its power to direct economic activity to the common good. In the extreme case, where Marxian communism takes over government, it abolishes private ownership and sets up a totalitarian state capitalism, which is even more intolerable than the grave evils it pretends to

cure If we do our economic thinking in the light of Christian truth, we can hopefully work for economic collaboration in the spirit of genuine democracy. Let us be on our guard against all who, in exiling God from the factory and the market-place, destroy the solid foundation of brotherhood in ownership, in management, and in work.

### The International Community

In the international community there can be only one real bond of sane common action—the natural law which calls to God, its Author, and derives from Him its sanctions. There is objective right and objective wrong in international life. It is true that positive human law which comes from treaties and international conventions is necessary, but even these covenants must be in accord with God-given natural law. What may seem to be expedient for a nation cannot be tolerated if it contravenes God's law of right and wrong. In the international community that law has been flouted more openly, more widely, and more disastrously in our day than ever before in the Christian centuries. Shocking crimes against weak nations are being perpetrated in the name of national security. Millions of men in many nations are in the thralldom of political slavery. Religion is persecuted because it stands for freedom under God. The most fundamental human rights are violated with utter ruthlessness in a calculated, systematic degradation of man by blind and despotic leaders. Details of the sad and sickening story seep through the wall of censorship which encloses police States. Men long for peace and order, but the world stands on the brink of chaos. It is significant that godless forces have brought it there. Nazism and fascism and Japanese militarism lie buried in the debris of some of the fairest cities of the world they vowed to rule or to ruin. Atheistic communism, for a time thrown into alliance with democratic nations through nazi aggression against Russia, stands out plainly today as the force which, through violence and chicanery, is obstructing the establishment of a right juridical order in the international community. That is plain for all to see....

Secularism, which exiles God from human life, clears the way for the acceptance of godless, subversive ideologies—just as religion, which keeps God in human life, has been the one outstanding opponent of totalitarian tyranny. Religion has been its first victim; for tyrants persecute what they fear.... There would be more hope for a just and lasting peace if the leaders of the nations were really convinced that secularism, which disregards God, as well as militant atheism, which utterly denies Him, offers no sound basis for stable international agreements, for enduring respect for human rights, or for freedom under law.

In the dark days ahead we dare not follow the secularist philosophy. We must be true to our historic Christian culture. If all who believe in God would make that belief practical in their workaday lives, if they would see to it that their children are definitely imbued with that belief and trained in the observance of God's way of life, if they would look across the real differences which unfortunately divide them, to the common danger that threatens, if they would steadfastly refuse to let a common enemy capitalize on those differences to the detriment of social unity, we might begin to see a way out of the chaos that impends... The tragic evil is not that our Christian culture is no longer capable of producing peace and reasonable prosperity, but that we are allowing secularism to divorce Christian truth from life. The fact of God and the fact of the responsibility of men and nations to God for their actions are supreme realities, calling insistently for recognition in a truly realistic ordering of life in the individual, in the family, in the school, in economic activity, and in the international community.

## STATUS OF THE CHURCH IN VARIOUS COUNTRIES OF WORLD

*(Population figures are the latest available)*

**Afghanistan**—Practically all the inhabitants are Mohammedans subject to the law of Islam. No priest may enter. Population, 12,000,000

**Alaska**—Originally Christianized by the Franciscans and Russian missionaries, the territory is now subject to the ministrations of the Jesuits and secular priests from the United States. Population, 59,278; Catholics, 13,053.

**Albania**—Friendly relations between the Church and State established in 1936 have been marred by recent communist-inspired attacks on the Church. The majority of the people are Mohammedans. Population, 1,063,000; Catholics, 104,216

**Algeria (French)**—Most of the inhabitants are Mohammedans. The missionary work is in charge of the White Fathers. Population, 7,234,684; Catholics, 660,000.

**Andorra**—All the inhabitants are Catholics, living under the rule of the French chief executive and the Bishop of Urgel, Spain. Population, 6,000; Catholics, 6,000.

**Angola (Portuguese)**—Missionary work is in charge of the Holy Ghost Fathers. Population, 3,225,015; Catholics, 500,000.

**Arabia**—Once Catholic, the Arabs fell into heresy and finally became Mohammedans. The region is now a missionary territory in charge of the Capuchins. Population, 10,000,000; Catholics, 770.

**Argentina**—Preponderantly Catholic since the sixteenth century, the State supports the Church. Freedom of religion nevertheless is granted to all. To be elected to the office of President or Vice-President the candidate must be a Catholic. Population, 13,906,694; Catholics, 13,800,000.

**Australia**—The Catholic population has gradually increased since 1836 when religious freedom was established. Population, 7,364,841; Catholics, 1,500,000.

**Austria**—Catholicism is the accepted religion of the people. A concordat was signed with the Holy

See in 1934. Population, 6,658,000, Catholics, 5,938,000.

**Azores (Portuguese)**—Administration is subject to the ecclesiastical provinces of Portugal. Population, 286,909, Catholics, 247,738.

**Bahamas, Br. W. Indies**—The islands are included in a Prefecture Apostolic established in 1929 and confided to the Benedictines. Population, 70,000; Catholics, 13,000.

**Balearic Islands (Spanish)**—The islands are divided into self-governing dioceses. Population, 411,273; Catholics, 400,190

**Basutoland (British)**—Mission work is confided to the Oblates of Mary Immaculate. Population, 660,000; Catholics, 200,000.

**Bechuanaland (British)**—The outlook for Catholicism has improved since acquisition of the territory by the British. Population, 268,000; Catholics, 25,000

**Belgium**—The population is mostly Catholic but all religions are tolerated. Population, 8,330,959, Catholics, 8,238,959.

**Bolivia**—The State recognizes and supports the Roman Catholic religion but permits the free exercise of other religions. Population, 3,533,900, Catholics, 3,463,222

**Borneo (Dutch)**—Missionary work is in charge of the Capuchins. Population, 2,168,661; Catholics, 7,584.

**Brazil**—All religions are equally recognized since 1890. Population, 44,460,000; Catholics, 39,150,000.

**Bulgaria**—The Bulgarian Church, like the Orthodox, separated from Rome for political reasons. Population, 7,020,863; Catholics, 45,000.

**Burma (British)**—Over 80 per cent of the people are Buddhists. Mission work is in charge of the Society of Foreign Missions of Paris and the La Salette Fathers. Population, 16,823,798; Catholics, 139,832.

**Cameroons (British)**—Missionary work is in charge of the Mill Hill Fathers. Population, 868,637; Catholics, 25,000.

**Cameroons (French)**—Missionary work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 2,609,000; Catholics, 263,755.

**Canada**—Oppression of Catholics officially ceased with the Quebec Act of 1774 but full religious freedom was not granted until 1829. Population, 11,506,655; Catholics, 4,986,552.

**Canary Islands (Spanish)**—Dioceses are subject to the Spanish Province of Seville. Population, 680,294; Catholics, 600,000.

**Cape Verde Islands (Portuguese)**—The diocese is subject to the Province of Lisbon. Population, 188,274; Catholics, 146,158.

**Celebes, Dutch E. Indies**—Mission work is in charge of the Missionaries of the Sacred Heart. Population, 4,242,000; Catholics, 21,500.

**Ceylon (British)**—Mission work is carried on by the Oblates, Benedictines and Jesuits. Population, 6,060,000; Catholics, 600,000.

**Chile**—Church and State were separated in 1925. There is a serious lack of priests. Population, 5,487,404; Catholics, 5,475,650.

**China**—Buddhism, Confucianism, Taoism and Mohammedanism claim most of the population. Population, 455,900,000; Catholics, 3,250,000.

**Colombia**—Catholicism is recognized as the religion of the nation. Other religions are granted freedom of worship. Population, 10,000,000; Catholics, 9,500,000.

**Congo (Belgian)**—Missionary work carried on by various religious orders is rapidly converting the natives. United with the Belgian Congo administratively are the Belgian mandates of Ruanda and Urundi. Population, 13,521,179; Catholics, 3,986,000.

**Costa Rica**—Catholicism enjoys the support of the State. All other religions may be practised. Population, 736,948; Catholics, 729,587.

**Crete**—Most of the inhabitants profess the Greek Orthodox faith. Population, 386,427; Catholics, 800.

**Cuba**—The Church is completely separated from the State. Freedom of religion is granted to all.

Population, 4,779,150; Catholics, 3,674,000.

**Czechoslovakia**—Most of the population has been Catholic since the eighth century, but the National Church became strongly established. Freedom of worship was granted in 1919 but there is communist interference today. Population, 12,300,000; Catholics, 8,500,000.

**Dahomey (French)**—Mission work is carried on by the African Mission Society of Lyons. Population, 1,424,220; Catholics, 38,307.

**Denmark**—Protestantism was forced upon the people shortly after the Reformation. Of recent years Catholics are more numerous. Population, 3,998,000; Catholics, 22,000.

**Dominican Republic**—Catholicism is the State religion, though other religions are tolerated. The See of Santo Domingo is the oldest bishopric in the New World. A serious shortage of priests is reported. Population, 2,120,058; Catholics, 1,960,970.

**Dutch East Indies**—This group of islands comprises Java and Madura, Sumatra, Celebes, adjacent smaller islands and part of Borneo. Mission work is carried on by several religious orders. Population, 60,727,233; Catholics, 601,570.

**Dutch West Indies**—These islands comprise Curacao, Bonaire, Aruba, St. Eustatius, Saba and part of St. Martin. The Dominicans are in charge of mission work in Curacao, whose population is about 90 per cent Catholic. Population, 122,000; Catholics, 96,526.

**Ecuador**—The majority of the inhabitants are Catholic. Natives in the interior suffer from an inadequate number of priests. Population, 3,800,000; Catholics, 3,040,000.

**Egypt**—The Church lost most of her members during the Mohammedan invasion. Population, 17,287,780; Catholics, 157,460.

**Eire (Ireland)**—Most of the population has been Catholic since St. Patrick evangelized the natives in the fifth century. Population, 2,968,420; Catholics, 2,773,920.

**El Salvador**—Catholicism is the prevailing religion; other faiths are



granted freedom of worship There is a grave scarcity of priests, only one to every 12,000 souls. Population, 1,991,780; Catholics, 1,960,000

**England**—After various persecutions since the time of Henry VIII, the Church is showing a rebirth. Population, 38,000,000; Catholics, 2,329,091.

**Eritrea** (under British control) — Mission work is in the hands of the Capuchin Fathers. Population, 808,000; Catholics, 40,000.

**Estonia** — With Prussia the country fell largely to Protestantism. In the present red ascendancy, Catholicism has been forced underground. Population, 1,137,000; Catholics, 3,000.

**Ethiopia** — Once all Catholic, the inhabitants fell with the Coptic Church into the Monophysite heresy. Mission work is in charge of Vincentians, Capuchins and others. Population, 14,300,000; Catholics, 17,572

**Fiji Islands** (British) — Mission work is in charge of the Marist Fathers. Population, 246,585; Catholics, 17,484

**Finland** — The country fell with Sweden to Protestantism. The government is very friendly to the Church. Population, 3,936,178, Catholics, 2,000.

**Formosa** — Mission work is in charge of the Dominicans. Population, 145,478; Catholics, 10,138.

**France** — The Church was persecuted in the eighteenth century and Catholicity restored by the Concordat of Napoleon, 1799. There is no State Church. Population, 41,000,000; Catholics, 31,000,000.

**French Equatorial Africa** — Mission work is in charge of the Holy Ghost Fathers and the Priests of the Sacred Heart. Population, 3,530,000; Catholics, 600,000

**French India** — Mission work is carried on by the Paris Foreign Mission Society. Population, 326,418; Catholics, 251,000.

**French Indo-China** — The Church has suffered in recent turmoils and its hope now lies in the native clergy. Population, 24,164,000; Catholics, 2,000,000.

**French West Africa** — Mission work is in charge of the White Fathers, the Holy Ghost Fathers and the African Mission Society of Lyons. Population, 15,946,000; Catholics, 283,000.

**Gambia** (British) — Mission work is in charge of the Holy Ghost Fathers. Population, 216,000; Catholics, 3,489.

**Germany** — St. Boniface and Irish and Scottish monks evangelized the land. Since the Reformation the North has been Protestant; the South and East have remained for the most part Catholic. The 2,700,000 Catholics in the Soviet zone are in severe plight. Population, 65,285,900; Catholics, 20,000,000.

**Gibraltar** (British) — The population is predominantly Catholic. Population, 20,349; Catholics, 16,892.

**Goa** (Portuguese India) — Secular clergy and Jesuits are engaged in mission work. Population, 624,177; Catholics, 375,000.

**Gold Coast** (British) — Mission work is in charge of the African Mission Society of Lyons. Population, 3,962,520; Catholics, 246,000.

**Greece** — Greek Orthodox is the State Religion but other faiths are tolerated. Population, 7,113,503; Catholics, 37,000.

**Greenland** (Danish) — From the eleventh to the sixteenth century the people were Catholic; since 1721 they have been Lutheran. Population, 21,000; Catholics, 578.

**Guadeloupe, Fr. W. Indies** — The Diocese of Guadeloupe was erected in 1850. Population, 311,000; Catholics, 308,146.

**Guam** (U. S.) — Capuchin Fathers are in charge of mission work. Population, 23,504; Catholics, 21,500.

**Guatemala** — Catholicism was introduced by Spanish missionaries. After the revolt from Spain religious orders were expelled. While Catholicism is the prevailing religion, freedom of worship is granted. Population, 3,500,000; Catholics, 3,498,700.

**Guiana, British** — Mission work is in charge of the Jesuits. Population, 373,598; Catholics, 36,609.

**Guiana, Dutch (Surinam)**—Mission work is in charge of the Redemptorists. Population, 152,589; Catholics, 29,575

**Guiana, French**—Mission work is in charge of the Holy Ghost Fathers. Population, 32,000, Catholics, 23,000

**Guinea, French**—Mission work is in charge of the Holy Ghost Fathers. Population, 2,118,000, Catholics, 10,000.

**Guinea, Portuguese**—Administration subject to the ecclesiastical provinces of Portugal. Population, 426,009; Catholics, 189,000

**Guinea, Spanish**—Mission work is in charge of the Missionary Sons of the Immaculate Heart of Mary. Population, 173,000, Catholics, 52,586

**Haiti**—Dominicans christianized the natives in the fifteenth century. The Revolution destroyed the missions, but the government now supports the Catholic religion. Population, 2,721,475; Catholics, 2,661,000.

**Hawaiian Islands (U.S.)**—Mission work is in charge of the Picpus Fathers. Population, 446,000; Catholics, 145,000.

**Honduras**—Franciscans introduced Catholicism which is the prevailing religion. Freedom is granted to all faiths. Population, 1,200,000, Catholics, 1,142,718.

**Honduras, British**—Religious freedom is granted to all Population, 64,327; Catholics, 34,260.

**Hungary**—While Catholicism has been the religion of the people since the eighth century, Josephinism has caused a certain apathy to religion. Today the Church suffers communist attacks. Population, 9,319,992; Catholics, 6,523,994.

**Iceland**—The population became Catholic in the tenth century; Lutheran in the sixteenth. Missionaries of the Company of Mary are stationed there. Population, 130,000; Catholics, 642

**India**—According to legend, St. Thomas the Apostle brought Christianity here. Historically, the Syrian Church existed here in the 4th century; Portuguese missionaries arrived in 1400. In 1947 it was divid-

ed into the two nations of Pakistan and Hindustan, with several princely states. Of the 400 million people, over 200 million are Hindus, about 100 million Moslems, 5½ million Catholics. Missionaries face intolerance, innate conservatism and strong social prejudice rather than any form of legal repression.

**Iran (Persia)**—The Church became Nestorian; now most of the Iranians are Mohammedans. Population, 15,000,000; Catholics, 6,000.

**Iraq**—Christianized in the second century, the inhabitants became Mohammedans in the sixteenth century. Population, 3,700,000; Catholics, 80,000.

**Ireland, Northern**—In the time of Cromwell Scottish immigrants settled in the north of Ireland, where persecution had depleted the population; hence there are many Protestants in Northern Ireland. Population, 1,303,000; Catholics, 455,352.

**Italy**—The Italian government, estranged since 1870, recognized the Pope's claim to sovereignty in 1929. Church and State are now in accord. Population, 45,637,000, Catholics, 45,470,000

**Ivory Coast (French)**—Mission work is in charge of the African Missionary Society of Lyons. Population, 4,091,038; Catholics, 44,891

**Jamaica, Br. W. Indies**—Spaniards introduced Catholicism. The British government was intolerant of the Church until 1792 when freedom of worship was extended to Catholics. Population, 1,250,000, Catholics, 63,373.

**Japan**—Religious liberty was granted in 1889. Population, 78,000,000; Catholics, 103,324.

**Java and Madura, Dutch E. Indies**—Mission work has increased in recent years. Population, 41,718,364; Catholics, 103,828.

**Kenya (British)**—Mission work is in charge of the Holy Ghost Fathers. Population, 3,985,416; Catholics, 248,000.

**Korea**—Mission work is in charge of the Paris Foreign Mission Society, Benedictines of St. Odile, Maryknoll Fathers and the Colum-

bans of Nebraska Population, 25,000,000; Catholics, 166,953.

**Latvia** — With Prussia the country fell largely to Protestantism. Today, under red rule, the Church is persecuted. Population, 1,950,502; Catholics, 506,500.

**Lebanon** — Separated from Syria recently, Lebanon is the only country in the middle East with a Christian majority. Population, 1,175,601; Catholics, 592,000.

**Liberia** — Mission work is in charge of the African Mission Society of Lyons. Population, 1,867,055; Catholics, 10,000.

**Libya** (under British control) — Mission work is in charge of the Franciscans. Population, 888,700; Catholics, 90,000.

**Lithuania** — The majority of the people are Catholic, but there is red persecution. Population, 3,032,863; Catholics, 2,100,000.

**Luxembourg** — Nearly all the people are Catholic. Population, 301,000; Catholics, 295,000.

**Macao, China** (Portuguese) — A suffragan diocese of Goa. Population, 374,737; Catholics, 33,047.

**Madagascar** (French) — Holy Ghost Fathers, Jesuits, Vincentians and La Salette Missionaries minister to the people. Population, 3,797,936; Catholics, 605,000.

**Madeira** (Portuguese) — The Diocese of Funchal belongs to the Province of Lisbon. Population, 249,198; Catholics, 246,100.

**Malaya** (British) — Embraced in the Diocese of Malacca, it is under the care of the Society of Foreign Missions of Paris. Population, 5,444,833; Catholics, 80,339.

**Malta** (British) — Catholicism is the prevailing religion. Population, 272,121; Catholics, 231,956.

**Manchuria** — Mission work is carried on by the Foreign Missionaries of Paris, Missionaries of Scheut, Benedictines and Maryknoll Missioners. Parts of the country are red-dominated. Population, 43,234,000; Catholics, 154,623.

**Martinique, Fr. W. Indies.** — Holy Ghost Fathers minister to the people. Population, 260,000; Catholics, 240,000.

**Mauritius** (English) — Mission work is in charge of the Holy Ghost Fathers. Population, 419,185; Catholics, 151,557.

**Mexico** — The Church has been subject to the persecution of an atheistic government, but now enjoys greater freedom. Population, 21,672,733; Catholics, 19,400,000.

**Monaco** — The Principality is ecclesiastically administered as the Diocese of Monaco. Population, 23,973; Catholics, 20,000.

**Morocco** (French) — Mission work is carried on by the Franciscans who brought Catholicism to this region. Population, 7,983,473; Catholics, 120,000.

**Morocco** (Spanish) — Mission work is in charge of Franciscans. Population, 795,202; Catholics, 59,669.

**Mozambique** (Portuguese East Africa) — Secular clergy are in charge of the missions. Population, 5,100,000; Catholics, 520,000.

**Nepal** — Mission work is in charge of the Jesuits. Population, 5,600,000; Catholics, 500.

**Netherlands** — The Dutch were Christianized in the seventh century. In the sixteenth century Catholicism suffered from Calvinism. Religious liberty was granted in 1848. Population, 10,000,000; Catholics, 3,100,000.

**New Caledonia** (French) — Mission work is in charge of the Marist Fathers. Population, 56,000; Catholics, 28,000.

**Newfoundland** — The Archdiocese of St. John was founded in 1796. Population, 335,877; Catholics, 87,000.

**New Guinea** (Australian) — Mission work is carried on by the Society of the Divine Word. Population, 690,613; Catholics, 40,000.

**New Guinea** (Dutch) — Mission work is carried on by the Missionaries of the Sacred Heart. Population, 513,982; Catholics, 32,675.

**New Hebrides** (British-French) — Mission work is carried on by the Marist Fathers. Population, 43,130; Catholics, 3,296.

**New Zealand** — The Church has striven to convert the Maoris but in the race wars the missions were de-

stroyed. The Marists and Mill Hill Fathers are restoring these missions. Population, 1,644,000; Catholics, 200,000.

**Nicaragua** — Catholicism was introduced by the Spaniards. Population, 1,108,152; Catholics, 1,063,826

**Nigeria (British)** — Mission work is carried on by the African Missionary Society of Lyons and the Holy Ghost Fathers. Population, 21,040,720; Catholics, 322,285.

**Norway** — The country was Christianized in the tenth century; in the sixteenth century Catholicism was superseded by Lutheranism. Toleration was granted in 1845. Population, 3,015,000; Catholics, 3,226.

**Nyasaland (British)** — Missions are in charge of the White Fathers and the Society of Mary of Montfort. Population, 2,182,765; Catholics 251,000

**Palestine (under British mandate)** — The Franciscans have charge of the Holy Places. Population, 1,855,000; Catholics, 48,000

**Panama** — Catholicism is the prevailing religion. Population, 678,338; Catholics, 624,100.

**Papua (Australian)** — Missionaries of the Sacred Heart are in charge of mission work. Population, 340,070; Catholics, 17,882

**Paraguay** — The Catholic Faith is recognized as the chief religion and is partly supported by the State. Population, 1,040,420; Catholics, 1,025,000.

**Peru** — Liberty is granted to all religions but the Catholic Church is partly supported by the State. Population, 7,395,687; Catholics, 6,917,762.

**Philippine Islands** — About 80 per cent of the population are Catholics. Population, 16,771,900; Catholics, 12,603,428.

**Poland** — The Catholic religion prevails but a large part of the country was assigned to the Soviets after World War II and the future of the Church there is uncertain. Population, 23,600,000; Catholics, 21,712,000.

**Portugal** — Catholicism is the principal religion; freedom of wor-

ship is granted. Population, 8,043,135; Catholics, 7,882,271.

**Puerto Rico (U. S.)** — The Catholic religion is dominant but more priests and Catholic schools are needed to sustain the Faith. Population, 2,037,255; Catholics, 1,700,000.

**Reunion (French)** — Mission work is in charge of the Holy Ghost Fathers. Population, 210,000; Catholics, 189,361.

**Rhodesia, Northern (British)** — Jesuits, White Fathers, Capuchins and Conventual Franciscans are engaged in mission work. Population, 1,654,325; Catholics, 151,697.

**Rhodesia, Southern (British)** — Jesuits labor in this field. Population, 1,645,650; Catholics, 49,000.

**Rumania** — The Greek Orthodox is the State Church but in 1947 the Catholic Church received official status. Population, 20,000,000; Catholics 1,700,000.

**San Marino** — The Republic located within Italy originated as a religious community. Population, 14,545; Catholics, 13,000.

**S. Thome and Principe (Portuguese)** — Secular clergy are in charge of mission work. Population, 60,490; Catholics, 21,000.

**Scotland** — The Church enjoys the same privileges as in England. Population, 5,006,700; Catholics, 658,488.

**Senegal (French)** — The Holy Ghost Fathers are in charge of the missions. Population, 1,727,000; Catholics, 34,807.

**Seychelle Islands (British)** — Mission work is in charge of the Capuchins. Population, 34,419; Catholics, 25,933.

**Siam** — Buddhism is the State religion. Population, 15,718,000; Catholics, 62,143.

**Sierra Leone (British)** — Mission work is in charge of the Holy Ghost Fathers. Population, 2,000,000; Catholics, 7,900.

**Solomon Islands (British and Australian)** — Marist Fathers are in charge of the missions. Population, 95,000; Catholics, 34,605

**Somaliland (British)** — Very few Catholics in a Mohammedan population of 500,000

**Somalliland (French)** — Mission work is carried on by the Capuchin Fathers. Population, 48,000; Catholics, 794

**Somalliland (Italian: under British control)** — Mission work is carried on by the Missionary Institute of the Consolata. Population, 1,021,572; Catholics, 10,000.

**Southwest Africa (administered by Union of South Africa)** — Missions must contend with polygamy and Protestant hostility. Population, 338,000; Catholics, 12,000.

**Spain** — Most of the inhabitants are Catholics. Church and State were separated in 1931. Communism caused great internal dissension and Civil War waged from 1936 to 1939, with accompanying horrors of vandalism and martyrdom of priests and religious. Population, 28,000,000; Catholics, 27,500,000.

**Sudan (Anglo-Egyptian)** — The Congregation of the Sons of the Sacred Heart of Jesus is in charge of the missions. Population, 6,590,996; Catholics, 30,354

**Sudan (French)** — Mission work is in charge of the White Fathers. Population, 3,794,270; Catholics, 5,597.

**Sumatra, Dutch E. Indies** — Mission work is in charge of the Priests of the Sacred Heart and the Capuchins. Population, 7,677,826; Catholics, 27,943.

**Swaziland (British)** — Servite Fathers conduct the missions. Population, 160,000; Catholics, 7,750.

**Sweden** — King Gustav Vasa accepted the Reformation in 1527 largely for material considerations. Lutheranism is the State Church. The profession of the Catholic faith was forbidden until 1876. Religious orders are banned. Population, 6,673,956; Catholics, 4,031

**Switzerland** — Liberty of conscience is granted since 1884. Population, 4,343,000; Catholics, 1,745,146

**Syria** — Recently separated from Lebanon, the government is officially anti-Catholic. Population 2,733,165; Catholics, 81,000

**Tahiti (French)** — The Picpus Fathers are in charge of the mis-

sions. Population, 19,029; Catholics, 8,560.

**Tanganyika (British)** — The White Fathers and Benedictines are in charge of the missions. Population, 5,499,681; Catholics 599,000

**Trinidad and Tobago (Br. W. Indies)** — Under British control, the State contributes to the support of the clergy. Population, 558,045; Catholics, 269,000

**Tunisia (French)** — Missionary work is in charge of the White Fathers and secular clergy. Population, 2,780,000; Catholics, 220,000.

**Turkey** — Islamism is the State religion. Missions are in charge of the secular clergy and Capuchins. Population, 17,830,950; Catholics, 41,391.

**Uganda (British)** — The White Fathers are in charge of the missions. Population, 3,956,654; Catholics, 861,000.

**Union of South Africa (British)** — Mission work has been producing better results in the last decade. Population, 10,708,500; Catholics, 314,816.

**Union of Soviet Socialist Republics** — The Russian Orthodox was the prevailing religion and the Church suffered persecution from the time of Peter the Great. After the Revolution and the establishment of the Soviet government all religious worship was forbidden. In 1943 the prohibition of religious worship was lifted, with the reconstitution of the Holy Synod and installation of a new Patriarch of the Orthodox Church, but the status of the Catholic Church remains unchanged. Population, 187,114,000; Catholics, 8,000,000.

**United States** — Though persecuted under Colonial government, Catholics now enjoy equal rights with their fellow citizens as guaranteed in the first amendment to the Constitution. Population, 142,763,000; Catholics, 25,268,173.

**Uruguay** — Catholicism was introduced by the Franciscans. Church and State were separated in 1917. Population, 2,202,936; Catholics, 1,824,950.

**Vatican City** — The Holy See exercises sovereignty over the State. Population, 970; Catholics, 970.

**Venezuela** — Catholicism is the State religion but all faiths are granted freedom of worship. Population, 4,101,910; Catholics, 3,925,000

**Wales** — There is great need of Welsh-speaking clergy. Population, 2,507,482; Catholics, 75,323.

**Yugoslavia** — All religions recognized by law have equal rights. However, a signed concordat with the Holy See is not yet ratified and Catholics endure some severe persecution. Population, 15,920,000; Catholics, 6,031,156

**Zanzibar (British)** — Holy Ghost Fathers are in charge of the missions. Population, 250,000; Catholics, 19,137.

## THE CHURCH AND TOTALITARIANISM

God established the Church and the State as distinct societies, each with a definite function in regard to the individual. He entrusted the spiritual direction of men to the Church; their temporal welfare He placed in the hands of civil authority. Throughout history attempts have been made to disturb the divinely ordained harmony between the two by subjecting one to the other. But never, until modern times, have the two been identified as one. The modern totalitarian state has attempted to merge the Church with the State.

Politically, the aim of the totalitarian State is a strong central government with complete control of all the social and private activities of the individual: religion, education, marriage, labor and finance. This political framework of totalitarianism is derived from a philosophy of society that is fundamentally anti-Catholic and irreligious. It regards the State as a divine entity possessing the divine attributes of absolute autonomy and independence; it holds that from the State, his creator, man receives his life, his rights and his destiny.

Such a doctrine contains a fundamental error and an inherent contradiction. The State has its origin in the basic need of man for society in order to insure his rights, protect his interests, and attain his temporal well-being. This inherent need is derived from his nature, of which God is the author. Just as God created man, so ultimately He created the State since He placed in man's nature a need for it. Consequently the State, as a

creature of God, cannot determine the extent of its power, but must accept the limitations imposed by God. It must protect the natural rights of man. It can never usurp them, for the natural rights which man possesses are given directly to him by God. Nor can the State step in to take the place of the Church or the family in the education and direction of the individual, for the rights of these, too, are divinely appointed and inviolable in their own sphere.

In the three totalitarian states of this century, Italy, Germany and Russia, the basic doctrines of totalitarianism have been shaded to suit the national character of the people. To weld the German people into a single organism, Nazism exalted racial unity. Italy aimed at political unity by stressing the glories of the ancient Roman empire. Russia, in theory at least, strives to attain a united social organism through a classless society.

In recent years communistic Russia has stigmatized the Church as Fascist. Such a charge is evidently without foundation since the Church condemns totalitarianism in all its forms. "To consider the State as something ultimate to which everything else should be subordinated and directed, cannot fail to harm the true and lasting prosperity of nations," Pius XII wrote in his encyclical letter, "Summi Pontificatus." An analysis of Fascism, Nazism and Communism shows that the three are merely different national applications of the same pernicious philosophy which the Church has condemned with forthrightness.

## The Church in Latin America

**Spanish and Portuguese Colonization**—The history of the Catholic Church in America begins with the planting of the Cross on San Salvador by Columbus in 1492. This significant fact presaged the future growth of the Church in the New World, particularly in the regions colonized by Spain and Portugal. These two Iberian kingdoms, though they differed in their methods of empire building (Spain colonized rapidly, Portugal more slowly), were both guided in their conquests by a deep spirit of Catholic faith. From this spirit the civilization and culture which they established in America during the succeeding three and a half centuries derives form.

Fifteenth-century Spain and Portugal were thoroughly Catholic. For centuries before the discovery of America the two countries had been engaged in repelling the Moors, who in Spain had been dominant for 700 years. When in 1492 the Moors were finally conquered, there was a strong and virile faith animating society. This national virtue was naturally reflected in the outlook of these peoples concerning their newly acquired possessions.

"The three G's"—Gospel, gold and glory—were the motives underlying the Iberian expansion in America, and in that order of importance. Spain rightly considered herself the champion of Catholicism in the Old World, and her sovereigns, Ferdinand and Isabella, who were granted the distinctive title of "The Catholic Kings," were intensely interested in converting the aboriginal inhabitants of the New World. At their command, priests, and members of religious orders especially, were sent to evangelize the natives and educate them in Christian culture. Pope Alexander VI fostered this missionary work in a Bull of December 16, 1501, in which he granted both Spain and Portugal the right to

tithes, while on their part they were to provide priests and Brothers, churches and missions, in the colonies of the New World.

Priests, both religious and secular, and Brothers accompanied Columbus on his three further voyages. Within seven years of Columbus' last voyage (1504), the Church established the first diocese in the Western Hemisphere on Hispaniola (the present Haiti and Dominican Republic). This island became the center of Spanish activity, ecclesiastical as well as secular, and from it the great exploratory and evangelizing conquests of the mainlands originated.

**Civilization among the Indians**—The Spaniards and Portuguese found advanced civilizations and culture in many places in America. The Maya and Aztec empires of Mexico, and the great Inca empire of Peru, which were flourishing as early as 500 A. D., had an elaborate ritual for religious worship; a remarkable system of education; an advanced condition of agriculture, economics and political organization; a beautiful and distinctive architecture; and transportation and mining facilities of a surprisingly high quality. Among these Indians the Church was able quite easily to plant the seeds of the Christian religion, and education and social life as well. While the culture of the Chibcha Indians of present Colombia and Ecuador, and the Pueblos of Southwestern United States, was on a lower level, it was yet high enough to cause them to appreciate the superiority of Catholic doctrine. Besides these highly civilized natives, throughout the territory of Spanish and Portuguese colonization there were savage tribes who had first to be civilized before they could be brought into the Church.

**Missionary Activity**—Missionary activity on the mainland of present-day Latin America coincided with the conquest of Mexico by

Cortes in 1519, and of Peru by Pizarro in 1532. While both these conquistadores carried out their expeditions in the interest of private enterprise and at private cost with the permission and approbation of the Spanish Crown, they brought with them priests and Brothers to preach Christianity and establish religious centers for the conversion of the pagan natives. From these two great centers, Mexico and Peru, the missions spread out to cover the whole of Latin America.

The vitalizing force in the Church's missionary work in the early period was the religious orders notably the Franciscans, Dominicans, Augustinians, Carmelites, Hieronymites and Jesuits. By 1600, scarcely more than a century after the discovery, there were in Latin America (exclusive of Brazil) about 400 monasteries, of which the Franciscans had 166, the greatest number. The manner in which these orders accomplished their work is manifested by the deep and enduring Catholic culture established in these colonies even prior to the colonization of North America by the British, Dutch and French. These first missionaries were joined shortly by the secular clergy, and the organization of the Church was rapid. As early as 1501 negotiations were begun in Rome for the establishment of the hierarchy; and in 1511 the Diocese of Santo Domingo (in the present Dominican Republic) was founded, the first in the New World. In a short time bishoprics were established at Baracoa, Cuba (1518); Panama (1520); Honduras and Mexico City (1527); Caracas, Venezuela (1530); Nicaragua (1531); Guatemala (1534); Cuzco (1536) and Lima, Peru (1543). The first American Saint, Rose of Lima, was from Peru, and St Francis Solanus and St. Turibius labored there.

**Education**—The education of the natives was in the beginning confined to religious instruction. As early as the 1520's schools were opened in Mexico by the Franciscan, Peter of Ghent, in which were

taught the elementary subjects of writing, grammar and mathematics; as the colonies progressed these elementary schools were established for both the white and Indian children. One elementary school in Mexico City had at one time 1,000 Indian students. The first college in the Americas, Colegio de Santa Cruz de Tlaltelolco, a suburb of Mexico City, was founded by the Franciscan missionaries in 1536.

In 1551 a university was founded in Mexico City; the still-existing University of San Marcos at Lima, Peru, was established in the same year. These were in time made Papal universities, and for three-quarters of a century before Harvard (the oldest North American university) was founded in 1636, they were conferring degrees based on the high standards of the ancient Universities of Salamanca and Alcalá. Other early universities of Latin America were founded as follows: University of Santo Tomas de Aquino at Santo Domingo (1538), the Augustinian University at Quito (1536), University of Cuzco (1598), Guamanga University at Ayacucho (1600), Dominican University at Santiago de Chile (1619), Jesuit University at Quito (1620), Jesuit University at Santiago de Chile (1621), University at Cordoba in Argentina (1622), University of Charcas at La Paz (1623), Dominican and Jesuit Universities at Bogota (1627), University of Caracas (1722). The term university is rightly applied to these institutions, for the curriculum contained, besides theological studies and ecclesiastical law (which was the civil law of the time), philosophy, classical languages, literature, mathematics, medicine, botany, zoology, astronomy and geography. All universities, including San Marcos, taught aboriginal languages.

A great impetus was given to learning by the introduction of the art of printing. Bishop Zumarraga installed the first printing-press in America, at Mexico City, about 1536.



**Economic and Social Life** — The missions did much to raise the economic life of the natives, especially by teaching them crafts and new methods of mining and agriculture. Each mission served as a communal center, the famous Jesuit "Reducciones" of Paraguay being a notable example of this work. In 1587 the first of these mission stations was set up. By 1767 there were over a hundred such stations inhabited by a million baptized Indians. These communities, with their advanced economic and social life, raised the Indian from savagery to the level of a free and intelligent being. (The great missions of Northern Mexico, California and the Southwestern United States were much the same in character.)

The Church used all her strength to prevent the exploitation of the Indians by unscrupulous Spanish and Portuguese landowners. The "Encomienda" system, like the plantation system of the United States, tended to enslave the native labor. Although the Church was never completely successful in eliminating it, she nevertheless offset and neutralized many of its evils through her missions and her influence in political affairs.

**The Church and the Republics** — The revolutions which took place between 1810 and 1826, casting off Old World rule, radically affected the position of the Church in Latin America. The principal element of contention between the new governments and the Church was State control of Church administration. In times past Spain had been granted by the Holy See many privileges which gave her a great part in ecclesiastical administration in her colonies. She had, for instance, the privilege of proposing to the Pope men who would be appointed bishops. The rulers of the Latin American countries, once they had become free of Old World control, wanted these privileges to pass into their hands, while the Church was understandably desirous of freeing herself from such interference and control. Although the progress of

the Church in Latin America during the period when it was closely allied to the Spanish government was great, the Church nevertheless had been subject to many disadvantages because of the situation. To perpetuate the system under even less favorable circumstances would work greater harm.

Another source of friction was the anti-clerical feeling fostered by anti-Catholic and Masonic groups supporting the new governments. As a result of this opposition, the Church was subjected to persecution, notably in Mexico, Ecuador, Colombia, Venezuela and Guatemala. In these countries her work was considerably curtailed by the confiscation of her property and the secularization of her schools and other institutions. Education and mission work among the Indians were naturally forced into the background. By the end of the nineteenth century the unreasonable opposition of the new governments began to decline, and the Church was able to regain her rights. In many countries, except Mexico, the government cooperated with the Church to further the social and cultural position of the people; in Mexico the opposition continued to our day and can hardly yet be said to have ceased.

**Religion Today** — The number of Catholics in Latin American countries today, roughly about 90 percent of the total population (see figures given under listing of various countries on pp. 100-7), attests the solidity of the Church's work in these areas. That throughout many vicissitudes the people have remained overwhelmingly Catholic is encouraging in view of the forces antagonistic to religion which are active in their midst today. Discarding the cruder tactics of Communism and exploiting with clever propaganda a prestige already immensely enhanced by the war, Soviet Russia in the past two years had made enormous advances in its relations with Latin America. Behind this front communistic activity has been steady and intense.

This is a new and as yet indeterminate factor affecting religion in Latin America today

Another new factor affecting religious activity, though not widely appreciated in the United States, is the increasing development of Catholic social action, notably in Cuba, the Island of Curacao, Costa Rica, Chile, Uruguay and Argentina, Bolivia, Brazil, Colombia, Dominican Republic and Ecuador. Through application of their social doctrine, Catholics are working to improve their own countries and to further the cause of religion.

**Lack of Vocations** — At the present time the Church in Latin America is faced with various problems, the most pressing of which is the dearth of vocations. The poverty of the masses (there is no large middle class in these countries, such as we know in the United States) prevents the youth from acquiring the necessary education for the sacred ministry. The effects of the decline in the number of priests during the nineteenth century (when for the most part priests from Spain were refused admittance) are still felt. In the United States with roughly one-fifth the Catholic population of Latin America there are more priests, Brothers and Sisters than in all Latin America. It was estimated in 1946 that the 20 to 25 thousand priests now serving in Latin America could take care of the spiritual needs of only 45,000,000 people, leaving 80,000,000 without adequate care. Chile has 2,000 priests for 5,000,000 souls, Brazil, 5,000 for 42,000,000; Argentina, 3,000 for 13,000,000; Peru, 1,500 for 7,000,000; Panama, 80 for 1,000,000; Guatemala, 120 for 3,000,000; and Jamaica, 65 for 1,000,000. The lack of vocations to the Sisterhoods, upon whom so much religious instruction devolves, is an added serious handicap.

**Religion and the Good Neighbor Policy** — The Church in the United States is now endeavoring to repair this lamentable situation. In 1942 there were 300 American priests,

Brothers and Sisters working in Central and South America. The Redemptorist Fathers have been laboring for a number of years in Brazil, Puerto Rico and elsewhere. American Jesuits and Capuchins have also long been established in Latin America. In answer to the critical shortage of priests, the Maryknoll Society recently diverted its missionaries from China to Bolivia and sent others to Peru, Mexico and Guatemala; the Franciscans have opened missions in Peru, Brazil and Mexico, Vincentians are working in Panama, the Holy Cross Fathers, Oblates of Mary Immaculate and Conventuals have sent men to various other countries; and other religious have answered the summons for help.

Latin Americans instinctively resent the proselytizing carried on by various Protestant groups. Non-Catholic missionaries from the United States enjoy great influence, and to many of the people of these countries, Protestantism and the US are synonymous. Catholic youths have been freely provided with scholarships to American non-Catholic colleges and are thus subject to undesirable environments. Many South American countries have enacted laws prohibiting the entry and residence of new Protestant missionaries, and virtually all countries now require a re-entry permit for permanent-residence missionaries to prevent their moving from one country to another. The peoples of these countries regard the activity of Protestant ministers not only as an affront to their religion but in a philosophical light, contending that these alien doctrines are inimical to their own traditional Catholic culture.

The future of the Church in Latin America can be largely assured by the cooperation of fellow Catholics to the North. Moreover, a proper understanding of the genuine culture of Latin America and a sympathetic attitude toward their ideals, on the part of the United States, will help to build up the countries for the benefit of the people.

## SAINTS AND BLESSED OF THE NEW WORLD

### Saints

**St. Anthony Daniel, S. J. (1601-1648).** Born at Dieppe, France. Entered the Society of Jesus, 1621, after having studied law. Labored among the Huron Indians. Suffered martyrdom during a raid on their villages by the Iroquois Indians, July 4, 1648. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

**St. Charles Garnier, S. J. (1606-1649).** Born at Paris. Entered the Society of Jesus, 1624. Labored among the Hurons. Suffered martyrdom in an Iroquois raid, Dec 7, 1649. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

**St. Frances Xavier Cabrini, M. S. C. (1850-1917).** Foundress of the Missionary Sisters of the Sacred Heart. Born at Sant'Angelo di Lodi, Italy; died at Chicago. As a child, desired to become a missionary; instructed by the Bishop of Lodi to found a community of missionary Sisters. Upon the advice of Pope Leo XIII, came to America 1889, and began to work among the Italians in New York City, her work later extending to Philadelphia, Chicago, New Orleans, Denver, Seattle, Central and South America and Europe. Became an American citizen 1909. Beatified 1938; canonized, 1946. Feast, Dec. 22.

**St. Francis Solanus, O.F.M. (1549-1610).** Born in Spain; died in Peru. Zealous missionary of Paraguay, Argentina and Peru. Evangelizing the savages, learned the Indian dialects and possessed the gift of tongues. A lover of music, often attracted the Indians by playing the violin "Wonder Worker of the New World." Beatified 1675; canonized 1726. Feast, July 24 in the Franciscan Order.

**St. Gabriel Lalemant, S. J. (1610-1649).** Born at Paris. Entered the Society of Jesus, 1630. Came to Canada, 1625. A profound theologian and veritable father of the poor. Suffered a most cruel martyrdom at the hands of the Iroquois Indians, March 17, 1649. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

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**St. Isaac Jogues, S. J. (1607-1646).** Born at Orleans, France; died at Auriesville, N. Y. Entered the Society of Jesus, 1624. Came to America in 1636 and penetrated as far as Sault Sainte Marie. Captured by Mohawk Indians, 1642, and taken to Auriesville where he remained a prisoner thirteen months. Escaped with the aid of Dutch traders and returned to France. Coming back to Canada and to his former captors, the Mohawks, in 1646, he suffered martyrdom at their hands, Oct. 18, 1646. Beatified June 21, 1925; canonized June 29, 1930. Feast, Sept. 26.

**St. John de Brebeuf, S. J. (1593-1649).** Born at Conde-sur-Vire, France. Entered the Society of Jesus, 1617. A giant in physique, could match the best of the Indians in physical prowess and endurance. Superior of missions, 1634-1638. Martyred by Iroquois Indians, March 16, 1649. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

**St. John de Britto, S. J. (1647-1693).** Born in Portugal. Entered the Society of Jesus in 1662. The greater part of his life except for a brief interval in Brazil was given to the evangelization of southern India. Martyred at Ranna, Goa. Beatified 1853, canonized, 1947. Feast, Feb. 4.

**St. John de Lalande, S. J. ( ? - 1646).** Born at Dieppe, France; died at Auriesville, N. Y. Lay Brother who came with Jogues on the latter's return to America. Martyred by Mohawk Indians, Oct. 19, 1646, the day after Jogues. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

**St. Louis Bertrand, O. P. (1526-1581).** Born at Valencia, Spain. Entered Dominican Order in 1544. After some years as Master of Novices in Spain, in 1562 set out for West Indies. There he labored for several years. Returned to Spain where he became confessor and

spiritual counsellor to St. Teresa. Canonized 1671. Feast, Oct. 9.

**St. Noel Chabanel, S. J.** (1613-1649). Born at Mende, France. Entered the Society of Jesus, 1630. Labored among the Huron Indians. Suffered martyrdom at the hands of the Iroquois Indians, Dec. 8, 1649. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

**St. Peter Claver, S. J.** (1581-1654). Born in Spain; died at Lima, Peru. Landed in Colombia, 1610. Declared himself "slave of Negroes forever," and worked forty years alleviating their wretched physical and spiritual condition. Apostle of the Negroes and special patron of Catholic Negro Missions. Beatified 1850; canonized 1888. Feast, Sept. 9.

**St. Philip of Jesus, O. F. M.** (1571-1597). Born in Mexico; died in Japan. Went as a youth to Philippine Islands, where he entered the Franciscan Order in 1590. Returning to Mexico, was driven by a storm to a Japanese harbor, and thereupon volunteered to labor in Japan. Arrested while preparing to receive Holy Orders. Crucified at Nagasaki. Beatified 1627; canonized 1862. Patron of Mexico City. Feast, Feb. 5.

**St. Rene Goupil, S. J.** (1607-1642). Born at Angers, France. Carried into captivity, along with Jogues, by Mohawk Indians. During the captivity received by Jogues into the Society of Jesus as a lay Brother. Suffered a cruel martyrdom, Sept. 29, 1642, for making the sign of the cross over an Indian child. Beatified and canonized with St. Isaac Jogues. Feast, Sept. 26.

**St. Rose of Lima** (1586-1617). Born and died at Lima, Peru. Took the habit of the Third Order of St. Dominic, 1606, having earlier taken a vow of virginity. Spent entire life in prayer, penance and mortification offered to God for the conversion of sinners and idolatrous natives. First American-born saint. Beatified 1668; canonized 1671. Feast, Aug. 30.

**St. Turibius Alphonsus de Mogrovejo** (1538-1606). Born in Spain; died at Santes, Peru. Once professor of law at Salamanca. Though

a layman, was named president of the Inquisition at Granada, 1575. Made Archbishop of Lima on recommendation of Philip II of Spain, 1580. Traversed his immense diocese unarmed and for the most part on foot. Corrected abuses; erected a seminary and charitable institutions. Beatified 1679; canonized 1726. Feast, April 27.

#### Blessed

**Bl. Alphonsus Rodriguez, S. J.** (1598-1628). Born in Spain. Assisted Blessed Roch in work of the Reductions in Uruguay. Defended rights of natives against colonial oppressors. Martyred in Uruguay attempting to protect Bl. Roch. Beatified 1934. Feast, Nov. 17.

**Bl. Ignatius of Azevedo, S. J.** (1528-1570). Born in Oporto, Portugal. Entered Society of Jesus in 1548. Rector of Jesuit college at Lisbon. After three years as Visitor to Jesuit missions in Brazil went to Rome. Petitioned to be sent as a missionary to Brazil. Enroute he was seized and martyred together with thirty-nine companions by pirates, near Las Palmas in the Canary Islands. Beatified 1854. Feast, July 15.

**Bl. John del Castillo, S. J.** (1596-1628). Born in Spain. Companion of Bl. Roch and Alphonsus in Uruguay. Helped in the work of the Reductions. Stoned to death at Assumption Reduction, the day after his confreres were killed. Beatified 1934. Feast, Nov. 17.

**Bl. John de Massias, O. P.** (1585-1645). Born at Ribera, Spain; died at Lima, Peru. Came to South America as a servant and amassed great riches. Gave his property away to the poor, entered the Dominican Priory of St. Mary Magdalen in Peru as a lay Brother and was door-keeper there to the end of his life. Accredited with many visions and apparitions. Beatified 1837. Feast, Sept. 18.

**Bl. Martin de Porres, O. P.** (1569-1639). Born at Lima, Peru; died in Peru. Son of a liberated slave woman, entered Dominican Order as an oblate and humbly refused any higher state. Performed manual labor in the convent, distributed

alms and nursed the sick. Built an orphanage after city officials declared project impossible. "Wonder Worker of Peru." Beatified 1837. Feast, Nov. 5.

**Bl. Mary Anne Paredes of Jesus** (1618-1645). Born and died at Quito, Ecuador. Orphaned at an early age, was educated by an elder sister. Not inclined to community life, Mary Anne lived as a Tertiary of St. Francis in seclusion in her home. Outstanding for her angelic purity, zeal for prayer, and extraordinary works of penance. Said to have had the gift of miracles. "Lily of Quito." Beatified 1853. Feast, May 26

**Bl. Roch Gonzalez de Santa Cruz, S. J.** (1576-1628). Born in Paraguay. As a secular priest was Vicar-General of Assumption diocese, Paraguay. Entered the Society of Jesus and devoted himself to work of the Reductions. Converted Indian tribes and taught them trades. From 1619 to 1628 established Reductions in Uruguay. Martyred in Uruguay.

Beatified 1934, one of the first three martyrs of South America to be thus honored. Feast, Nov. 17.

**Bl. Rose Philippine Duchesne, R. S. C. J.** (1769-1852). Born in France; died at St. Charles, Mo. Entered the newly established Society of the Sacred Heart when the French Revolution closed the Visitation Convent of Sainte Marie d'en Haut. Was sent to America in 1818, where she established the first foundation of her Society at St. Charles, near St. Louis, Mo. Worked among the Indians who called her "the woman who always prays." Beatified 1940. Feast, Nov. 17.

**Bl. Sebastian de Aparicio, O.F.M.** (1502-1600). Born in Spain; died in Mexico. Spent forty years teaching the Indians methods of agriculture. Constructed roads; worked for the government. Married twice. At the age of seventy-one, gave his wealth to the poor and became a Franciscan lay Brother. Died after 28 years in religious life. Beatified 1787. Feast, Feb. 25.

#### FAMOUS MISSIONARIES TO THE AMERICAS

The following sketches present brief, biographical data on the more notable of the many zealous missionaries who labored to establish the Faith among the aborigines and colonists of the two American continents.

**Anchieta, S. J., Ven. Jose** (1534-1597) — b. Portugal. Called the "Apostle of Brazil." Worked in the jungle villages of Brazil and converted hundreds of native Indians. Responsible for many intellectual projects such as grammars, dictionaries and dramas; wrote a history which is a source book on colonial Brazil. Founded a school at Sao Vicente, and established in Rio de Janeiro in 1582 Santa Casa de Misericordia, an institution for the needy. Provincial of the Society of Jesus in Brazil. Died in Brazil.

**Andre Da Natividade, O. Carm.** (early seventeenth century) — Helped found the Carmelite mission of Para, Brazil. In 1614 accompanied an expeditionary fleet from Olinda to Maranhao. First prior of the convent at Maranhao. Died at Para.

**Andreis, C. M., Ven. Felix de** (1778-1820) — b. Italy. Pioneer mis-

sionary and educator in western United States. Arrived in America in 1816. Spent four years in St. Louis. Converted Indians and infidels, re-converted lapsed Catholics. Established Vincentians in America. Erected St. Mary's Seminary, the oldest institution of higher learning west of the Mississippi. Died at St. Louis, Mo.

**Cancer de Barbastró, O. P., Luis** (1500-1549) — b. Spain. Came to America in 1533. Missionary in Haiti, Puerto Rico, Nicaragua, Guatemala, Mexico and Florida. Had particular success among Indians of Guatemala. Wrote explanation of Catholic dogmas in verse in Zapotecan idiom. Was martyred at Tampa Bay, Fla.

**Catala, O. F. M., Magin** (1761-1830) — b. Spain. Volunteered for American missions in 1786, working in Mexico until 1792. Labored for 36 years at the Mission Santa

Clara in California, baptizing thousands of Indians. Died at Santa Clara.

**Cointet, C. S. C., Francis** (1817-1854) — b. France. Diocesan priest in France, joined Congregation of Holy Cross. Came to United States in 1843. Taught at University of Notre Dame, and labored in missions of Vincennes and Detroit. In 1851 became director of the pioneer Holy Cross missions in northern Indiana and southern Michigan.

**Cosme D'Annunzio, O. Carm.** (early seventeenth century) — One of first missionaries to reach Maranhao Island, Brazil, in 1614. Chaplain of the Portuguese fleet that expelled French from Maranhao. Opened a new convent for missionary activities at Maranhao. Died at Para, Brazil.

**De Smet, S. J., Pierre Jean** (1801-1873) — b. Belgium. In 1821 came to the United States and entered Society of Jesus. Went to St. Louis in 1823 and worked among neighboring Indian tribes for 17 years. From 1840-46 he evangelized Indians in Northwest. Because of his popularity with the Indians was appointed by the U. S. government as an intermediary. Was honored by popes, kings and presidents. Writings are source of present knowledge of early nineteenth-century Indian culture. Died at St. Louis, Mo.

**Flaget, S. S., Benedict J.** (1763-1850) — b. France. Before 1810, the year of his consecration as Bishop of Bardstown (now Louisville), was a missionary at Vincennes. Eradicated evil moral conditions in area. Established schools, founded and introduced religious congregations of men and women, and built hospitals. During his lifetime saw original diocese divided into eleven new dioceses. Died at Louisville, Ky.

**Gallitzin, Demetrius** (1770-1840) b. The Hague. Russian Prince, who became a Catholic in 1787. Called "Apostle of Alleghenies." Came to Cambria County, Pa., where he spent his patrimony establishing a colony for European immigrants, to safeguard their spiritual and temporal interests. Established first

Catholic church between Susquehanna and Mississippi Rivers. Is honored in having the town of Gallitzin, Pa., named after him. Died at Loretto, Pa.

**Goncalo da Madre De Deus, O. Carm.** ( ? -1654) — b. Portugal. Lay Brother. Labored in Maranhao, Brazil. As a catechist, evangelized natives of Itapicuru and Tapuytaperá. Was held in high repute for his sanctity and accredited with miraculous and prophetic powers. Died at Lisbon.

**Jogues, S. J., St. Isaac** (1607-1646) — b. France. Came to Quebec, Canada, in 1636. Converted Mohawk Indians. Was captured and tortured in 1642 and enslaved for fourteen months, then taken to Auriesville, N. Y. Aided by Dutch Calvinists, escaped to France. Received papal and royal honors. In 1646, upon his return to the Mohawks, he was captured and martyred at Auriesville, N. Y.

**Jose Da Magdalena, O. Carm.** (middle eighteenth century) — Came to Rio Negro, Brazil, in 1730. Served missions in Para until 1755, being then appointed superior of all Carmelite missions in Rio Negro. Is mentioned in connection with earliest instance of vaccination on South American continent. In 1730, during an epidemic, saved hundreds of lives by vaccination.

**Kino, S. J., Eusebio Francisco** (1645-1711) — b. Italy. Established many missions among the Indians in northern Mexico, Arizona and southern California. Died in Mexico.

**Las Casas, O. P., Bartolome** (1474-1566) — b. Spain. Impetuous reformer of abuses against the Indians and Negroes. A secular priest for ten years, became a Dominican in 1520. Labored in Haiti, Jamaica and Venezuela. Wrote polemic histories: "History of the Indies"; "Brief Report of the Destruction of the Indies." Bishop of Chiapas, Mexico. Died in Spain.

**Madon of Gorzia, O. F. M. Cap., Seraphin** (1828-1918) — b. Italy. Spent 45 years in Itambacury, Brazil. Changed jungle territory into agricultural land. By his engineer-

ing skill, fostered erection of churches, schools, bridges and miles of roads. Together with Angelus Censi of Sassferato, taught several hundred natives the Christian faith and civilized ways. Died in Brazil.

**Margil, O. F. M., Antonio** (1657-1726) — b. Spain. Arrived Vera Cruz, Mexico, 1683. Preached missions in Costa Rica, Nicaragua and Guatemala, converting hundreds. Merited title "Apostle of Guatemala." In 1706 appointed first superior of missionary college of Zacatecas. Established Guadeloupe, San Miguel and Dolores Missions in Texas. Aided French settlers in Louisiana. Died in Mexico.

**Marquette, S. J., Jacques** (1637-1675) — b. Laon, France. Labored among the Ottawa and Huron Indians. Discovered Mississippi River. Died near Ludington, Mich.

**Mazzuchelli, O. P., Samuel C.** (1806-1864) — b. Italy. Entered Dominican Order in 1823. Came to America in 1827 and was ordained in 1830. Became famous for missionary work among Irish and German immigrants in Ohio, Iowa, Illinois and Wisconsin. Built many churches and a college at Dubuque. Enlisted Sisters for education of girls. Known as "Builder of the West." Died at Benson, Wis.

**Neumann, C. Ss. R., Ven. John N.** (1811-1860) — b. Bohemia. As a secular priest, cared for the spiritual needs of German immigrants near Niagara Falls, 1836-1840. Entered Redemptorists in 1840. Built parishes and held high offices in his Congregation. Consecrated bishop 1852. Erected fifty churches in five years. Built a preparatory seminary. Introduced various sisterhoods for girls, Christian Brothers for boys. First bishop in the United States to prescribe Forty Hours Devotion in diocese. Died at Philadelphia, Pa.

**Nobrega, S. J., Manoel** (1517-1570) — b. Portugal. Leader of the first Jesuit missionary band to the New World. Landed in Bahia, Brazil, in 1549. Within four years successfully founded five mission stations. Strongly supported by Governor Man de Sa, stamped out cannibal-

ism, abolished the slave trade, reformed the white settlers, and established villages and schools, including a college at Rio de Janeiro in 1559. Provincial of the Society of Jesus in Brazil. Died in Brazil.

**Padilla, O. F. M., Juan de ( ? - 1542)** — Protomartyr of the United States. Came to Mexico in 1523. Military chaplain in 1529-1531. Missionary among Indians of Tuchepe and elsewhere for nine years. Founder and superior of Franciscan convents at Tzapotlin and Tulancingo. Left Mexico and came to United States in 1540. Labored among Tiquez Indians on Rio Grande and Quirvirians in Kansas. Killed by hostile Indians on way to Wichita tribe near Lyons, Kans.

**Peter of Ghent, O. F. M. ( ? - 1572)** — b. Belgium. Lay Brother. Missionary in Mexico for 49 years. Apostle and educator. Taught doctrine as a catechist. Instructed Aztec Indians in reading, writing and manual arts. In 1529 constructed San Jose, the first seminary in New Spain. Established over 100 churches in Mexico. Died in Mexico.

**Quiroga, Vasco de** (1470-1575) — b. Spain. Illustrious scholar in homeland. In 1531 appointed Visitor to Mexico. Founded Sante Fe hospital, the first in Mexico. Became Bishop of Michoacan in 1537. Defended Indians and established colleges and seminaries. Died in Uuapan, Mexico.

**Ravago, Juan de Estrada** (middle of the sixteenth century) — b. Spain. Explorer and missionary in Nicaragua to 1561. Was appointed leader of colonizing expedition to Costa Rica in 1561 by Philip II of Spain, accomplishing the task with great distinction. Converted many Indians and built a number of churches, schools and hospitals. Died in Spain.

**Seghers, Charles J.** (1839-1886) — b. Belgium. Called the "Apostle of Alaska." Missionary for ten years at Vancouver Island, where he administered to the needs of the pioneer whites and native Indians. Established many mission stations in Alaska from 1873 to 1877. After

serving as Archbishop of Oregon City, returned to Alaska. While en route to found a new mission, was killed by a deranged colonist.

**Serra, O. F. M., Junipero** (1713-1784) — b. Island of Majorca (off Spain). Came to Mexico in 1749. Spent nine years at Sierra Gorda Mission among Pima Indians, and nine years as a preacher among the Spanish colonists. In 1767 was appointed superior of Indian missions in Lower California. In 1769 turned to Upper California. Founded nine missions between 1769 and 1782. Died in California.

**Solanus, O. F. M., St. Francis** (1549-1610) — b. Italy. Worked in Paraguay, Argentina and Peru for more than twenty years. Established a central mission station for the natives of Tucuman, Argentina. Aided by the gift of tongues, won many converts, at one time baptizing 9,000 Indians. Spent last years in Peru re-converting lapsed Catholics.

**Sorin, C. S. C., Edward F.** (1814-1893) — b. France. Formerly diocesan priest, joined Congregation of Holy Cross in 1840. Became founder and president of University of Notre Dame. Later elected Superior General of his Congregation. For a time, labored in missions of Vincennes, Fort Wayne and Detroit. Died at Notre Dame, Ind.

**Todadilla, O. F. M. Cap., Anthony de** (1704-1746) — b. Spain. Sailed to Maracaibo, Venezuela, about 1730. Excursions into territory of savage Sicares and Motilon Indians brought many conversions. Martyred by Motilon Indians.

**"Twelve Apostles" of Mexico, O. F. M.** (early sixteenth century) — Under the leadership of Father Martin de Valencia, came to Mexico, 1524. Converted natives, erected churches and schools. Taught trades and the arts. The others are: Fathers Francisco de Soto, Martin de la Coruna, Juan Xuarez, Antonio de Ciudad Rodrigo, Toribio de Benavente, Garcia de Cisneros, Luis de Fuensalida, Juan de Ribas, Francisco Ximenes; Brothers Andres de Cordoba and Juan de Palos.

**Valdividia, S. J., Luis de** (1561-1642) — b. Spain. Labored in Peru and Chile. Came to Peru in 1589. Eradicated slavery, giving 10,000 Indians their freedom. Established four central missions. In 1600 went to Chile. Converted natives, wrote grammars and dictionaries in the Araucanian tongue. Helped establish a college at Arauco. Died in Chile.

**Vasquez de Espinosa, O. Carm., Antonio** (early seventeenth century) — b. Spain. Missioner and explorer in Mexico, Panama and on the west coast of South America. Returned to Spain about 1625 to edit notes of missionary travels. Wrote "Compendium and Description of the West Indies" which contains invaluable information for botanists, anthropologists and Church historians. Died at Seville.

**Vieira, S. J., Antonio** (1608-1697) — b. Portugal. Spent 32 years in Brazilian mission. By his powerful eloquence, won native converts and gained favors for them from the civil authorities. Aided by Governor Vidal, abolished slavery in 1653. Established a hospital and school at Bahia. Left in 1661 with fellow Jesuits, and returned in 1681 to continue apostolate. Died in Brazil.

**Wimmer, O. S. B., Boniface** (1809-1887) — b. Germany. Came to United States in 1846 to establish Benedictine house and to relieve deplorable religious conditions of German immigrants. Erected in Pittsburgh a monastery, school and seminary. Organized German settlers into social groups and parishes. Died at Beatty, Pa.

**Zumarraga, O. F. M., Juan de** (1468-1548) — b. Spain. Came to Mexico in 1528. Consecrated first Bishop of Mexico, in Spain, in 1533. Championed rights of Indians. Introduced first printing press in New World; published America's first book, "Short and Concise Doctrine," or Catechism, for Aztec Indians. Established hospitals and fostered industries and agriculture. Extended missionary stations to Spanish conquests in Mexico and Central America. Died in Mexico.



#### FOURTH CENTENARY OF THE DEATH OF JUAN DE ZUMARRAGA

Juan de Zumarraga, Franciscan and first Bishop of Mexico, one of the most impressive figures in the history of the Mexican Church, was born in 1468 at Durango, Spain. He joined the Franciscan Order in 1484, and after his ordination rapidly gained fame as a preacher and confessor. As Guardian, Definitor and Provincial of his Order he was noted for his holiness of life and for his administrative abilities. Charles V, Emperor of Spain, made him royal confessor and in 1527 he was appointed by the Crown as Royal Inquisitor to investigate the cases of witchcraft that were arising in the northern Spanish provinces.

When Hernan Cortes, the conqueror of Mexico, asked Charles V to send over a bishop for the new colony, Zumarraga was suggested to Rome by the Emperor (December, 1527). However, the Bulls necessary for Zumarraga's consecration were temporarily delayed, and since affairs in newly conquered Mexico made the presence of a religious superior very urgent, Zumarraga left immediately for his see, arriving December 6, 1528, as first Bishop-elect and Protector of the Indians.

Cortes had been recalled to Spain just previously and the Bishop-elect found the civil government of the colonies in the hands of three notorious officials, who oppressed the Indians and did all in their power to curtail the work of the friars among them. Zumarraga fought vigorously for the rights of the natives, excommunicating the officials and placing the city under interdict because of outrages against his clergy. On July 15, 1530, Cortes returned as Captain General of New Spain with Vasco de Quiroga, lawyer, who later became the first bishop of Michoacan, and Sebastian Ramirez de Fuenleal, Bishop of Santo Domingo, as the new civil auditors and peace was restored. Not long afterward, December 12, 1531, the apparition of Our Lady of Guadalupe (see page 289) took place in Zumarraga's see.

In May, 1532, the Bishop-elect was summoned to Spain to answer charges growing out of his conflict with the oppressors. He was completely vindicated. There followed his consecration as first Bishop of Mexico April 27, 1533, at the Franciscan church in Valladolid. Bishop Zumarraga made a full report of conditions in the colonies and obtained favors and concessions for the Indians and colonists. He returned to the New World, and his arrival October, 1534, initiated the most glorious era in the history of the Mexican Church.

Working in the closest harmony with the first viceroy, Antonio de Mendoza, the Franciscan Bishop labored zealously for the conversion and education of the Indians. Under his direction the Franciscan missionaries opened the first college in the New World, Santa Cruz Colegio de Tlatelolco, January 6, 1536, with an enrollment of five hundred Indian boys. He also opened a school for Indian girls under the supervision of the first Sisters in the Western Hemisphere. To further the spiritual development of the Indians Bishop Zumarraga, with the cooperation of the Spanish authorities, set up the first printing press on the American continent (1539) and expended labor and money editing works printed in Nahuatl, the language of the Aztec Indians. The first book printed was Zumarraga's Short Catechism. In addition, Zumarraga erected the hospitals of Amor de Dios in Mexico and Hospital Real in Vera Cruz for the benefit of the Indians. In the economic field the Bishop gave a great impetus to agriculture and the industries by bringing from Spain various new seeds, domestic animals and trained mechanics.

Despite his episcopal dignity Zumarraga lived always the humble life of a Friar Minor. Outstanding was his solid Christian piety, his union with God and his spirit of humility. He died June 3, 1548, a month before the papal bull appointing him Archbishop arrived. His remains lie today in the Cathedral of Mexico City.

# The Church in the United States

## RELIGIOUS LIBERTY IN THE UNITED STATES

After the war of the Revolution, religious liberty was not granted by all the colonies at once. The Continental Congress in 1774, however, recommended "that all former differences about religion...from henceforth cease and be forever buried in oblivion." Some colonies then removed the religious restrictions on Catholics. Religious equality did not become universal until after the Philadelphia Convention of 1787 when the Constitution was adopted.

Due largely to a memorial presented by the Rev. John Carroll, it was provided in the sixth article of the Constitution that religious tests as a qualification for any office or public trust be abolished. It likewise was provided in the first amendment to the Constitution that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Still, since Catholics were not admitted to any state office unless they renounced both civil and ecclesiastical foreign jurisdiction, it was agreed to have an ecclesiastical superior in the United States through whom the spiritual jurisdiction of the Holy See would be retained but in whose office nothing might be found objectionable to national independence.

In the second quarter of the nineteenth century Catholics found that the elementary school system, controlled by Protestants, constrained their children to participate in non-Catholic services. Due to protests, public education then was separated from the control of any religious body. In order to give a Catholic religious education to their children, Catholics were forced to establish their own parochial schools.

Relations between the Church and State have been defined at the Plenary or National Councils at Baltimore, in 1852, in 1866 and in 1884. The Apostolic Delegation was established at Washington in 1893.

## MILESTONES OF CATHOLICISM IN AMERICA

- 1000 — Leif Ericson, a convert to Catholicism, discovered Vinland.
- 1121 — Bishop Eric of Greenland accompanied an expedition to Vinland.
- 1492 — Christopher Columbus discovered America for Spain.
- 1493 — Fr. Juan Perez, O. F. M., staunch friend of Columbus, accompanied him on his second voyage to the New World.
- 1497 — Sebastian Cabot, sailing under the flag of England, explored the Atlantic coast.
- 1512 — Ponce de Leon discovered Florida.
- 1513 — Balboa discovered the Pacific Ocean.
- 1513 — Alonzo Pineda sighted the Mississippi River and named it the River of the Holy Ghost.
- 1519 — Magellan circumnavigated the world for the first time.
- 1541 — Coronado explored Arizona, Mexico and probably part of Kansas.
- 1541 — De Soto discovered the lower Mississippi River.
- 1542 — Fr. Juan de Padilla, O. F. M., was slain by hostile Indians, thereby becoming the protomartyr of the United States.
- 1564 — City of St. Augustine, the oldest in the United States, was founded by Melendez.
- 1565 — The first Catholic parish was established at St. Augustine, Florida.
- 1598 — Juan de Onate, accompanied by ten missionaries, founded Santa Fe, second oldest city in the United States.
- 1604 — Champlain explored Penobscot Bay. Five years later he discovered Lake Champlain.

- 1634 — St. Mary's, Maryland, was founded by English and Irish Catholics.
- 1646 — St. Isaac Jogues was killed at Auriesville, New York, by Mohawk Indians.
- 1673 — Fr. Marquette, S. J., and Joliet explored the upper Mississippi River.
- 1680 — Penal laws against Catholics were generally adopted in American Colonies.
- 1682 — La Salle took possession of the entire Mississippi Valley in the name of King Louis XIV of France. He named the territory Louisiana in honor of his sovereign
- 1682 — Thomas Dongan, a Catholic, was appointed Governor of New York by James II

### Alabama

- 1540 — First priests traversed the state in De Soto's expedition.
  - 1560 — The mission of Santa Cruz de Nanipacna was the residence of five Dominican priests.
  - 1702 — French Jesuits worked at Mobile or Old Fort Louis.
  - 1704 — The first parish church was erected at Fort Louis.
  - 1709 — Church was erected for Apalache Indians.
  - 1722 — Parish of Mobile, till now under the Diocese of Quebec, was given over to the Order of Discalced Carmelites.
  - 1829 — The Diocese of Mobile was established.
  - 1830 — Spring Hill College, Mobile, was established.
  - 1832 — Visitation Nuns came to Mobile at request of the Bishop.
  - 1842 — First Girls' Orphan Asylum was opened in Mobile.
  - 1901 — Catholic College for colored was established.
- Population (1947), 3,048,891; Catholics (1947), 63,527.

### Alaska

- 1779 — The Franciscans, Fr John Riobo and Fr. Mathias, chaplains of Spanish men-of-war, first brought Christianity to Alaska. Russian Orthodox priests did not arrive until 1794.
- 1862 — The Oblate Fathers were represented at Fort Yukon by Fr. Seguin, who, however, due to harsh treatment, returned to Canada.
- 1872 — After Americans took possession of Fort Yukon, Bishop Isidore Clut and Fr. August Lecorre of Vancouver began active missionary work.
- 1873 — Bishop Charles J. Seghers made a survey of the Southern coast.
- 1874 — Alaska was assigned to the jurisdiction of Vancouver Island.
- 1877 — The Bishop made a mission survey of the Northwest.
- 1878 — The Rev. John Althoff became the first resident missionary in Alaska.
- 1886 — Archbishop Seghers was murdered by a guide.
- 1886 — The Sisters of St. Anne were the first nuns to come to Alaska.
- 1887 — Two Jesuit Fathers, P. Tosi and A. Robaut, took up the work of the Archbishop.
- 1892 — More Jesuit priests and a few nuns had joined the mission and had baptized 416 Eskimo children and enrolled forty-five adult communicants.
- 1894 — Pope Leo XIII raised the territory to the rank of a prefecture apostolic.
- 1901 — The Jesuits reorganized their missions, after a disastrous epidemic in 1900, and established a Church at Nome.

- 1916 — The territory was erected into a Vicariate Apostolic.  
 1922 — Alaska boasted twenty-two churches, many boarding and vocational schools for the natives, a number of day schools and eight hospitals.  
 1939 — The number of churches had doubled since 1922, and there were 30 missions with chapels.  
 Population (1947), 59,278; Catholics (1947), 13,053.

#### Arizona

- 1539 — Fr. Marcos de Niza, O. F. M., explored Arizona.  
 1540 — The Coronado expedition to New Mexico was accompanied through the state by the Franciscans, Juan de Padilla, Juan de la Cruz and Marcos de Niza.  
 1629 — Spanish Franciscans began missionary work among the Moki Indians.  
 1699 — The Jesuit, Fr. Eusebius Kino, established a mission at San Xavier del Bac, near the future Tucson.  
 1767 — The Jesuits were expelled. Franciscans took over their ten missions.  
 1781 — Fr. Francisco Garces, O. F. M., was killed with several companions. A statue commemorating him has been erected at Ft. Yuma, California.  
 1797 — The famous Mission Church of San Xavier del Bac was constructed by the Franciscans.  
 1827 — Spanish missionaries were expelled by the Mexican government.  
 1859 — Fr. Joseph Macheboeuf came to Tucson.  
 1863 — The Jesuits took over the parish and abandoned Franciscan Church of San Xavier.  
 1897 — The Diocese of Tucson was erected.  
 Population (1947), 395,985, Catholics (1947), 110,000.

#### Arkansas

- 1541 — Accompanied by chaplains, the De Soto expedition entered the state.  
 1673 — Marquette visited the Indians of East Arkansas.  
 1689 — Other Jesuit missionaries arrived.  
 1702 — Fr. Nicholas Foucault of the Foreign Seminary worked among the Indians.  
 1729 — Fr. Paul du Poisson, S. J., was killed by Mississippi Indians.  
 1803 — With the relapse of the missions few Catholics were left in the region.  
 1843 — The Diocese of Little Rock was established to serve 700 Catholics.  
 Population (1947), 1,949,387, Catholics (1947), 35,502.

#### California

- 1595 — The Franciscan, Fr. Francisco de la Concepcion, who accompanied the voyage of Cermeno, said the first Mass in California, near the site of San Francisco.  
 1602 — Carmelites accompanying Vizcaino celebrated Mass on the shore of California near San Diego.  
 1769 — The Franciscans, Frs. Junipero Serra and Fernando Parron, founded the Mission San Diego, the first mission in what is now California. Serra subsequently founded eight other missions.  
 1770 — The Mission of San Carlos de Monterey was founded near present Carmel-by-the-Sea.  
 1771 — The Mission of San Antonio de Padua was established near Jolon.  
 1771 — Mission San Gabriel was founded near Los Angeles.

- 1772 — Mission San Luis Obispo was established in the present city of the same name.
- 1776 — Mission Dolores was founded at San Francisco.
- 1776 — Mission San Juan Capistrano was founded at San Juan Capistrano.
- 1777 — Mission Santa Clara was founded in present Santa Clara.
- 1782 — Mission San Buenaventura was established at present Ventura.
- 1786 — Mission Santa Barbara was founded at Santa Barbara.
- 1787 — Mission Purissima Concepcion was founded near present Lompoc.
- 1791 — Mission Santa Cruz was founded in present Santa Cruz County.
- 1791 — Mission Soledad was founded near the present city of Soledad.
- 1797 — Mission San Jose was established near present Irvington.
- 1797 — Mission San Juan Bautista was founded near present Sargent.
- 1797 — Mission San Miguel was established in the present San Miguel.
- 1797 — Mission San Fernando was founded in present Los Angeles County.
- 1798 — Mission San Luis Rey was founded near present Oceanside.
- 1804 — Mission Santa Inez was founded in present Santa Barbara County.
- 1816 — Mission San Antonio de Pala was established in present Pala.
- 1817 — Mission San Rafael was founded in the present city of that name.
- 1821 — With Mexican independence of Spain, California became part of the Mexican Republic, which began a policy of interference and aggression toward the missions.
- 1823 — Mission San Francisco Solano was established at Sonoma.
- 1835 — The missions were secularized and finally confiscated.
- 1836 — Mexico authorized a petition to the Holy See for the creation of a bishopric of California, the property of the Pious Fund to be placed at the disposal of the bishop.
- 1840 — Gregory XVI created the Diocese of Upper and Lower California and appointed Francis Garciladiego y Moreno, O.F.M., the first bishop.
- 1842 — President Santa Ana decreed that properties of the Pious Fund be seized and sold, the proceeds therefrom to be incorporated in the national treasury.
- 1848 — Upper California was ceded to the United States.
- 1850 — The Diocese of Monterey-Los Angeles was established, replacing the Diocese of Upper and Lower California.
- 1853 — The Archdiocese of San Francisco was established.
- 1855 — The confiscated California missions were returned to the Church by the United States.
- 1886 — The Diocese of Sacramento was established.
- 1902 — Diplomatic negotiations between the United States and Mexico resulted in appeal to the Permanent Court of Arbitration at The Hague for adjudication of claims to the Pious Fund. In compliance with provisions of The Hague award, Mexico paid the U. S. \$1,420,682.67 in extinguishment of sums due as annuities previous to 1902, and was to pay a perpetual annuity for the use of Catholic prelates in California. Since 1912 no payments have been made.
- 1922 — The Diocese of Monterey-Los Angeles became the Dioceses of Los Angeles and Monterey-Fresno.
- 1934 — To commemorate the sesquicentennial of Serra's death, 1934 was officially declared as Serra Year by the California Legislature and August 24 as Serra Day.
- 1936 — Los Angeles was erected into an archdiocese and the Diocese of San Diego established.
- 1937 — The city of San Francisco authorized the erection of a heroic statue of its patron, St. Francis of Assisi, on a peak overlooking the city.

Population (1947), 8,135,188; Catholics (1947), 1,618,067.

### Colorado

- 1604 — Three Franciscans, Estevan de Perea, Bartolome Romero and Francisco Munoz, were the first known priests in the region.  
1706 — A cross was erected by Fr. Domingo de Aranz in the present Otero or Kiowa County.  
1858 — The first Catholic Church was built at Los Conejos.  
1887 — The Diocese of Denver was established.  
1941 — Denver was erected into an archdiocese, and the Diocese of Pueblo was established, comprising the southern half of Colorado.  
Population (1947), 1,133,296; Catholics (1947), 171,250.

### Connecticut

- 1651 — Probably the first priest to enter the state was Fr. Gabriel Druillettes, S. J., who, as ambassador of the Governor of Canada, participated in a New England colonial council held in New Haven.  
1818 — Religious freedom was established by the new Constitution, although the Congregational Church remained in practice the State Church.  
1828 — The first resident parish was founded at Hartford.  
1843 — The Diocese of Hartford was established.  
Population (1947), 1,709,242; Catholics (1947), 667,100.

### Delaware

- 1730 — Mount Cuba in New Castle County was the scene of Catholic services.  
1750 — Jesuit missions at Apoquiniminick were administered from Maryland.  
1772 — The first resident parish was established in a log cabin at Coffee Run.  
1792 — French Catholics from Santo Domingo settled near Wilmington.  
1816 — St. Peter's Cathedral was built at Wilmington.  
1868 — The Diocese of Wilmington was established.  
Population (1947), 484,004; Catholics (1947), 36,731.

### Florida

- 1521 — Missionaries accompanied Ponce de Leon and other explorers to the region.  
1549 — Fr. Luis Cancer de Barbastro, a Dominican, was slain by Indians near Tampa Bay.  
1565 — Four secular priests accompanied Pedro Menendez de Aviles to the site of St. Augustine.  
1565 — Fr. Martin Francisco Lopez Mendoza Grajales became first parish priest of St. Augustine, the first established parish in the United States.  
1566 — Fr. Pedro Martinez, S. J., was slain by the Indians at Mount Cornelia.  
1573 — Franciscans worked in Florida until expelled by the English in 1763.  
1606 — Bishop Altamirano, O. F. M., of Cuba made official visitation of Florida, the first episcopal visitation in the United States, and conferred Orders and Confirmation.  
1612 — The first Franciscan Province in the United States was erected under the title of Santa Elena.  
1647 — Three Franciscan missionaries were killed in western Florida, near the present Tallahassee.  
1674 — Bishop Calderon of Cuba conferred minor orders on seven young men, the first known instance in the present territory of the United States.

- 1693 — The Franciscans, Rodrego da la Barreda and Pedro Galindes, journeyed overland from Apalache to help found Pensacola. Barreda's diary of the expedition is most informative.
  - 1857 — Florida was made a Vicariate Apostolic.
  - 1870 — The Diocese of St. Augustine was erected.
  - 1917 — Convent Inspection Bill passed.
  - 1935 — Convent Inspection Bill repealed.
- Population (1947), 1,897,414; Catholics (1947), 70,700

### Georgia

- 1540 — De Soto's chaplains were the first priests to enter the state.
  - 1569 — A Jesuit mission was opened at Guale Island by Fr. Antonio Seden.
  - 1597 — The Franciscans, Frs. Chozas and Verascola, explored the interior of Georgia.
  - 1597 — Five Franciscan missionaries were killed in the coastal missions of Georgia.
  - 1616 — First Franciscan Provincial Chapter was held in the United States, in San Buenaventura de Guadalquini, in southeastern Georgia.
  - 1655 — Franciscans had nine flourishing missions among the Indians. The conquest by the English wiped out the missions. During colonial days Catholics were forbidden to settle in Georgia.
  - 1793 — French Catholic refugees from Santo Domingo mingled with a
  - 1796 — Fr. Le Mercier, a French Augustinian, was the first post-colonial missionary to Georgia.
  - few Catholics from Maryland after the Revolution.
  - 1810 — The first church, built at Augusta, was placed in charge of an Augustinian.
  - 1850 — The Diocese of Savannah was established.
  - 1893 — The Most Rev. Ignatius Persico, O. F. M. Cap., former Bishop of Savannah, was created a cardinal by Leo XIII.
  - 1937 — Atlanta was joined to Savannah, as the Diocese of Savannah-Atlanta.
- Population (1947), 3,026,728; Catholics (1947), 25,728.

### Idaho

- 1840 — Fr. Peter De Smet, S. J., preached to the Flatheads and Pend d'Oreilles.
  - 1842 — Fr. Nicholas Point, S. J., opened a mission among the Couer d'Alene Indians on the north bank of the St. Joseph River near Maries.
  - 1863 — Secular priests were sent from Oregon City to administer to incoming miners.
  - 1868 — Idaho was made a vicariate apostolic.
  - 1868 — A school was established by the Sisters of the Holy Names at Idaho City.
  - 1870 — Catholics lost most of their missions among the Indians of the Northwest Territory, when the Commission on Indian Affairs appointed Protestant missionaries.
  - 1872 — Fr. Mesphe was appointed United States Post Chaplain at Fort Boise.
  - 1893 — The Diocese of Boise was established.
- Population (1947), 524,873, Catholics (1947), 22,131.

### Illinois

- 1673 — Fr. James Marquette and Louis Joliet discovered and explored the Mississippi River.
- 1677 — The Mission of the Immaculate Conception was established among the Kaskaskia Indians.

- 1679 — La Salle brought with him the Franciscans, Frs. Louis Hennepin, Gabriel de la Ribourde and Zenobius Membre.
  - 1680 — Fr. Ribourde was killed by the Kickapoo Indians.
  - 1710 — The warrior chief, Chicagou, after whom the City of Chicago was named, defended the Church.
  - 1765 — British conquest of the territory resulted in the banishment of the Jesuits.
  - 1778 — Rev. Pierre Gibault championed the American cause in the Revolution and aided greatly in securing the states of Ohio, Indiana, Illinois, Michigan and Wisconsin for the Americans.
  - 1843 — The Diocese of Chicago was erected.
  - 1853 — The Diocese of Quincy was erected.
  - 1857 — The Diocese of Quincy became the Diocese of Alton.
  - 1875 — The Diocese of Peoria was erected.
  - 1880 — Chicago was made an archdiocese.
  - 1887 — The Diocese of Belleville was erected.
  - 1908 — The Diocese of Rockford was erected.
  - 1923 — The Diocese of Alton became the Diocese of Springfield.
  - 1924 — Archbishop Mundelein of Chicago was created a cardinal by Pius XI.
  - 1926 — The 28th International Eucharistic Congress was held in Chicago.
  - 1946 — St. Frances Xavier Cabrini, former resident of Chicago, was canonized, the first United States citizen raised to the dignity of the altar.
  - 1946 — The Most Rev. Samuel A. Stritch, Archbishop of Chicago, was created a cardinal by Pius XII.
- Population (1947), 7,780,246; Catholics (1947), 2,118,015.

#### Indiana

- 1679 — Frs. Louis Hennepin and Gabriel de la Ribourde, Recollects, entered the state.
  - 1686 — Land near the present Notre Dame University at South Bend was given by the French Government to the Jesuits for a mission.
  - 1749 — The Church of St. Francis Xavier was founded at Vincennes.
  - 1775 — Fr. Pierre Gibault aided George Rogers Clark in the campaign against the British in the contest for the Northwest Territory.
  - 1792 — Col. Clark accompanied the Rev. Benedict Flagnet from Louisville to Vincennes.
  - 1799 — The first school in Indiana was built by the Rev. John Francis Rivet.
  - 1834 — The Diocese of Vincennes was established.
  - 1842 — University of Notre Dame founded by the Holy Cross Fathers.
  - 1857 — The Diocese of Fort Wayne was established.
  - 1898 — The Diocese of Vincennes became the Diocese of Indianapolis.
  - 1944 — Indianapolis was erected into an archdiocese, and the Dioceses of Evansville and Lafayette were established.
- Population (1947), 3,399,410; Catholics (1947), 363,858.

#### Iowa

- 1673 — A Peoria village on the Mississippi was visited by Fr. Marquette.
- 1836 — The first church was founded by Fr. Samuel Mazzuchelli, O. P.
- 1837 — The Diocese of Dubuque was erected.
- 1838 — St. Joseph's Mission was founded at Council Bluffs by Pierre de Smet, S. J.
- 1881 — The Diocese of Davenport was erected.
- 1893 — Dubuque was made an archdiocese.
- 1902 — The Diocese of Sioux City was erected.



- 1911 — The Diocese of Des Moines was erected.  
Population (1947), 2,538,338; Catholics (1947), 320,627.

### Kansas

- 1541 — The Franciscan, Fr. Juan de Padilla, accompanied Coronado to the plains of Kansas.  
1825 — Jesuits ministered to eastern Indians transferred to the western side of the Mississippi by the United States Government.  
1836 — The Mission of St. Francis Xavier was established.  
1857 — Vicariate Apostolic of Kansas erected, under jurisdiction of Rt Rev. J. B. Miegé, S. J., Titular Bishop of Messene.  
1877 — The Diocese of Leavenworth was erected.  
1887 — The Diocese of Concordia was erected.  
1887 — The Diocese of Wichita was erected.  
1945 — The Diocese of Concordia became the Diocese of Salina.  
1947 — The Diocese of Leavenworth became the Diocese of Kansas City.  
Population (1947), 1,797,758; Catholics (1947), 177,858.

### Kentucky

- 1775 — The first settlers in Kentucky were Catholics.  
1787 — The first resident priest, Fr. Charles Francis Whelan, ministered to Catholic settlers near Bardstown.  
1808 — The Diocese of Bardstown was erected.  
1841 — The Diocese of Bardstown became the Diocese of Louisville.  
1852 — The Know-Nothing Movement began to be felt in Kentucky.  
1853 — The Diocese of Covington was established.  
1855 — Abraham Lincoln declared against Know-Nothingism because it discriminated against Negroes, foreigners and Catholics.  
1937 — Louisville was made an archdiocese.  
1937 — The Diocese of Owensboro was erected.  
Population (1947), 2,871,980; Catholics (1947), 215,656.

### Louisiana

- 1682 — La Salle completed the discoveries of De Soto at the mouth of the Mississippi River.  
1699 — French Catholics founded the Colony of Louisiana.  
1700 — The first Mass recorded was said by Fr. Du Ru, S. J., on February 5  
1717 — The Franciscan, Fr. Anthony Margil, established the first Indian mission of San Miguel de Linares.  
1718 — New Orleans was founded by Jean Baptiste Le Moyne, Sieur de Bienville.  
1721 — The first chapel in New Orleans was placed in charge of the Capuchin, Fr. Anthony.  
1727 — The Capuchins conducted a school for boys.  
1727 — Ursuline nuns from France founded their convent in New Orleans, the oldest convent in what is now the United States. They conducted a school, hospital and orphan asylum.  
1793 — The Diocese of New Orleans was established.  
1850 — New Orleans was made an archdiocese.  
1853 — The Diocese of Natchitoches was established.  
1894 — Edward Douglass White, Senator from Louisiana, was appointed Associate Justice of the Supreme Court.  
1910 — Justice White became Chief Justice of the Supreme Court.  
1910 — The Diocese of Alexandria was created from the old Diocese of Natchitoches.  
1918 — The Diocese of Lafayette was founded.  
Population (1947), 2,358,479; Catholics (1947), 755,513.

## Maine

- 1604 — The first Mass in the state was offered by the Rev. Nicholas Aubry who accompanied Sieur de Monts' French expedition.
- 1613 — A permanent French settlement was attempted on an island in the mouth of the Kennebeck.
- 1633 — Capuchins founded missions on the Penobscot River.
- 1646 — Jesuits established a mission on the Kennebeck.
- 1648 — The Church of St. John was built at Oldtown. This is the oldest church in New England.
- 1704 — French missions were destroyed by English soldiers.
- 1724 — A Puritan force attacked the French settlements and brutally killed Fr. Sebastian Rale, S.J.
- 1853 — The Diocese of Portland was established.  
Population (1947), 847,226; Catholics (1947), 207,171.

## Maryland

- 1634 — The English Catholic Colony was established by Leonard Calvert, the only colony in the New World granting religious liberty.
- 1634 — The first Mass was offered on the Island of St. Clement in the lower Potomac by Fr. Andrew White, S.J.
- 1637 — A permanent chapel was built at St. Mary's, twelve miles from the mouth of the Potomac.
- 1649 — The Toleration Act was passed by the Maryland Assembly.
- 1650 — Puritans, persecuted in Virginia, were permitted to settle at Providence (Annapolis). They soon took advantage of their position, seized the government, repealed the Toleration Act and persecuted Catholics.
- 1651 — Cecil Calvert, the second Lord Baltimore, gave the Jesuits 10,000 acres for use as Indian missions.
- 1658 — Lord Baltimore again regained his authority and restored the Toleration Act.
- 1673 — Franciscans came to Maryland under the leadership of Fr. Masseus Massey, O.F.M.
- 1689 — The Protestant Revolution caused repeal of the Toleration Act.
- 1692 — William and Mary enforced the penal laws against Catholics but the practice of celebrating Mass in private houses was tolerated.
- 1697 — A brick chapel was erected at St. Mary's.
- 1770 — With the need for concerted action in the coming Revolution, Catholics were again emancipated.
- 1789 — The Diocese of Baltimore was established.
- 1790 — A convent of Carmelite nuns was founded at Port Tobacco, by Fr. Charles Neale, S.J., the first convent in territory then constituting the United States.
- 1808 — Baltimore was made an archdiocese.
- 1868 — The Diocese of Wilmington was founded, comprising part of Maryland.
- 1886 — Archbishop Gibbons of Baltimore was created a cardinal by Leo XIII.
- 1934 — Tercentenary of the founding of Maryland was celebrated by a field Mass in Baltimore Stadium.
- 1939 -- With the erection of the Archdiocese of Washington, the administration of the see was entrusted to the Archbishop of Baltimore. The Most Rev. Michael J. Curley became Archbishop of Baltimore and Washington.  
Population (1947), 2,289,108; Catholics (1947), 429,517, including Archdiocese of Washington

## Massachusetts

- 1688 — Ann Glover, a poor Irishwoman, became the victim of witchcraft superstition.
  - 1732 — Although Catholics were not admitted, a few Irish families were found in Boston.
  - 1755 — Acadian exiles landed in Boston
  - 1756 — Exiled Acadians landing in Boston were denied the services of a Catholic priest.
  - 1775 — General Washington discouraged the Guy Fawkes Day procession in which the Pope was carried in effigy, and expressed surprise that there should be officers and soldiers in his army "so void of common sense as to insult the religious feelings of the Canadians with whom friendship and an alliance are being sought."
  - 1778 — Despite Catholic aid in the Revolution the Puritans excluded Catholics from participation in their governments.
  - 1779 — The Massachusetts Constitution provided for the support of public Protestant teachers of piety, religion and morality.
  - 1788 — The first public Mass was said in Boston on November 2 by Abbe de la Poterie, the first resident priest.
  - 1791 — Bishop Carroll visited Boston and was honored by the presence of Governor John Hancock at Mass.
  - 1803 — The Church of the Holy Cross was erected in Boston with financial aid given by Protestants headed by John Adams.
  - 1808 — The Diocese of Boston was established
  - 1826 — Irish Catholics emigrated to Worcester, Mass., and other parts of New England for the purpose of securing work in constructing the Blackstone Canal.
  - 1830 — Irish Catholic labor was brought in to help construct railroads
  - 1831 — Irish Catholic immigration increased with the failure of the Irish potato crops.
  - 1854 — A Know-Nothing State ticket was put in office.
  - 1855 — Catholic militia companies were disbanded. The Nunneries' Inspection Bill was passed.
  - 1855 — Irish and Canadian Catholic young women were sought as workers in the cotton mills.
  - 1860 — Portuguese Catholics from the Azores settled at New Bedford.
  - 1870 — The Diocese of Springfield was founded.
  - 1875 — Boston was made an archdiocese.
  - 1904 — The Diocese of Fall River was founded.
  - 1911 — Archbishop O'Connell of Boston was created a cardinal by Pius X.
- Population (1947), 4,436,277; Catholics (1947), 1,916,876.

## Michigan

- 1642 — Fr. Isaac Jogues and Fr. Charles Raymbaut preached to the Chipewas and gave the rapids the name, Sault Sainte Marie.
- 1660 — Fr. Rene Menard, S. J., was murdered by Sioux Indians near the village of l'Anse.
- 1668 — The Mission of St. Ignace was founded at Michilimakinac by Fr. Marquette.
- 1679 — A mission was founded at the mouth of the St. Joseph by La Salle and the Franciscans, Frs. Louis Hennepin, Gabriel de la Rivourde and Zenobius Membre.
- 1701 — Fort Pontchartrain was founded on the site of present Detroit and placed in command of Antoine de la Mothe Cadillac. The Church of St. Anne was built.
- 1833 — The Diocese of Detroit was established.
- 1857 — The Diocese of Sault Ste. Marie and Marquette was established.

- 1882 — The Diocese of Grand Rapids was established.  
 1937 — Detroit was erected into an archdiocese.  
 1937 — The Diocese of Lansing was established.  
 1937 — The Diocese of Sault Ste. Marie and Marquette became the Diocese of Marquette.  
 1938 — The Diocese of Saginaw was established.  
 1946 — The Most Rev Edward Mooney, Archbishop of Detroit, was created a cardinal by Pius XII.  
 Population (1947), 6,233,746; Catholics (1947), 1,265,569

#### Minnesota

- 1680 — The Falls of St. Anthony were named by Fr. Louis Hennepin, O.F.M.  
 1689 — Fr. Joseph J. Marest, S. J., carried on missionary work among the Sioux Indians.  
 1727 — The first chapel, that of St. Michael the Archangel, was erected near the town of Frontenac and placed in charge of the Jesuits  
 1732 — Fort Charles was built. Jesuits ministered to the settlers.  
 1736 — Fr. Pierre Aulneau, S. J., was killed by Indians.  
 1839 — Swiss Catholics from Canada located near Fort Snelling.  
 1841 — Fr. Lucian Galtier built the Church of St. Paul, thus forming the nucleus of the modern city of the same name.  
 1850 — The Diocese of St. Paul was erected.  
 1888 — St. Paul was made an archdiocese.  
 1889 — The Diocese of Duluth was erected.  
 1889 — The Diocese of St. Cloud was erected.  
 1889 — The Diocese of Winona was erected.  
 1909 — The Diocese of Crookston was erected.  
 Population (1947), 2,794,246; Catholics (1947), 586,354.

#### Mississippi

- 1540 — Accompanied by chaplains, the De Soto expedition entered Mississippi.  
 1682 — The Franciscans, Frs. Zenobius Membre and Anastase Douay, preached to the Taensa and Natchez Indians.  
 1698 — Priests of the Quebec Seminary founded missions near Natchez and Fort Adams.  
 1702 — Fr. Nicholas Foucault was murdered by Indians.  
 1706 — Fr. St. Cosme was murdered by Indians.  
 1721 — The missions were practically abandoned with only Fr. Juif working among the Yazoos.  
 1725 — Fr. Mathurin de Petit, S. J., carried on mission work in southern Mississippi.  
 1728 — The Capuchin, Fr. Philibert, came to Natchez.  
 1729 — Indians angered at French fort building tomahawked Fr. Paul du Poisson, S. J., near Fort Rosalie. Fr. Jean Souel was shot by Yazoos.  
 1730 — Fr. Antoine Senat, S. J., was burned at the stake by the Chickasaws.  
 1837 — The Diocese of Natchez was established.  
 Population (1947), 2,183,796; Catholics (1947), 43,606

#### Missouri

- 1700 — A mission among the Kaskaskia Indians was established by Fr. Gabriel Marest, S. J., in the neighborhood of St. Louis.  
 1735 — French Catholic miners and traders settled Old Mines and Sainte Genevieve.  
 1750 — Jesuits visited the French settlers.  
 1762 — A mission was established at St. Charles  
 1764 — St. Louis was settled by Laclede.

- 1767 — Carondelet Mission was established  
 1770 — The first church was founded in St. Louis.  
 1772 — Capuchins came from New Orleans and built more churches.  
 1823 — Second Jesuit novitiate in US founded at Florissant  
 1826 — The Diocese of St. Louis was erected  
 1847 — St. Louis was made an archdiocese.  
 1868 — The Diocese of St. Joseph was erected.  
 1880 — The Diocese of Kansas City was erected.  
 1946 — The Most Rev. John J. Glennon, Archbishop of St. Louis, was created a cardinal by Pius XII.  
 Population (1947), 3,810,832; Catholics (1947), 608,711

#### Montana

- 1840 — Fr. Peter De Smet, S. J., began missionary work among the Flat-heads and Pend d'Oreilles  
 1841 — A Jesuit mission was established on the Bitter Root River  
 1845 — Fr. Antonio Ravalli, S. J., was placed in charge His name has been perpetuated in Ravalli County.  
 1850 — The mission was temporarily abandoned.  
 1859 — Frs. Point and Hoecken established the Mission of St. Peter near the Great Falls.  
 1866 — St. Mary's Mission was re-established  
 1884 — The Diocese of Helena was established.  
 1904 — The Diocese of Great Falls was established.  
 Population (1947), 516,710; Catholics (1947), 108,169

#### Nebraska

- 1855 — Rev. J. F. Tracy ministered to the Catholic settlement of St. Patrick and to Catholic groups in Omaha.  
 1856 — Land donated for a church in Omaha by Gov. Alfred Cumming.  
 1857 — Vicariate Apostolic of Nebraska erected under jurisdiction of Rt. Rev. James Michael O'Gorman, Titular Bishop of Raphanea.  
 1860 — German Catholics in Nebraska City were served by the Benedictine, Fr. Emanuel Hartig.  
 1874 — Catholics from Boston settled in Holt County at O'Neill.  
 1876 — Catholics migrated to O'Connor County, so named in honor of Vicar Apostolic James O'Connor.  
 1885 — The Diocese of Omaha was established.  
 1887 — The Diocese of Lincoln was established  
 1912 — The Diocese of Kearney was established  
 1917 — The Diocese of Kearney became the Diocese of Grand Island  
 1945 — Omaha was made an archdiocese.  
 Population (1947), 1,251,301; Catholics (1947), 184,806

#### Nevada

- 1858 — The first parish was created, composed of Genoa, Carson City and Virginia City.  
 1871 — A church was erected at Reno  
 1931 — The Diocese of Reno was established  
 Population (1947), 110,247; Catholics (1947), 21,300

#### New Hampshire

- 1784 — The State Constitution included a religious test which barred Catholics from public office. Local support was provided for the public Protestant teachers of religion.  
 1820 — The Barber family of Claremont, headed by the father, an Episcopalian minister, became converts.  
 1822 — Fr. Barber, the minister who became a Catholic priest, erected the first Catholic church and school at Claremont in New Hampshire.

- 1836 — The Church of St. Aloysius was dedicated at Dover.
- 1848 — Manchester received a resident priest.
- 1877 — Catholics obtained full civil liberty and rights.
- 1884 — The Diocese of Manchester was erected.

Population (1947), 491,524; Catholics (1947), 175,834

#### New Jersey

- 1680 — The Catholic, William Douglass, of Bergen, was refused a seat in the General Assembly because of his religion.
- 1682 — Two Jesuit priests visited the scattered Catholics in northern New Jersey.
- 1701 — Tolerance was granted to all but "papists"
- 1742 — Fr. Theodore Schneider, S. J., of Pennsylvania, visited the German Catholics of New Jersey.
- 1758 — Fr. Ferdinand Farmer and Fr. Robert Harding worked among the Catholics of the state, visiting them in their private dwellings
- 1776 — The State Constitution tacitly excluded Catholics from office.
- 1803 — Augustinian missions were established at Cape May and Trenton
- 1803 — A rude plank chapel served the German Catholics at Macopin
- 1814 — The first church was erected at Trenton.
- 1821 — St. John's Church was erected at Paterson
- 1828 — St. John's Church was built at Newark.
- 1844 — Catholics obtained full civil liberty and rights.
- 1853 — The Diocese of Newark was erected.
- 1876 — Franciscans, exiled by German "May Laws," opened a monastery in Paterson.
- 1881 — The Diocese of Trenton was erected.
- 1937 — Newark was made an archdiocese.
- 1937 — The Diocese of Paterson and the Diocese of Camden were erected

Population (1947), 4,260,265; Catholics (1947), 1,374,283.

#### New Mexico

- 1581 — The Franciscans, Frs. Augustin Rodriguez, Juan de Santa Maria and Francisco Lopez, arrived from Mexico, giving the region the name of "New Mexico." All three later died at the hands of the Indians.
- 1597 — Ten Franciscans accompanied Don Juan de Onate and established a church north of Santa Fe.
- 1680 — The Indians revolted against Spanish rule and massacred twenty-one missionaries.
- 1692 — The missions were restored under the Governor, Antonio de Vargas.
- 1848 — With the cession of New Mexico to the United States, the missions began to prosper once more.
- 1850 — The territory comprised a Vicariate Apostolic.
- 1853 — The Diocese of Santa Fe was erected.
- 1875 — Santa Fe was made an archdiocese.
- 1914 — The Diocese of El Paso was erected, comprising seven counties of New Mexico.
- 1939 — The Diocese of Gallup was erected.

Population (1947), 531,818; Catholics (1947), 199,884.

#### New York

- 1524 — Giovanni da Verrazano, the first white man to enter New York Bay, was the Catholic emissary of the French king, who named present Sandy Hook, Cape St. Mary, and the Hudson, St. Anthony's River. He landed near Rockaway Beach
- 1627 — Fr. Joseph d'Aillon, a Franciscan, was the first white man to discover oil in this country, at Seneca Springs, near Cuba, N. Y.

- 1642 — Fr. Isaac Jogues, S. J., and his companion, Rene Goupil, were mutilated by Mohawks. Rene Goupil was killed by them shortly after. Dutch Calvinists rescued Father Jogues.
- 1646 — Fr. Isaac Jogues and Jean de Lalande were martyred by the Mohawks at Ossernenon, near Auriesville.
- 1654 — The Onondagas were visited by Jesuits from Canada.
- 1655 — The first permanent mission was established near Syracuse.
- 1656 — The Church of St. Mary was erected near Lake Onondaga.
- 1658 — Indian uprisings destroyed the missions among the Cayugas, Senecas and Oneidas.
- 1664 — The English took New Amsterdam and supplanted the French priests with their own missionaries.
- 1667 — Missions were restored under the protection of the Onondaga chief, Garaconthie.
- 1673 — Fr. Louis Hennepin, O.F.M., first described the cataract of Niagara.
- 1679 — The Franciscans founded a mission near Niagara.
- 1680 — Catherine Tekakwitha, the "Lily of the Mohawks," died in the odor of sanctity in Canada.
- 1683 — English Jesuits came over to New York with the Catholic Governor, Thomas Dongan, and celebrated the first Mass on the site of the Customs House.
- 1700 — The Penal Laws were enforced against Catholics.
- 1709 — The Jesuit Missions were abandoned.
- 1741 — Because of an alleged Popish plot to burn the city of New York, four whites were hanged and eleven Negroes burned at the stake.
- 1777 — At the framing of the State Constitution John Jay proposed an amendment to the section insuring religious liberty in which it was stated that Catholics ought not to hold lands or participate in civil rights unless they swear that no Pope or priest may absolve them from allegiance to the State. The amendment was rejected.
- 1785 — The cornerstone of St. Peter's Church, New York City, the first permanent structure of Catholic worship in the state, was laid
- 1806 — The state test oath was repealed.
- 1808 — The Diocese of New York was created on April 8.
- 1825 — The Erie Canal brought many European Catholics to New York State.
- 1828 — The New York State Legislature enacted a law upholding the sanctity of the confessional
- 1847 — The Diocese of Buffalo was established on April 23.
- 1847 — The Diocese of Albany was erected.
- 1850 — New York was made an archdiocese.
- 1853 — The Diocese of Brooklyn was erected.
- 1855 — Franciscans came to Buffalo diocese.
- 1856 — St. Bonaventure's College and Seminary founded at Allegany, N. Y.
- 1868 — The Diocese of Rochester was erected.
- 1872 — The Diocese of Ogdensburg was erected.
- 1875 — The Most Rev. John McCloskey, Archbishop of New York, was created the first American cardinal by Pius IX.
- 1880 — William R. Grace was the first Catholic elected Mayor of New York City.
- 1884 — The Third Plenary Council of Baltimore petitioned for the canonization of Fr. Jogues.
- 1886 — The Diocese of Syracuse was erected.
- 1911 — The Most Rev. John M. Farley, Archbishop of New York, was created a cardinal by Pius X.
- 1913 — Martin H. Glynn became the first Catholic Governor of the State.
- 1919 — Alfred E. Smith became the first elected Catholic Governor of the State.

- 1924 — The Most Rev. Patrick Hayes, Archbishop of New York, was created a cardinal by Pius XI.
- 1928 — Alfred E. Smith became the Democratic nominee for the Presidency.
- 1930 — The Jesuit Martyrs of New York and Canada, Fathers Isaac Jogues, John de Brebeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, and the Brothers, Rene Goupil and John de Lalande, were canonized on June 29.
- 1946 — The Most Rev. Francis J. Spellman, Archbishop of New York, was created a cardinal by Pius XII.
- Population (1947), 13,369,057, Catholics (1947), 3,807,355.

#### North Carolina

- 1776 — The State Constitution denied office to "those who denied the truths of the Protestant religion."
- 1805 — The few Catholics in the State were served by visiting priests.
- 1835 — William Gaston succeeded in repealing the article denying religious freedom.
- 1868 — Catholics obtained full civil liberty and rights.
- 1910 — Belmont Abbey, a Benedictine foundation, was created into an abbey nullius.
- 1924 — The Diocese of Raleigh was established.
- Population (1947), 3,571,623; Catholics (1947), 14,566

#### North Dakota

- 1818 — Catholics were ministered to by Canadian priests.
- 1823 — The American priest, George A. Belcourt, became the resident pastor of Pembina.
- 1864 — Fr. Pierre de Smet visited the Mandans and Gros Ventres, Dakota Indians.
- 1868 — Fr. de Smet, as government intermediary, passed through the state en route to his famous peace conference with Sitting Bull.
- 1889 — The Diocese of Jamestown was established.
- 1897 — The Diocese of Jamestown became the Diocese of Fargo.
- 1910 — The Diocese of Bismarck was erected.
- Population (1947), 641,935; Catholics (1947), 118,431

#### Ohio

- 1749 — Jesuits on the expedition of Celoron de Bienville preached to the Indians.
- 1790 — The Benedictine Dom Pierre Didier ministered to the French immigrants.
- 1795 — The Indian mission near Fort Miami was short-lived.
- 1796 — The French settlement declined.
- 1812 — Bishop Flaget of Bardstown visited and baptized the Catholics of Lancaster and Somerset Counties.
- 1818 — The first church was erected by the Dominican, Rev. Edward Fenwick, on a site donated by the Dittoes.
- 1821 — The Diocese of Cincinnati was erected.
- 1822 — Father Fenwick was consecrated Bishop of Cincinnati.
- 1847 — The Diocese of Cleveland was established.
- 1850 — Cincinnati was made an archdiocese.
- 1868 — The Diocese of Columbus was erected.
- 1910 — The Diocese of Toledo was established.
- 1943 — The Diocese of Youngstown was established.
- 1944 — The Diocese of Steubenville was established.
- Population (1947), 6,879,079; Catholics (1947), 1,218,327.



## Oklahoma

- 1630 — The Spanish Franciscan, Fr. Juan de Salas, labored among the Indians.  
1700 — Scattered Catholic families were visited by priests from Kansas and Arkansas.  
1880 — The Rt. Rev. Isidore Robot, O.S.B., became the first Prefect Apostolic for Indian Territory  
1891 — The Rt. Rev. Theophile Meerschaeert began active work as a pioneer missionary.  
1905 — The Diocese of Oklahoma was established, now known as the Diocese of Oklahoma City and Tulsa.  
Population (1947), 2,336,434; Catholics (1947), 70,465

## Oregon

- 1834 — Indian Missions in Northwest were entrusted to Jesuits by the Pope  
1839 — Fr. Francois Blanchet offered the first Mass in the present state of Oregon, in Willamette Valley.  
1842 — Dr. John McLaughlin, a pioneer called the "Father of Oregon," was received into the Church.  
1843 — Fr. Modeste Demers came to Oregon City.  
1844 — Fr. Pierre de Smet, S.J., established the Mission of St. Francis Xavier, near St. Paul.  
1846 — The Archdiocese of Oregon City was created.  
1865 — Rev. H. H. Spalding, a Protestant missionary, published the Whiteman myth to hinder the work of Catholic missionaries.  
1903 — The Diocese of Baker City was established.  
1922 — Anti-Private School Bill sponsored by the Scottish Rite Masons was passed in State Legislature.  
1928 — U. S. Supreme Court declared Oregon Anti-Private School Law unconstitutional.  
1928 — The name of the archdiocese was changed by papal decree to the Archdiocese of Portland in Oregon.  
Population (1947), 1,089,684; Catholics (1947), 98,735

## Pennsylvania

- 1673 — Priests from Maryland ministered to the Catholics in the colony.  
1682 — The Colony of William Penn granted religious toleration to all.  
1730 — Fr. Joseph Gheaton, S.J., became the resident missionary of Philadelphia.  
1730 — Catholics increased with German and Irish immigration.  
1742 — William Wapeler, S.J., built the Church of St. Nepomucene at Lancaster.  
1745 — Mennonites and Moravians aided Fr. Theodore Schneider, S.J., to build the Chapel of St. Paul.  
1799 — Prince Demetrius Augustine Gallitzin (Augustine Smith), the first cleric to receive all Holy Orders in the United States, built first church in western Pennsylvania, the only church between Lancaster and St. Louis, Mo.  
1808 — The Diocese of Philadelphia was established, with Rev. Michael Egan, O.F.M., as its first Bishop. He was consecrated in Baltimore by Archbishop Carroll.  
1843 — The Diocese of Pittsburgh was erected.  
1844 — Two churches were burned in Know-Nothing riots in Philadelphia.  
1846 — The first Benedictine monastery in the New World was founded near Latrobe by Fr. Boniface Wimmer, O.S.B.  
1853 — The Diocese of Erie was erected.

- 1860 — Catholic Italians, Poles, Slavs and Lithuanians began to immigrate to the state.  
 1868 — The Diocese of Harrisburg was erected.  
 1868 — The Diocese of Scranton was erected.  
 1875 — Philadelphia became an archdiocese.  
 1901 — The Diocese of Altoona was erected.  
 1913 — The Ukrainian Greek Catholic Diocese was established.  
 1921 — Archbishop Dougherty of Philadelphia was created a cardinal by Benedict XV.  
 1924 — The Diocese of Pittsburgh, Greek Rite, was established  
 Population (1947), 9,385,607, Catholics (1947), 2,437,838.

#### Rhode Island

- 1663 — The Colonial Charter granted freedom of conscience.  
 1719 — Published laws excepted Catholics from holding public office.  
 1780 — French chaplains offered Mass for the troops of Rochambeau's army at Providence and Newport.  
 1783 — As the result of the better feeling brought about during the Revolution, the anti-Catholic laws were repealed.  
 1791 — French Catholic refugees from Guadeloupe came to Newport and Bristol.  
 1828 — One thousand Catholics were reported in the state.  
 1872 — The Diocese of Providence was erected.  
 Population (1947), 713,346; Catholics (1947), 389,399

#### South Carolina

- 1566 — St. Francis Borgia sent Fr. John Robel of Pamplona to St. Helena and Port Royal to minister to the settlers and Indians.  
 1573 — The first Franciscans arrived at St. Helena in southeastern South Carolina.  
 1655 — Franciscans had two missions among the Indians, later destroyed by the English.  
 1697 — Religious liberty was granted to all but "papists."  
 1700 — Catholics were not welcomed in the Carolinas under English rule  
 1786 — An Italian priest said Mass for twelve Catholics at Charleston  
 1788 — Bishop Carroll sent Fr. Ryan to Charleston.  
 1820 — The Diocese of Charleston was established.  
 Population (1947), 1,899, 804, Catholics (1947), 14,220

#### South Dakota

- 1841 — Scattered Catholics appealed to the Bishop of Dubuque for missionaries.  
 1842 — Rev. Augustin Ravoux began to minister to the French and Indians at Fort Pierre, Vermilion and Prairie du Chien.  
 1843 — Fr. Augustin printed a devotional book in the Sioux language.  
 1867 — A parish was organized among the French Catholics at Jefferson  
 1868 — Fr. de Smet visited the South Dakota Indians.  
 1889 — The Diocese of Sioux Falls was erected.  
 1902 — The Diocese of Lead was established.  
 1930 — The Diocese of Lead was transferred to Rapid City.  
 Population (1947), 641,961, Catholics (1947), 104,148

#### Tennessee

- 1800 — Catholics were served by priests from Bardstown, Ky.  
 1822 — Non-Catholics assisted in building the church in Nashville on the site of the present Capitol.  
 1837 — The Diocese of Nashville was established for 100 families.  
 1843 — The Sisters of Charity opened a school for girls in Nashville.  
 Population (1947), 2,915,841; Catholics (1947), 31,243.

## Texas

- 1541 — The Spaniard, Coronado, came into Texas with the Franciscans, Fr. Juan de Padilla and Fr. Juan de la Cruz.
- 1685 — The Franciscans, Zenobius Membre and Maximus Le Clercq, and the Sulpician, Fr. Chefdeville, accompanied De La Salle to Fort St. Louis. They were murdered after De La Salle's death.
- 1689 — Four Franciscans accompanied Don Alonzo de Leon from Mexico and founded the first mission of San Francisco de Los Tejas on Trinity River.
- 1703 — The Mission San Francisco de Solano was founded on the Rio Grande.
- 1717 — The Franciscan Apostle, Fr. Antonio Margil, founded six missions in northeastern Texas.
- 1721 — The Franciscan Jose Pita was killed by Indians
- 1728 — A Spanish colony settled present San Antonio.
- 1744 — San Francisco de Solano was rebuilt as the Alamo.
- 1752 — Fr. Jose Ganzabal, O. F. M., was killed by Indians.
- 1758 — The Franciscans, Frs. Alonzo Ferrares and Jose San Esteban, were killed by Indians.
- 1793 — The State of Mexico ordered the secularization of the missions.
- 1813 — The missions finally were suppressed.
- 1830 — Irish priests cared for the Irish settlements of Refugio and San Patricio.
- 1847 — The Diocese of Galveston was erected.
- 1874 — The Diocese of San Antonio was erected.
- 1890 — The Diocese of Dallas was erected.
- 1912 — The Diocese of Corpus Christi was erected
- 1914 — The Diocese of El Paso was erected.
- 1926 — The Diocese of Amarillo was erected.
- 1926 — San Antonio was made an archdiocese.

Population (1947), 6,404,641, Catholics (1947), 974,130

## Utah

- 1776 — Two Franciscans, Frs. Silvestre de Escalante and Atanasio Dominguez, came to the Great Salt Lake.
- 1841 — Fr. Pierre de Smet, S. J., traveled through the Great Salt Lake Valley on his way to Yellowstone.
- 1846 — Fr. de Smet's description of the Great Salt Lake Valley influenced Brigham Young to settle there.
- 1866 — The first Mass was said in Salt Lake City in the Assembly Hall of the Mormons.
- 1891 — The Diocese of Salt Lake was established.

Population (1947), 630,310; Catholics (1947), 20,119.

## Vermont

- 1666 — The Sulpician Fr. Dollier de Casson offered the first Mass for the French at Fort Anne.
- 1710 — Jesuits ministered to the Indians near Lake Champlain.
- 1777 — The State Bill of Rights declared that no man who professed the Protestant religion could be deprived of his civil rights.
- 1793 — The discrimination against Catholics was removed.
- 1819 — Frances Allen, daughter of the Revolutionary hero, Ethan Allen, and the first New England woman to become a nun, died in the Hotel Dieu at Montreal.
- 1832 — A church was erected at Burlington on a site donated by Col. Archibald Hyde, a convert.
- 1853 — The Diocese of Burlington was erected

Population (1947), 359,231; Catholics (1947), 96,917

## Virginia

- 1526 — Dominicans accompanied the Spanish settlers from San Domingo to the James River where a settlement was made at Guandape near the future Jamestown.
- 1570 — Spaniards accompanied by Jesuits from Florida settled Axacan on the Rappahannock. Eight Jesuits were put to death by the Indians.
- 1641 — Penal laws were enforced against Catholics.
- 1776 — Religious freedom was granted.
- 1791 — Rev. Jean Dubois came to Richmond with letters from Lafayette. The House of Delegates was put at his disposal in which to celebrate Mass.
- 1796 — A church was erected at Alexandria.
- 1820 — The Diocese of Richmond was established.
- 1850 — The Diocese of Wheeling was established, comprising eighteen counties of Virginia
- 1868 — The Diocese of Wilmington was established, comprising two counties of Virginia.
- Population (1947), 2,677,773; Catholics (1947), 69,540.

## Washington

- 1837 — French and Indian Catholics of the Hudson's Bay Co. were cared for by Canadian priests
- 1839 — Missionaries at Cowlitz taught the Indians history by means of the "Catholic Ladder"
- 1840 — A log cabin church for Indians was built on Whidby Island in Puget Sound.
- 1844 — The Mission of St. Paul was founded at Colville.
- 1846 — The Diocese of Walla Walla was established
- 1850 — The Diocese of Nisqually was established, with the transfer of Bishop Blanchet of Walla Walla to this see.
- 1853 — The Diocese of Walla Walla was suppressed.
- 1907 — The Diocese of Seattle was established, with the transfer to Seattle of the episcopal see of Nisqually.
- 1913 — The Diocese of Spokane was established
- Population (1947), 1,636,191; Catholics (1947), 186,716

## Washington, D. C. (District of Columbia)

- 1641 — Fr. Andrew White, S. J., evangelized the Anacosta Indians.
- 1774 — Fr. John Carroll ministered to the Catholics.
- 1789 — Erection of Diocese of Baltimore, including Washington in its jurisdiction.
- 1789 — Georgetown College, the first Catholic college in the United States, was founded.
- 1790 — The site of the Federal Government was established on ground formerly owned by the Catholic Barons of Baltimore. Daniel Carroll of Duddington parted with the site of the present congressional buildings for a most modest sum even in those days.
- 1791 — The French Catholic engineer, Pierre Charles L'Enfant, laid out the ground-plan for the Federal City of Washington.
- 1791 — The Catholic James Hoban became superintendent of the building of the city of Washington and drew plans for and supervised the erection of the White House.
- 1794 — Fr. Anthony Caffrey started to build St. Patrick's Church, the first parish church in the new Federal city.
- 1798 — Poor Clares, exiled by the French Reign of Terror, opened a school for girls, assisted by Alice Lalor and her companions.
- 1799 — The Pious Ladies' Convent of Georgetown was founded by Fr. Leonard Neale, S. J. They became Visitandines in 1816.

- 1802 — The first Mayor of Washington, appointed by President Jefferson was the Catholic, Judge Robert Brent.
- 1806 — Giuseppe Franzoni, the Italian Catholic sculptor, transformed the interior of the Capitol. Although most of his work was destroyed by the British in the War of 1812, the bronze above the Speaker's desk and the clock in Statuary Hall remain.
- 1832 — Fr. Charles C. Pise was appointed Chaplain of the U. S. Senate
- 1887 — The Catholic University of America was founded
- 1939 — Washington was made an archdiocese of equal rank with Baltimore, and under the direction of the same archbishop
- 1947 — Archdiocese of Washington received its own archbishop  
Population (1947), 663,153, Catholics (est., 1947), 100,000

#### West Virginia

- 1794 — Priests from Maryland ministered to the Catholics of the region
- 1820 — The Diocese of Richmond was erected, comprising eight counties of West Virginia.
- 1833 — The first church was erected at Wheeling
- 1835 — The first church was erected at Martinsburg.
- 1838 — The Sisters of Charity founded a school at Martinsburg.
- 1850 — The Diocese of Wheeling was erected.  
Population (1947), 1,901,974, Catholics (1947), 78,324

#### Wisconsin

- 1660 — Fr. Rene Menard, S. J., ministered to the Hurons who had fled to northern Wisconsin. He was murdered at a portage on the Wisconsin River.
- 1665 — Fr. Claude Allouez, S. J., founded the Mission of the Holy Ghost at La Pointe Chegoimegon, now Bayfield.
- 1669 — Fr. James Marquette, S. J., labored at La Pointe, and heard of the Mississippi from the Indians
- 1669 — Fr. Allouez founded the Mission of St. Francis Xavier, near the head of Green Bay.
- 1670 — Frs. Allouez and Dablon established several missions.
- 1673 — Fr. Marquette and Joliet traveled from Green Bay down the Wisconsin River and down the Mississippi. Fr. Andre ministered to the Indians at Green Bay.
- 1687 — Green Bay Mission was burned by the Indians.
- 1688 — Green Bay Mission was restored and the Mission of St. Joseph, near South Bend, founded.
- 1762 — Suppression of the Jesuits in the French colonies closed all missions for thirty years.
- 1830 — Green Bay Mission was revived. Fr. Samuel Mazzuchelli established a church and a school there.
- 1834 — Fr. Theodore Van den Broek labored at Green Bay.
- 1837 — The first Mass was celebrated in Milwaukee.
- 1843 — The Diocese of Milwaukee was erected.
- 1868 — The Diocese of Green Bay was erected
- 1868 — The Diocese of La Crosse was erected
- 1875 — Milwaukee was made an archdiocese.
- 1905 — The Diocese of Superior was erected
- 1946 — The Diocese of Madison was erected.  
Population (1947), 3,127,587, Catholics (1947), 855,404

#### Wyoming

- 1840 — Fr. Pierre de Smet offered the first Mass in the region near Green River.
- 1851 — Fr. de Smet held peace conferences with the Indians near Fort Laramie.
- 1887 — The Diocese of Cheyenne was established.  
Population (1947), 250,742, Catholics (1947), 37,183.

## UNITED STATES MARTYROLOGY

This list includes the names of those who, within the confines of the present United States, died a martyr's death or in the odor of sanctity, having sacrificed all in God's cause (Subject to the decision of the Holy See and the decree of Pope Urban VIII.)

**St. Isaac Jogues and Companions**, eight Jesuit martyrs of North America, beatified by Pope Pius XI, June 21, 1925, and canonized by the same Pontiff, June 29, 1930. Feast celebrated on Sept. 26. They are: Fr. Isaac Jogues, martyred at instigation of Mohawk medicine men, at Auriesville, N. Y., Oct. 18, 1646; Bro. John de Lalande, martyred a day after Fr. Jogues, Oct. 19, 1646, at Auriesville; Bro. Rene Goupil, martyred at Auriesville, Sept. 23, 1642; and the following five who shed their blood for Christ when pagan Hurons made attacks on 15 villages of Christian Hurons in Canada, Fr. Anthony Daniel, July 4, 1648, Fr. Gabriel Lalemant, March 17, 1649, Fr. John de Brebeuf, March 16, 1649, Fr. Charles Garnier, Dec. 7, 1649, and Fr. Noel Chabanel, Dec. 8, 1649.

**Felix de Andreis, C. M.** (1778-1820), first Superior of the Vincentians in the U. S. and Vicar General of Upper Louisiana. A beautiful star appeared over the spot where his body lay after death and disappeared after the funeral services. Many miracles were attributed to his intercession. His cause was introduced in 1918.

**Frederic Baraga** (1797-1868), first Bishop of Marquette, suffered untold hardship to bring the Gospel to the Redmen during a 37-year apostolate to the Indians of Michigan and Wisconsin. Preliminary process of beatification was begun in Yugoslavia, his birthplace, and Michigan in 1933.

**Mother Mary Magdalen Bentivoglio** (1834-1905), foundress of the Poor Clares in the U. S., despite great discouragement. Finally the strict enclosure was established in Omaha in 1882. Her beatification cause is before the Roman Tribunal.

**Simon Gabriel Brute, S. S.** (1779-1839), first Bishop of Vincennes, after refusing two bishoprics. His

zeal knew no bounds, though his health was feeble. He died, worn out by his labors.

**St. Frances Xavier Cabrini, M. S. C.** (1850-1917), foundress of the Missionary Sisters of the Sacred Heart, in Italy. She established them in the United States, becoming a citizen in 1909. Her order had a remarkable growth, and her work remains as her monument. Beatified Nov. 13, 1938; canonized July 7, 1946.

**Luis Cancer, O. P.** (c. 1500-49), labored as a missionary in Haiti, Puerto Rico, Nicaragua, Guatemala, Mexico and Florida, where he was martyred near Tampa Bay, June 26, 1549.

**Magin Catala, O. F. M.** (1761-1830), "The Holy Man of Santa Clara." He labored in the Santa Clara Mission for 36 years with heroic sacrifice, and lived an austere priestly life of prayer, fasting and discipline. The examination of his writings has been completed and the formal introduction of his cause is being prepared.

**Bl. Rose Philippine Duchesne, R. S. C. J.** (1769-1852), foundress of the Religious of the Sacred Heart in the U. S. Through her heroic zeal she made the first foundation at St. Charles, Mo., and helped establish many others, becoming a spiritual powerhouse during the solitude of her last decade. Declared Venerable by Pope Pius XI and beatified by Pope Pius XII, May 12, 1940.

**Benedict Joseph Flaget, S. S.** (1763-1850), first Bishop sent to the West, Bishop of Bardstown (Louisville), lived to see within his territory the erection of 11 dioceses, 2 to archiepiscopal rank. He worked perseveringly and wrote voluminously.

**Demetrius Gallitzin** (1770-1840), Prince-Priest, Apostle of the Alleghenies. Scion of a Russian prince-

ly family and reared in the Greek Orthodox Church, he became a Catholic at 17 and when 22 came to the U. S. Attracted to the priesthood, he was ordained in 1795 and after four years' labor in Maryland, Pennsylvania and Virginia, obtained permission to establish a Catholic colony in western Pennsylvania. There he labored for 41 years, expending some \$200,000 of his princely fortune in his priestly work, and suffering poverty. He lived a life of heroic holiness.

**Mother Theodore Guerin** (1798-1856), foundress of the Sisters of Providence of Indiana. She came from France to establish her order in the U. S. and founded a community in a then wild and isolated section of the New World, at St. Mary-of-the-Woods, Indiana, in 1840. Tribulation, poverty and persecution were endured. Her writings were favorably considered by the Sacred Congregation of Rites, in 1940, with a view to beatification.

**Leo Heinrichs, O. F. M.** (1867-1908), "Martyr of the Eucharist." In 1907 he was appointed pastor of St. Elizabeth's, Denver, Colo., and while distributing Communion there on Feb. 23, 1908, was assassinated by an anarchist, who after receiving the Sacred Host spat it out and emptied his revolver into the heart of the priest. The process of investigation for beatification was begun in 1926 and the reports forwarded to Rome in 1933.

**Luis Jayme, O. F. M.** (d. 1775), Franciscan protomartyr of California. Came from Franciscan Province of Majorca to Upper California in 1770. Labored at San Diego until Indians fired the Mission, Nov. 4, 1775, and clubbed Fr. Luis Jayme to death. The saintly Serra exclaimed, "Thanks be to God, the land is now watered," and thereafter the San Diego Mission, watered by this martyr's blood, surpassed all others in neophytes.

**Eusebio Francisco Kino, S. J.** (1645-1711), the "Padre on Horseback," cartographer and organizer,

established 19 missions in the land of the Pimas, in Mexico, California and Arizona.

**Mathias Loras** (1792-1858), first Bishop of Dubuque, traversed prairies, rivers and mountains of his diocese on horseback, foot, steamboat and stage, to minister to some 30,000 Indians and the white settlers. The "saintly Loras" died, worn out with his labors. In 1937 the Archbishop of Dubuque instituted the process of his beatification.

**Pedro Martinez, S. J.** (1533-66), Jesuit protomartyr of New World, was betrayed and killed by Indians at Mount Cornelia, Fla., Oct. 6, 1566.

**Samuel Charles Mazzuchelli, O. P.** (1806-64), "Bulder of the West," a saintly Friar. Through Ohio, Wisconsin, Illinois and Iowa he rode or walked, ministering to the faithful, converting, organizing, building. Founded the Dominican Sisters of the Most Holy Rosary.

**Richard Miles, O. P.** (1791-1860), "Father of the Church in Tennessee," first Bishop of Nashville. A native American, he tirelessly worked and labored for the Church in this country.

**John Nepomucene Neumann, C. Ss. R.** (1811-60), fourth Bishop of Philadelphia, called the "Missionary Bishop." For his work in the confessional he mastered 12 languages, founded parochial school system and prescribed Forty Hours Devotion in his diocese. Pronounced Venerable by Pope Leo XIII. With a view to his beatification Pope Benedict XV declared he practiced virtue to a heroic degree.

**Francisco de Porras, O. F. M.** (d. 1633), Franciscan martyr of Arizona. A Spaniard, he joined the Franciscans in Mexico, and was assigned to New Mexico in 1628. Traveled to Hopi territory and there cured a deaf-mute. Jealous medicine men poisoned his food.

**Joseph Rosati, C. M.** (1789-1843), first Bishop of St. Louis, when the diocese embraced Missouri, Arkan-

sas and two-thirds of Illinois. Wrote many important documents for first four Provincial Councils of Baltimore. Noted for zeal, sanctity and untiring labors.

Francis Xavier Seelos, C. Ss. R. (1819-67), missionary in Pittsburgh, and finally in New Orleans where he was stricken with yellow fever. Of extraordinary holiness, he was chosen to important offices, and won many souls. In 1912 information was presented to the Sacred Congregation of Rites with a view to having his cause introduced.

Junipero Serra, O. F. M. (1713-84), Apostle of California. Labored in Mexico from 1749 to 1769, and from then until his death in California, where his prodigious labors founded numerous missions. He was father to all, and his love for the Indians was limitless. He lived and died in great sanctity. A historical commission has been set up in the Monterey-Fresno diocese to examine his writings as a step toward beatification.

Elizabeth Ann Bayley Seton (1774-1821), foundress of the Sisters of Charity in the U. S. Mother of five children, widowed at an early age, a convert to the Church in 1805, she opened a school for girls in Baltimore, and the work prospered. She longed to embrace religious life, and founded the Sisters of Charity in the U. S. Her cause was formally introduced in 1940.

Kateri Tekakwitha (d. 1680), "The Lily of the Mohawks." An Indian maid, treated as a slave and accused of immorality because of her desire for virginity. She was baptized by Fr. de Lamberville. Her outstanding virtues led great numbers to the Faith. She was the first of her race to vow virginity and after her death appeared to several persons, protected her village from storms and warfare, and created great fervor among her people. Her home at Caughnawaga, Canada, has been a place of pilgrimage for almost three centuries. Her cause was introduced in 1926.

One hundred and eleven American martyrs for whom joint beatification and canonization is being sought, are named below, with date and place of martyrdom, in chronological order. The list was compiled under the direction of Bishop John Mark Gannon of Erie and was sent to the Sacred Congregation of Rites by Cardinal Dougherty, Archbishop of Philadelphia. Those with an asterisk are already listed on pp 114-117, 140.

Fr. Juan de Padilla, \*Franciscan (Protomartyr of the United States), probably 1542, in Central Kansas, at or near Lyons.

Fr. Juan de la Cruz and Bro. Luis Descalona de Ubeda, Franciscans (companions of Fr. Juan de Padilla, protomartyr), probably in fall of 1542. Fr. de la Cruz at Puaray, N. Mex.; Bro. Luis at Pecos, N. Mex.

Fr. Luis Cancer de Barbastro\* and companions, Fr. Diego de Penaflores and Bro. Fuentes, Dominicans. Fr. Cancer, June 26, 1549; the other two, sometime before this date; near Tampa Bay, Fla.

Fr. Diego de la Cruz, Fr. Hernando Mendez, Fr. Juan Ferrer and Bro. Juan de Mena, Dominicans, 1553, probably in what is now the Diocese of Corpus Christi, Tex.

Fr. Pedro Martinez\*, Jesuit (U. S. Protomartyr of the Society of Jesus), Oct. 6, 1566, Mount Cornelia, Fla.

Fr. Luis de Quiros and novice companions, Gabriel de Solis and Baptista Mendez, Jesuits, Feb. 5, 1571, near St. Mary's Mission, Va.

Fr. Juan Baptista de Segura and companions: Cristobal Redondo, a novice; Bros. Pedro Linares, Gabriel Gomez and Sancho Zeballos, Jesuits; Feb. 9, 1571, near St. Mary's Mission, Va.

Fr. Francisco Lopez and companions, Fr. Juan de Santa Maria and Bro. Augustin Rodriguez, Franciscans. Fr. Juan de Santa Maria, Sept. 10, 1581, at Chilili, N. Mex.; the others in the spring of 1582: Fr. Lopez at Puaray (Tiguex), N. Mex., and Bro. Rodriguez at Pueblo Santiago, N. Mex.



Fr. Pedro de Corpa and companions, Frs Blas Rodriguez, Miguel de Aunon and Francisco de Verascala and Bro. Antonio de Badajoz, Franciscans. Fr. Rodriguez, Sept. 13, 1597, at Tolomato, Ga.; Fr. de Aunon, Sept. 16, at Tupique; Bro. Badajoz, Sept. 17, on Guale (probably St. Catherine's Island); and Fr. Verascala, soon after Sept. 17, on Asao (probably St. Simon's Island)

Fr. Pedro de Miranda, Franciscan, Dec. 28, 1631, pueblo of Taos, N. Mex.

Fr. Francisco Letrado and Fr. Martin de Arvide, Franciscans. Fr. Letrado, Feb. 22, 1632, at Hawikuh, near Zuni, N. Mex.; Fr. de Arvide, Feb. 27, in Northern Arizona.

Fr. Francisco de Porras\*, Franciscan, June 28, 1633, San Bernardo de Awatobi Mission, Ariz.

Three unnamed Franciscans, 1647, in vicinity of Tallahassee, Fla.

Fr. Pedro de Avila y Ayala and Fr. Alonso Gil de Avila, Franciscans. Fr. Pedro, Oct. 7, 1672, at Hawikuh, N. Mex.; Fr. Alonso, Jan. 23, 1675, at Seneca, N. Mex.

The 21 Franciscan martyrs and one Indian martyr of the great Pueblo revolt in New Mexico and Arizona, Aug. 10, 1680: Fr. Juan Bernal and companions, Frs. Domingo de Vera, Fernando de Velasco and Manuel Tinoco, Galisteo, N. Mex.; Fr. Juan Bautista Pio, near pueblo of Tesuque, N. Mex.; Fr. Tomas de Torres, Nambe, N. Mex.; Fr. Antonio de Mora and companion, Bro. Juan de la Pedrosa, Taos, N. Mex.; Fr. Matias Rendon, Picuris, N. Mex.; Fr. Luis de Morales and companion, Bro. Antonio Sanchez de Pro, San Ildefonso, N. Mex.; Fr. Francisco Antonio de Lorenzana and companions, Frs. Juan de Talaban and Jose de Montesdoca, Santo Domingo, N. Mex.; Fr. Juan de Jesus, San Diego de Jemez, N. Mex.; Fr. Lucas Maldonado, pueblo of Acoma, N. Mex.; Fr. Juan del Val, Halona (now Zuni), N. Mex.; Fr. Jose de Espeleta and companions, Frs. Agustin de Santa Maria, Jose de Figueroa and Jose de Trujillo, probably Aug. 11, a day later than the rest, Northern Arizona;

Bartolome Naranjo, Indian, Aug 9, pueblo of San Felipe, N Mex

Fr. Gabriel de la Ribourde, Franciscan, Sept. 19, 1680, Seneca, Ill

Fr. Zenobe Membre and Fr. Maxim le Clerq, Franciscans, and Fr. Chefdeville, Sulpician, about Jan 15, 1689, Fort St. Louis, Tex.

Stephen Tegananokoa, Frances Gonannhatenha and Margaret Garangouas, Indians. The first in 1690; the others about 1692 at Onondaga (near Auriesville), N. Y

Fr. Francisco de Jesus Maria Casanas (New World protomartyr of the Sacred Congregation of the Propagation of the Faith) and companions, Frs. Jose de Arbizu, Antonio de Carbonel, Francisco Corvera and Antonio Moreno, all Franciscans, on June 4, 1696. Fr. Casanas near Jemez, N. Mex.; Frs. de Arbizu and de Carbonel at San Cristobal; Frs. Corvera and Moreno at San Ildefonso.

Fr. Luis Sanchez, Franciscan, October, 1696, Mayaca, Fla.

Fr. Christopher Plunkett, Capuchin, 1697, probably on island in Chesapeake Bay, Md.

Fr. Nicholas Foucault, diocesan priest, July, 1702, near Fort Adams, Miss.

Fr. Juan Parga Arrayo and companions, Frs. Manuel de Mendoza, Domingo Criado, Tiburcio de Osorio and Agustin Ponze de Leon, Franciscans, and Antonio Enixa and Amador Cuipa Feliciano, Indians. Fr. Arrayo and the two Indians on Jan. 25, 1704; the others about the same time. Fr. Arrayo and the Indians near Mission La Concepcion de Ayubale, Fla.; Fr. de Mendoza at Mission San Pedro y San Pablo de Patali, Fla.; and the other three in the Apalache missions near Tallahassee, Fla.

Fr. Constantin Delhalle, Franciscan, June, 1706, Detroit, Mich.

Fr. John Francis Buisson de St. Cosme, diocesan priest, December, 1706, near Donaldsonville, La.

Fr. James Gravier, Jesuit, April 23, 1708, on L'Isle Massacre (Dolphin Island), near Mobile, Ala.

Bro. Luis de Montesdoca, Francis-

can, 1718, Eastern Texas or Robeline, La

Fr Juan Minguez, Franciscan, Aug 12, 1720, probably near Columbus, Neb

Bro Jose Pita, Franciscan, 1721, Carnizeria, Tex

Fr. Sebastian Rale, Jesuit, Aug 23, 1724, Madison, Me.

Fr Paul du Poisson, Jesuit, Nov 28, 1729, Natchez, Miss.

Fr John Souel, Jesuit, Dec 18, 1729, near Vicksburg, Miss.

Fr. Gaston, diocesan priest, 1730, Cahokia Mission, Ill

Fr. Anthony Senat, Jesuit, March 25, 1736, Pontotoc (near Fulton), Miss.

Seven French officers: Commander Pierre D'Artiquette, Capt. Francois Marie Bissot de Vincennes, Capt. Louis Dallebout de Coulonge, Capt. Louis Charles du Tisne, Capt Francois Mariauchau D'Esgly, Capt Pierre Antoine de Tonty, Capt Louis Groston de St. Ange, Jr., and 13 soldiers were burned at the stake at the same time as Fr. Anthony Senat, S. J., by the Chickasaw Indians, March 25, 1736, Pontotoc (near Fulton), Miss (13 soldiers also perished but as their names are unknown, they cannot be listed.)

Fr. Francisco Xavier Silva, Franciscan, July 5, 1749, near Presidio del Rio Grande, Tex.

Fr Jose Francisco Ganzabal, Franciscan, May 11, 1752, Mission Nuestra Senora de la Candelaria, Tex.

Fr. Alonso Giraldo de Terreros

and Fr. Jose Santiesteban, Franciscans, March 16, 1758, Mission San Saba, Tex

Fr. Luis Jayme\*, Franciscan, Nov. 4, 1775, Mission San Diego, Calif.

Fr. Francisco Hermenegildo Garces and companions, Frs. Juan Antonio Barreneche, Juan Marcello Dias and Jose Matias Moreno, Franciscans. Frs. Garces and Barreneche, July 19, 1781, at Mission La Purisima Concepcion, Calif.; Frs Dias and Moreno, July 17, 1781, at Mission San Pedro y San Pablo de Bicuner, Calif.

Fr. Andres Quintana, Franciscan, Oct 12, 1812, near Mission Santa Cruz, Calif.

Fr. Antonio Diaz de Leon, Franciscan, about Nov. 4, 1834, near San Augustine, Tex.

Archbishop Charles John Seghers (martyr-apostle of Alaska)\*, Nov. 28, 1886, on Yukon River near Nulato, Alaska.

Fr James Edwin Coyle, Mobile diocesan priest, Aug. 10, 1921, Birmingham, Ala.

Other cases, for which satisfactory historical evidence has not yet been found, are as follows

Fr. Pedro de Ortega, Franciscan, 1631, New Mexico or Texas.

Fr. Rene Menard, Jesuit, about Aug. 15, 1661, Northeastern Wisconsin.

Bro. Marcos Delgado, Franciscan, 1704, Ayubale, Fla.

Fr. Leonard Vatie, Franciscan 1715, Wisconsin.

Fr. Domingo de Saraoz, Franciscan, 1731, Santa Ana, N. Mex.

## THE EIGHT BEATITUDES

1. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they who mourn, for they shall be comforted.

4. Blessed are they who hunger and thirst for justice, for they shall be satisfied

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the clean of heart, for they shall see God.

7. Blessed are the peacemakers, for they shall be called children of God.

8. Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

## APOSTOLIC DELEGATES TO THE UNITED STATES

An Apostolic Delegate enjoys precedence over all ordinaries in his territory except cardinals. There have been six Apostolic Delegates to the United States:

His Eminence Francis Cardinal Satolli (1893-1896); His Eminence Sebastian Cardinal Martinelli, O. S. A. (1896-1902); His Eminence Diomedes Cardinal Falconio, O. F. M. (1902-1911); His Eminence John Cardinal Bonzano (1911-1922), His Eminence Pietro Cardinal Fumasoni-Biondi (1922-1933); His Excellency Most Rev. Amleto Giovanni Cicognani, Titular Archbishop of Laodicea (1933- ).

His Excellency Most Rev. Amleto Giovanni Cicognani was born in Brisighella, Province of Ravenna, Italy, February 24, 1883. He was ordained priest at Faenza, on September 23, 1905. Appointed Under Secretary of the Consistorial Congregation, December 16, 1922, he was elevated to Domestic Prelate, May 19, 1923, and was successively appointed Assessor of the Congregation for the Oriental Church, February 16, 1928, Secretary of the Commission for the Codification of Oriental Law, December 2, 1929, and Apostolic Delegate to the United States, March 17, 1933. He was consecrated Titular Archbishop of Laodicea on April 23, 1933, in Rome. In December, 1945, the Vicariate-Apostolic of Guam was transferred from the dependence of the Apostolic Delegation in the Philippines to that of the U. S. Apostolic Delegation. In July, 1946, parts of the Mariana Archipelago were joined to the Vicariate-Apostolic of Guam and were placed under the Apostolic Delegate to the United States. The Apostolic Delegate resides at 3339 Massachusetts Ave., N. W., Washington, D. C.

### AMERICAN CARDINALS

Nine prelates of American birth have been created Cardinals. The list of American princes of the Church, however, also includes those Cardinals who became naturalized Americans and those of foreign birth who dwell in the United States.

<i>Created</i>	<i>Name</i>	<i>Birthplace</i>	<i>American Service</i>	<i>Death</i>
1836	Jean Cheverus	France	First Bishop of Boston	1836
1861	Cajetan Bedini	Italy	Special Envoy of Pope Pius IX	1864
1875	John McCloskey	Brooklyn	Archbishop of New York	1885
1886	James Gibbons	Baltimore	Archbishop of Baltimore	1921
1886	Camillo Mazella, S. J.	Italy	Jesuit Teacher in New York	1900
1893	Ignatius Persico, O. F. M. Cap	Italy	Bishop of Savannah	1895
1895	Francesco Satolli	Italy	Apostolic Delegate to U. S.	1910
1899	Joseph Calasanctus Vives y Tuto, O. F. M. Cap	Spain	Cleric in California	1913
1902	Sebastian Martinelli, O. S. A.	Italy	Apostolic Delegate to U. S.	1918
1911	John Farley	Ireland	Archbishop of New York	1918
1911	Diomedes Falconio, O. F. M.	Italy	Apostolic Delegate to U. S.	1917
1911	William O'Connell	Lowell, Mass.	Archbishop of Boston	1944
1916	Donati Sbarretti	Italy	Auditor of the Apostolic Delegation in the U. S.	1939
1921	Dennis Dougherty	Girardville, Pa.	Archbishop of Philadelphia	
1922	John Bonzano	Italy	Apostolic Delegate to U. S.	1927
1924	George Mundelein	New York	Archbishop of Chicago	1939
1924	Patrick Hayes	New York	Archbishop of New York	1938
1925	Beneventure Cerretti	Italy	Auditor of the Apostolic Delegation in the U. S.	1933
1930	Francis Marchetti Selvaggiani	Italy	Auditor of the Apostolic Delegation in the U. S.	
1933	Pietro Fumasoni-Biondi	Italy	Apostolic Delegate to U. S.	
1946	John Glennon	Ireland	Archbishop of St. Louis	1946
1946	Samuel Stritch	Nashville, Tenn.	Archbishop of Chicago	
1946	Edward Mooney	Mt. Savage, Md.	Archbishop of Detroit	
1946	Francis Spellman	Whitman, Mass.	Archbishop of New York	

# SERIES OF ARCHBISHOPS AND BISHOPS OF UNITED STATES\*

## Archdioceses

### Baltimore, Md.

(est. 1789; archd. 1808)

John Carroll (1789-1815)  
Leonard Neale (1815-17)  
Ambrose Marechal, S.S. (1817-28)  
James Whitfield (1828-34)  
Samuel Eccleston, S.S. (1834-51)  
Francis P. Kenrick (1851-63)  
Martin J. Spalding (1864-72)  
James R. Bayley (1872-77)  
James Cardinal Gibbons (1877-1921)  
Michael J. Curley (1921-47)  
Francis P. Keough (1947- )

### Boston, Mass.

(est. 1808; archd. 1875)

John L. de Cheverus (1808-23)  
Benedict J. Fenwick, S.J. (1825-46)  
John B. Fitzpatrick (1846-66)  
John J. Williams (1866-1907)  
William Cardinal O'Connell (1907-44)  
Richard J. Cushing (1944- )

### Chicago, Ill.

(est. 1843; archd. 1880)

William Quarter (1843-48)  
James O. Vandevelde, S.J. (1848-53)  
Anthony O'Regan (1853-58)  
James Duggan (1859-69)  
Thomas P. Foley, Admin. (1870-79)  
Patrick A. Feehan (1880-1902)  
James E. Quigley (1903-15)  
George Cardinal Mundelein (1915-39)  
Samuel Cardinal Stritch (1940- )

### Cincinnati, Ohio

(est. 1821; archd. 1850)

Edward D. Fenwick, O.P. (1821-32)  
John B. Purcell (1833-83)  
William H. Elder (1833-1904)  
Henry Moeller (1904-25)  
John T. McNicholas, O.P. (1925- )

### Denver, Colo.

(est. 1887; archd. 1941)

Joseph P. Machebœuf (1887-89)  
Nicholas C. Matz (1889-1917)  
J. Henry Tihen (1917-31)  
Urban J. Vehr (1931- )

### Detroit, Mich.

(est. 1833; archd. 1937)

Frederick Rese (1833-71)  
Peter P. Lefevre, Admin. (1841-69)  
Caspar H. Borgess (1870-88)

John S. Foley (1888-1918)

Michael J. Gallagher (1918-37)

Edward Cardinal Mooney (1937- )

### Dubuque, Ia.

(est. 1837; archd. 1893)

Mathias Loras (1837-58)  
Clement Smyth, O.C.S.O. (1858-65)  
John Hennessy (1866-1900)  
John J. Keane (1900-11)  
James J. Keane (1911-29)  
Francis J. Beckman (1930-46)  
Henry P. Rohlfman (1946- )

### Indianapolis, Ind.

(est. 1834; archd. 1944)

Simon G. Brute, S.S. (1834-39)  
Celestine de la Hallandiere (1839-47)  
John S. Bazin (1847-48)  
Maurice de St. Palais (1848-77)  
Francis S. Chatard (1878-1918)  
Joseph Chartrand (1918-33)  
Joseph E. Ritter (1934-46)  
Paul C. Schulte (1946- )

### Los Angeles, Calif.

(est. 1840; archd. 1936)

Francis Garciladiego y Moreno,  
O.F.M. (1840-46)  
Joseph S. Alemany, O.P. (1850-53)  
Thaddeus Amat, C.M. (1853-78)  
Francis Mora (1878-96)  
George T. Montgomery (1896-1903)  
Thomas J. Conaty (1903-15)  
John J. Cantwell (1917-47)

### Louisville, Ky.

(est. 1808; archd. 1937)

Benedict J. Flaget, S.S. (1808-32)  
John B. David, S.S. (1832-33)  
Benedict J. Flaget, S.S. (1833-50)  
Martin J. Spalding (1850-64)  
Peter J. Lavialle (1865-67)  
William G. McCloskey (1868-1909)  
Denis O'Donaghue (1910-24)  
John A. Floerssh (1924- )

### Milwaukee, Wis.

(est. 1843; archd. 1875)

John M. Henni (1843-81)  
Michael Heiss (1881-90)  
Frederick X. Katzer (1891-1903)  
Sebastian G. Messmer (1903-30)  
Samuel A. Stritch (1930-40)  
Moses E. Kiley (1940- )

\*The year of appointment is given as the start of the reign of each Archbishop or Bishop, even though he may have been consecrated or may have taken possession of his see in a different year.

**Newark, N. J.**

(est. 1853; archd. 1937)

James R. Bayley (1853-72)  
Michael A. Corrigan (1873-80)  
Winand M. Wigger (1881-1901)  
John J. O'Connor (1901-27)  
Thomas J. Walsh (1928- )

**New Orleans, La.**

(est. 1793; archd. 1850)

Luis Penalver y Cardenas  
(1793-1801)  
John Carroll, Admin. (1809-15)  
Louis W. Dubourg, S. S. (1815-25)  
Joseph Rosati, C. M. (1826-29)  
Leo De Neckere, C. M. (1829-33)  
Anthony Blanc (1835-60)  
Jean Marie Odin, C. M. (1861-70)  
Napoleon J. Perche (1870-83)  
Francis X. Leray (1883-87)  
Francis A. Janssens (1888-97)  
Placide L. Chapelle (1897-1905)  
James H. Blenk, S. M. (1906-17)  
John W. Shaw (1918-34)  
Joseph F. Rummel (1935- )

**New York, N. Y.**

(est. 1808; archd. 1850)

Richard L. Concannon, O. P.  
(1808-10)  
John Connolly, O. P. (1814-25)  
John Dubois, S. S. (1826-42)  
John J. Hughes (1842-64)  
John Cardinal McCloskey (1864-85)  
Michael A. Corrigan (1885-1902)  
John Cardinal Farley (1902-18)  
Patrick Cardinal Hayes (1919-38)  
Francis Cardinal Spellman (1939- )

**Omaha, Neb.**

(est. 1885; arch. 1945)

James O'Connor (1885-90)  
Richard Scannell (1891-1916)  
Jeremiah J. Hartly (1916-27)  
Francis Beckman, Admin. (1926-28)  
Joseph F. Rummel (1928-35)  
James H. Ryan (1935-47)

**Philadelphia, Pa.**

(est. 1808; archd. 1875)

Michael Egan, O. F. M. (1809-14)  
Henry Conwell (1819-42)  
Francis P. Kenrick (1842-51)  
John N. Neumann, C. Ss. R. (1852-60)  
James F. Wood (1860-83)

Patrick J. Ryan (1884-1911)

Edmond F. Prendergast (1911-18)

Dennis Cardinal Dougherty (1918- )

**Portland in Oregon**

(est. 1846; archd. 1846)

Francis N. Blanchet (1846-80)  
Charles J. Seghers (1880-84)  
William H. Gross, C. Ss. R. (1885-98)  
Alexander Christie (1899-1925)  
Edward D. Howard (1926- )

**St. Louis, Mo.**

(est. 1826; archd. 1847)

Joseph Rosati, C. M. (1827-43)  
Peter R. Kenrick (1843-95)  
John J. Kain (1895-1903)  
John Cardinal Glennon (1903-46)  
Joseph E. Ritter (1946- )

**St. Paul, Minn.**

(est. 1850; archd. 1888)

Joseph Cretin (1850-57)  
Thomas L. Grace, O. P. (1859-84)  
John Ireland (1884-1918)  
Austin Dowling (1918-30)  
John G. Murray (1931- )

**San Antonio, Tex.**

(est. 1874; archd. 1926)

Anthony D. Pellicer (1874-80)  
John C. Neraz (1881-94)  
John A. Forest (1895-1911)  
John W. Shaw (1911-18)  
Jerome Drossaerts (1918-40)  
Robert E. Lucey (1941- )

**San Francisco, Calif.**

(est. 1853; archd. 1853)

Joseph S. Alemany, O. P. (1853-84)  
Patrick W. Riordan (1885-1914)  
Edward J. Hanna (1915-35)  
John J. Mitty (1935- )

**Santa Fe, N. M.**

(est. 1850; archd. 1875)

John B. Lamy (1853-85)  
John B. Salpointe (1885-94)  
Placide L. Chapelle (1894-97)  
Peter Bourgade (1899-1908)  
John B. Pitaval (1909-18)  
Albert T. Daeger, O. F. M. (1919-32)  
Rudolph A. Gerken (1933-43)  
Edwin V. Byrne (1943- )

**Washington, D. C.**

(est. 1939; archd. 1939)

Michael J. Curley (1939-47)  
Patrick A. O'Boyle (1943- )

**Dioceses**

**Albany, N. Y. (est. 1847)**

John McCloskey (1847-64)  
John J. Conroy (1865-77)  
Francis McNeirny (1877-94)  
Thomas M. Burke (1894-1915)  
Thomas F. Cusack (1915-18)  
Edmund F. Gibbons (1919- )

**Alexandria, La. (est. 1853)**  
 Augustus M. Martin (1853-75)  
 Francis X. Leray (1876-83)  
 Anthony Durier (1884-1904)  
 Cornelius Van De Ven (1904-32)  
 Daniel F. Desmond (1932-45)  
 Charles P. Greco (1946- )  
**Altoona, Pa. (est. 1901)**  
 Eugene A. Garvey (1901-20)  
 John J. McCort (1920-36)  
 Richard T. Guilfoyle (1936- )  
**Amarillo, Tex. (est. 1926)**  
 Rudolph A. Gerken (1926-33)  
 Robert E. Lucey (1934-41)  
 Laurence J. FitzSimon (1941- )  
**Austin, Tex. (est. 1947)**  
 Louis J. Reicher (1947- )  
**Baker City, Ore. (est. 1903)**  
 Charles J. O'Reilly (1903-18)  
 Joseph F. McGrath (1918- )  
**Bellefonte, Pa. (est. 1887)**  
 John Janssen (1888-1913)  
 Henry Althoff (1913-47)  
 Albert R. Zuroweste (1947- )  
**Bismarck, N. Dak. (est. 1909)**  
 Vincent Wehrle, O S B (1910-39)  
 Vincent J. Ryan (1940- )  
**Boise, Ida. (est. 1893)**  
 Alphonse J. Glorieux (1893-1917)  
 Daniel M. Gorman (1918-27)  
 Edward J. Kelly (1928- )  
**Brooklyn, N. Y. (est. 1853)**  
 John Loughlin (1853-91)  
 Charles E. McDonnell (1892-1921)  
 Thomas E. Molloy (1921- )  
**Buffalo, N. Y. (est. 1847)**  
 John Timon, C. M. (1847-67)  
 Stephen V. Ryan, C. M. (1868-96)  
 James E. Quigley (1896-1903)  
 Charles H. Colton (1903-15)  
 Dennis J. Dougherty (1915-18)  
 William Turner (1919-36)  
 John A. Duffy (1937-44)  
 John F. O'Hara, C. S. C. (1945- )  
**Burlington, Vt. (est. 1853)**  
 Louis De Goesbriand (1853-99)  
 John S. Michaud (1899-1908)  
 Joseph J. Rice (1910-38)  
 Matthew F. Brady (1938-44)  
 Edward F. Ryan (1944- )  
**Camden, N. J. (est. 1937)**  
 Bartholomew J. Eustace (1937- )  
**Charleston, S. C. (est. 1820)**  
 John England (1820-42)  
 Ignatius A. Reynolds (1843-55)  
 Patrick N. Lynch (1857-82)  
 Henry P. Northrop (1883-1916)  
 William T. Russell (1916-27)  
 Emmet M. Walsh (1927- )  
**Cheyenne, Wyo. (est. 1887)**  
 Maurice F. Burke (1887-93)  
 Thomas M. Lenihan (1896-1901)  
 James J. Keane (1902-11)  
 Patrick A. McGovern (1912- )  
**Cleveland, Ohio (est. 1847)**  
 Amadeus Rappe (1847-70)  
 Richard Gilmour (1872-91)  
 Ignatius F. Horstmann (1891-1908)  
 John P. Farrelly (1909-21)  
 Joseph Schrembs (1921-45)  
 Edward F. Hoban (1945- )  
**Columbus, Ohio (est. 1868)**  
 Sylvester R. Rosecrans (1868-78)  
 John A. Watterson (1880-99)  
 Henry Moeller (1900-03)  
 James J. Hartley (1904-44)  
 Michael J. Ready (1944- )  
**Corpus Christi, Tex. (est. 1912)**  
 Paul J. Nussbaum, C. P. (1913-20)  
 Emmanuel B. Ledvina (1921- )  
**Covington, Ky. (est. 1853)**  
 George A. Carrell, S. J. (1853-68)  
 Augustus M. Toebe (1869-84)  
 Camillus P. Maes (1884-1915)  
 Ferdinand Brossart (1915-23)  
 Francis W. Howard (1923-44)  
 William T. Mulloy (1944- )  
**Crookston, Minn. (est. 1909)**  
 Timothy Corbett (1910-38)  
 John H. Peschges (1938-44)  
 Francis J. Schenk (1945- )  
**Dallas, Tex. (est. 1890)**  
 Thomas F. Brennan (1891-92)  
 Edward J. Dunne (1893-1910)  
 Joseph P. Lynch (1911- )  
**Davenport, Ia. (est. 1881)**  
 John McMullen (1881-83)  
 Henry Cosgrove (1884-1906)  
 James Davis (1906-26)  
 Henry P. Rohman (1927-44)  
 Ralph L. Hayes (1944- )  
**Des Moines, Ia. (est. 1911)**  
 Austin Dowling (1912-19)  
 Thomas W. Drumm (1919-33)  
 Gerald T. Bergan (1934- )  
**Duluth, Minn. (est. 1889)**  
 James McGoldrick (1889-1918)  
 John T. McNicholas, O. P. (1918-25)  
 Thomas A. Welch (1925- )  
**El Paso, Tex. (est. 1914)**  
 Anthony J. Schuler, S. J. (1915-42)  
 Sidney M. Metzger (1942- )  
**Erie, Pa. (est. 1853)**  
 Michael O'Connor (1853-54)

Josue M. Young (1854-66)  
 Tobias Mullen (1868-99)  
 John E. Fitzmaurice (1899-1920)  
 John M. Gannon (1920- )  
 Evansville, Ind. (est. 1944)  
 Henry J. Grimmelsman (1944- )  
 Fall River, Mass. (est. 1904)  
 William Stang (1904-07)  
 Daniel F. Feehan (1907-34)  
 James E. Cassidy (1934- )  
 Fargo, N. Dak. (est. 1889)  
 John Shanley (1889-1909)  
 James O'Reilly (1909-34)  
 Aloisius J. Muench (1935- )  
 Fort Wayne, Ind. (est. 1857)  
 John H. Luers (1857-71)  
 Joseph Dwenger, C. PP. S. (1872-93)  
 Joseph Rademacher (1893-1900)  
 Herman J. Alerding (1900-24)  
 John F. Noll (1925- )  
 Gallup, N. M. (est. 1939)  
 Bernard Espelage, O.F.M. (1940- )  
 Galveston, Tex. (est. 1847)  
 John M. Odin, C. M. (1847-61)  
 Claude M. Dubuis (1862-92)  
 Nicholas A. Gallagher (1892-1918)  
 Christopher E. Byrne (1918- )  
 Grand Island, Neb. (est. 1912)  
 James A. Duffy (1913-31)  
 Stanislaus V. Bona (1931-44)  
 Edward J. Hunkeler (1945- )  
 Grand Rapids, Mich. (est. 1882)  
 Henry J. Richter (1883-1916)  
 Michael J. Gallagher (1916-18)  
 Edward D. Kelly (1919-26)  
 Joseph G. Pinten (1926-40)  
 Joseph C. Plagens (1941-43)  
 Francis J. Haas (1943- )  
 Great Falls, Mont. (est. 1904)  
 Mathias C. Lenihan (1904-30)  
 Edwin V. O'Hara (1930-39)  
 William J. Condon (1939- )  
 Green Bay, Wis. (est. 1868)  
 Joseph Melcher (1868-73)  
 Francis X. Krautbauer (1875-85)  
 Frederick X. Katzer (1886-91)  
 Sebastian G. Messmer (1891-1903)  
 Joseph J. Fox (1904-14)  
 Paul P. Rhode (1915-45)  
 Stanislaus V. Bona (1945- )  
 Harrisburg, Pa. (est. 1868)  
 Jeremiah F. Shanahan (1868-86)  
 Thomas McGovern (1887-98)  
 John W. Shanahan (1899-1916)  
 Philip R. McDevitt (1916-35)  
 George L. Leech (1935- )  
 Hartford, Conn. (est. 1843)  
 William Tyler (1843-49)  
 Bernard O'Reilly (1850-56)  
 F. P. MacFarland (1858-74)  
 Thomas Galberry, O. S. A. (1875-78)  
 Lawrence S. McMahon (1879-93)  
 Michael Tierney (1893-1908)  
 John J. Nilan (1910-34)  
 Maurice F. McAuliffe (1934-1944)  
 Henry J. O'Brien (1945- )  
 Helena, Mont. (est. 1884)  
 John B. Brondel (1884-1903)  
 John P. Carroll (1904-25)  
 George J. Finnegan, C.S.C. (1927-32)  
 Ralph L. Hayes (1933-35)  
 Joseph M. Gilmore (1935- )  
 Kansas City, Kans. (est. 1877)  
 Louis M. Fink, O. S. B. (1877-1904)  
 Thomas F. Lillis (1904-10)  
 John Ward (1910-29)  
 Francis Johannes (1929-37)  
 Paul C. Schulte (1937-46)  
 George J. Donnelly (1946- )  
 Kansas City, Mo. (est. 1880)  
 John J. Hogan (1880-1913)  
 Thomas F. Lillis (1913-38)  
 Edwin V. O'Hara (1939- )  
 La Crosse, Wis. (est. 1868)  
 Michael Heiss (1868-80)  
 Killian C. Flasch (1881-91)  
 James Schwebach (1891-1921)  
 Alexander J. McGavick (1921- )  
 Lafayette, Ind. (est. 1944)  
 John G. Bennett (1944- )  
 Lafayette, La. (est. 1918)  
 Jules B. Jeanmard (1918- )  
 Lansing, Mich. (est. 1937)  
 Joseph H. Albers (1937- )  
 Lincoln, Neb. (est. 1887)  
 Thomas Bonacum (1887-1911)  
 J. Henry Tihen (1911-17)  
 Charles J. O'Reilly (1918-23)  
 Francis J. Beckman (1923-30)  
 Louis B. Kucera (1930- )  
 Little Rock, Ark. (est. 1843)  
 Andrew Byrne (1843-62)  
 Edward Fitzgerald (1866-1907)  
 John B. Morris (1907-46)  
 Albert L. Fletcher (1946- )  
 Madison, Wis. (est. 1946)  
 William P. O'Connor (1946- )  
 Manchester, N. H. (est. 1884)  
 Denis M. Bradley (1884-1903)  
 John B. Delany (1904-06)  
 George A. Guertin (1907-31)

John B. Peterson (1932-44)  
Matthew F. Brady (1944- )  
Marquette, Mich. (est. 1857)  
Frederic Baraga (1857-68)  
Ignatius Mrak (1868-78)  
John Vertin (1879-99)  
Frederick Eis (1899-1922)  
Paul J. Nussbaum, C. P. (1922-35)  
Joseph C. Plagens (1935-40)  
Francis J. Manger (1940-47)  
Thomas L. Noa (1947- )

Mobile, Ala. (est. 1829)  
Michael Portier (1829-59)  
John Quinlan (1859-83)  
Dominic Manucy (1884-84)  
Jeremiah O'Sullivan (1885-96)  
Edward P. Allen (1897-1926)  
Thomas J. Toolen (1927- )  
Monterey-Fresno, Calif. (est. 1922)  
John J. Cantwell, Admin. (1922-24)  
John B. MacGinley (1924-32)  
Philip G. Scher (1933- )

Nashville, Tenn. (est. 1837)  
Richard P. Miles, O. P. (1837-60)  
James Whelan, O. P. (1860-63)  
Patrick A. Feehan (1865-80)  
Joseph Rademacher (1883-93)  
Thomas S. Byrne (1894-1923)  
Alphonse J. Smith (1923-35)  
William L. Adrian (1936- )

Natchez, Miss. (est. 1837)  
John J. Chanche, S. S. (1840-52)  
James Van de Velde, S. J. (1853-55)  
William H. Elder (1857-80)  
Francis A. Janssens (1881-88)  
Thomas Heslin (1889-1911)  
John E. Gunn, S. M. (1911-24)  
Richard O. Gerow (1924- )

Ogdensburg, N. Y. (est. 1872)  
Edgar P. Wadhams (1872-91)  
Henry Gabriels (1891-1921)  
Joseph H. Conroy (1921-39)  
Francis J. Monaghan (1939-42)  
Bryan J. McEntegart (1943- )

Oklahoma City and Tulsa, Okla.  
(est. 1905)

Theophile Meerschaert (1905-24)  
Francis C. Kelley (1924- )

Owensboro, Ky. (est. 1937)  
Francis R. Cotton (1937- )

Paterson, N. J. (est. 1937)  
Thomas H. McLaughlin (1937-47)  
Thomas A. Boland (1947- )

Peoria, Ill. (est. 1875)  
John L. Spalding (1876-1908)

Edmund M. Dunne (1909-29)  
Joseph H. Schlarman (1930- )  
Pittsburgh, Pa. (est. 1843)  
Michael O'Connor (1843-53; 1854-60)  
Michael Domenec, C. M. (1860-76)  
J. Tuigg (1876-89)  
Richard Phelan (1889-1904)  
J. F. Regis Canevin (1904-20)  
Hugh C. Boyle (1921- )

Portland, Me. (est. 1853)  
David W. Bacon (1855-74)  
James A. Healy (1875-1900)  
William H. O'Connell (1901-06)  
Louis S. Walsh (1906-24)  
John G. Murray (1925-31)  
Joseph E. McCarthy (1932- )

Providence, R. I. (est. 1872)  
Thomas F. Hendrickson (1872-86)  
Matthew Harkins (1887-1921)  
William A. Hickey (1921-33)  
Francis P. Keough (1934-47)

Pueblo, Colo. (est. 1941)  
Joseph C. Willging (1941- )

Raleigh, N. C. (est. 1924)  
William J. Hafey (1925-37)  
Eugene J. McGuinness (1937-44)  
Vincent S. Waters (1945- )

Rapid City, S. Dak. (est. 1902)  
John Stariha (1902-09)  
Joseph F. Busch (1910-15)  
John J. Lawler (1916- )

Reno, Nev. (est. 1931)  
Thomas K. Gorman (1931- )

Richmond, Va. (est. 1820)  
Patrick Kelly (1820-22)  
Richard V. Whelan (1840-50)  
James McGill (1850-72)  
James Gibbons (1872-77)  
John J. Keane (1878-88)  
Augustine Van de Vyver (1889-1911)  
Denis J. O'Connell (1912-26)  
Andrew J. Brennan (1926-45)  
Peter L. Ireton (1945- )

Rochester, N. Y. (est. 1868)  
Bernard J. McQuaid (1868-1909)  
Thomas F. Hickey (1909-28)  
John F. O'Hern (1929-33)  
Edward F. Mooney (1933-37)  
James E. Kearney (1937- )

Rockford, Ill. (est. 1908)  
Peter J. Muldoon (1908-27)  
Edward F. Hoban (1928-42)  
John J. Boylan (1942- )



**Sacramento, Calif. (est. 1886)**  
Patrick Manogue (1886-95)  
Thomas Grace (1896-1921)  
Patrick J. Keane (1922-28)  
Robert J. Armstrong (1929- )

**Saginaw, Mich. (est. 1938)**  
William F. Murphy (1938- )

**St. Augustine, Fla. (est. 1870)**  
Augustin Verot, S. S. (1870-76)  
John Moore (1877-1901)  
William J. Kenny (1902-13)  
Michael J. Curley (1914-21)  
Patrick J. Barry (1922-40)  
Joseph P. Hurley (1940- )

**St. Cloud, Minn. (est. 1889)**  
Otto Zardetti (1889-94)  
Martin Marty, O. S. B. (1894-96)  
James Trobec (1897-1914)  
Joseph F. Busch (1915- )

**St. Joseph, Mo. (est. 1868)**  
John J. Hogan (1868-80)  
John J. Hogan, Admin. (1880-93)  
Maurice F. Burke (1893-1923)  
Francis Gilfillan (1923-33)  
Charles H. Le Blond (1933- )

**Salina, Kans. (est. 1887)**  
Richard Scannell (1887-91)  
John J. Hennessy, Admin. (1891-97)  
John F. Cunningham (1898-1919)  
Francis J. Tief (1920-38)  
Francis A. Thill (1938- )

**Salt Lake, Utah (est. 1891)**  
Lawrence Scanlan (1891-1915)  
Joseph S. Glass, C. M. (1915-26)  
John J. Mitty (1926-32)  
James E. Kearney (1932-37)  
Duane G. Hunt (1937- )

**San Diego, Calif. (est. 1936)**  
Charles F. Buddy (1936- )

**Savannah-Atlanta, Ga. (est. 1850)**  
Francis X. Gartland (1850-54)  
John Barry (1857-59)  
Augustin Verot, S. S. (1861-70)  
Ignatius Persico, O. F. M. Cap. (1870-72)

**(1870-72)**  
William H. Gross, C. Ss. R. (1873-85)  
Thomas A. Becker (1886-99)  
Benjamin J. Keiley (1900-22)  
Michael J. Keyes, S. M. (1922-35)  
Gerald P. O'Hara (1935- )

**Scranton, Pa. (est. 1868)**  
William O'Hara (1868-99)  
Michael J. Hoban (1899-1926)  
Thomas C. O'Reilly (1927-38)  
William J. Hafey (1938- )

**Seattle, Wash. (est. 1850)**  
Augustin M. Blanchet (1850-79)  
Aegidius Junger (1879-95)  
Edward J. O'Dea (1896-1932)  
Gerald Shaughnessy, S. M. (1933- )

**Sioux City, Ia. (est. 1902)**  
Philip J. Garrigan (1902-19)  
Edmond Heelan (1920- )

**Sioux Falls, S. Dak. (est. 1889)**  
Martin Marty, O. S. B. (est. 1889-94)  
Thomas O'Gorman (1896-1921)  
Bernard J. Mahoney (1922-39)  
William O. Brady (1939- )

**Spokane, Wash. (est. 1913)**  
Augustine F. Schinner (1914-25)  
Charles D. White (1926- )

**Springfield, Ill. (est. 1853)**  
Henry D. Juncker (1857-68)  
Peter J. Baltes (1869-86)  
James Ryan (1888-1923)  
James A. Griffin (1923- )

**Springfield, Mass. (est. 1870)**  
Patrick T. O'Reilly (1870-92)  
Thomas D. Beaven (1892-1920)  
Thomas M. O'Leary (1921- )

**Steubenville, Ohio (est. 1944)**  
John K. Mussio (1945- )

**Superior, Wis. (est. 1905)**  
Augustine F. Schinner (1905-13)  
Joseph M. Koudelka (1913-21)  
Joseph G. Pinten (1921-26)  
Theodore M. Reverman (1926-41)  
William P. O'Connor (1941-46)  
Albert G. Meyer (1946- )

**Syracuse, N. Y. (est. 1886)**  
Patrick A. Ludden (1886-1912)  
John Grimes (1912-22)  
Daniel J. Curley (1923-32)  
John A. Duffy (1933-37)  
Walter A. Foery (1937- )

**Toledo, Ohio (est. 1910)**  
Joseph Schrembs (1911-21)  
Samuel A. Stritch (1921-30)  
Karl J. Alter (1931- )

**Trenton, N. J. (est. 1881)**  
Michael J. O'Farrell (1881-94)  
James A. McFaul (1894-1917)  
Thomas J. Walsh (1918-28)  
John J. McMahon (1928-32)  
Moses E. Kiley (1934-40)  
William A. Griffin (1940- )

Tucson, Ariz (est 1879)  
 Peter Bourgade (1897-99)  
 Henry Granjon (1900-22)  
 Daniel J Gercke (1923- )

Wheeling, W. Va. (est 1850)  
 Richard V Whelan (1850-74)  
 John J Kain (1875-93)  
 Patrick J Donahue (1894-1922)  
 John J Swint (1922- )

Wichita, Kans. (est 1887)  
 John J. Hennessy (1888-1920)  
 Augustus J Schwertner (1921-39)  
 Christian H. Winkelmann (1940-46)  
 Mark K Carroll (1947- )

Wilmington, Del (est 1868)  
 Thomas A Becker (1868-86)  
 Alfred A Curtis (1886-96)  
 John J Monaghan (1897-1925)  
 Edmond J Fitzmaurice (1925- )

Winona, Minn. (est 1889)  
 Joseph B Cotter (1889-1909)  
 Patrick R Heffion (1910-27)  
 Francis M Kelly (1928- )

Youngstown, Ohio (est 1943)  
 James A McFadden (1943- )  
 Greek Rite Diocese of Pittsburgh  
 (est 1924)  
 Basil Takach (1924- )  
 Ukrainian Greek Catholic Diocese  
 (est 1913)  
 Stephen Ortynsky, O S B M (1907-  
 16)  
 Constantine Bohachevsky (1924- )  
 Belmont Abbey, N. C. (est. 1910)  
 Leo M. Haid, O S B (1910-24)  
 Vincent G Taylor, O S B (1924- )  
 Army and Navy (est 1917)  
 Patrick Cardinal Hayes (1917-38)  
 Francis Cardinal Spellman (1939- )

## ECCLESIASTICAL PROVINCES IN THE UNITED STATES

For the better government of the Church, dioceses in one locality are grouped together under the headship of an archdiocese; such a formation is called a province. Without special faculty from the Holy See, the archbishop or metropolitan has no direct jurisdiction over the dioceses or bishops in his province; he is the first among equals, a president. This division into provinces is made in order to care more immediately for the local needs, to correct more easily local abuses, and to co-ordinate the work of the bishops. The following are the provinces in the United States proper.

Province of Baltimore includes the states of Maryland (except 5 counties), Delaware, Virginia, West Virginia, North Carolina, South Carolina, Georgia, and the eastern part of Florida. Archdiocese of Baltimore, Md., the dioceses of Charleston, S. C., Raleigh, N. C., Richmond, Va., St Augustine, Fla., Savannah-Atlanta, Ga., Wheeling, W. Va., Wilmington, Del., and the Abbacy Nullus of Belmont, N. C. (The Archdiocese of Washington, comprising the District of Columbia and 5 counties of Maryland, is immediately subject to the Holy See)

Province of Boston includes the New England States: Archdiocese of Boston, Mass.; the dioceses of Burlington, Vt., Fall River, Mass., Hartford, Conn., Manchester, N. H., Portland, Me., Providence, R. I., Springfield, Mass.

Province of Chicago includes the state of Illinois: Archdiocese of Chicago, Ill.; the dioceses of Belleville, Ill., Peoria, Ill., Rockford, Ill., and Springfield, Ill.

Province of Cincinnati includes the state of Ohio: Archdiocese of Cincinnati, Ohio; the dioceses of Cleveland, Ohio, Columbus, Ohio, Steubenville, Ohio, Toledo, Ohio, and Youngstown, Ohio

Province of Denver includes the states of Colorado and Wyoming: Archdiocese of Denver, Colo.; the dioceses of Cheyenne, Wyo., and Pueblo, Colo.

Province of Detroit includes the state of Michigan: Archdiocese of Detroit, Mich.; the dioceses of Grand Rapids, Mich., Lansing, Mich., Marquette, Mich., and Saginaw, Mich

- Province of Dubuque** includes the state of Iowa: Archdiocese of Dubuque, Iowa; the dioceses of Davenport, Iowa, Des Moines, Iowa, and Sioux City, Iowa.
- Province of Indianapolis** includes the state of Indiana: Archdiocese of Indianapolis; the dioceses of Evansville, Ind., Fort Wayne, Ind., and Lafayette, Ind.
- Province of Los Angeles** includes southern California and the state of Arizona: Archdiocese of Los Angeles, Cal.; the dioceses of Monterey-Fresno, Cal., San Diego, Cal., and Tucson, Ariz.
- Province of Louisville** includes the states of Kentucky and Tennessee: Archdiocese of Louisville, Ky.; the dioceses of Covington, Ky., Nashville, Tenn., and Owensboro, Ky.
- Province of Milwaukee** includes the state of Wisconsin: Archdiocese of Milwaukee; the dioceses of Green Bay, Wis., La Crosse, Wis., Madison, Wis., and Superior, Wis.
- Province of Newark** includes the state of New Jersey: Archdiocese of Newark, N. J.; the dioceses of Camden, N. J., Paterson, N. J., and Trenton, N. J.
- Province of New Orleans** includes the states of Louisiana, Alabama, Mississippi, Arkansas and western Florida: Archdiocese of New Orleans, La.; the dioceses of Alexandria, La., Lafayette, La., Little Rock, Ark., Mobile, Ala., and Natchez, Miss.
- Province of New York** includes the state of New York: Archdiocese of New York, N. Y.; the dioceses of Albany, N. Y., Brooklyn, N. Y., Buffalo, N. Y., Ogdensburg, N. Y., Rochester, N. Y., and Syracuse, N. Y.
- Province of Omaha** includes the state of Nebraska: Archdiocese of Omaha, Neb.; the dioceses of Grand Island, Neb., and Lincoln, Neb.
- Province of Philadelphia** includes the state of Pennsylvania: Archdiocese of Philadelphia, Pa.; the dioceses of Altoona, Pa., Erie, Pa., Harrisburg, Pa., Pittsburgh, Pa., Scranton, Pa.
- Province of Portland in Oregon** includes the states of Oregon, Washington, Idaho, Montana and Alaska Territory: Archdiocese of Portland, Ore.; the dioceses of Baker City, Ore., Boise, Idaho, Great Falls, Mont., Helena, Mont., Seattle, Wash., Spokane, Wash.; and the Vicariate Apostolic of Alaska.
- Province of St. Louis** includes the states of Missouri and Kansas; Archdiocese of St. Louis, Mo.; the dioceses of Kansas City, Kans., Kansas City, Mo., St. Joseph, Mo., Salina, Kans., and Wichita, Kans.
- Province of St. Paul** includes the states of Minnesota, South Dakota and North Dakota: Archdiocese of St. Paul, Minn.; the dioceses of Bismarck, N. Dak., Crookston, Minn., Duluth, Minn., Fargo, N. Dak., Rapid City, S. Dak., St. Cloud, Minn., Sioux Falls, S. Dak., and Winona, Minn.
- Province of San Antonio** includes the states of Texas (except the Diocese of El Paso) and Oklahoma: Archdiocese of San Antonio, Tex.; the dioceses of Amarillo, Tex., Austin, Tex., Corpus Christi, Tex., Dallas, Tex., Galveston, Tex., and Oklahoma City and Tulsa, Okla.
- Province of San Francisco** includes northern California, the states of Nevada and Utah, Guam and Hawaii: Archdiocese of San Francisco, Cal.; the dioceses of Reno, Nev., Sacramento, Cal., Salt Lake City, Utah, Honolulu, Hawaii, and the Vicariate Apostolic of Guam.
- Province of Santa Fe** includes the state of New Mexico and the diocese of El Paso, Tex.: Archdiocese of Santa Fe, N. M.; the dioceses of El Paso, Tex., and Gallup, N. M.

# HIERARCHY OF THE UNITED STATES

See	Formed	Archbishops	Consecrated
Baltimore, Md.	1789	Francis P. Keough ..	1934
		Lawrence J. Shehan	1945
Boston, Mass.	. 1808	. Richard J. Cushing .....	1939
		John J. Wright, Auxiliary Bp	1947
Chicago, Ill. . . .	. 1843	Samuel Cardinal Stritch . .	1921
		. Bernard J. Sheil, Auxiliary Bp. .	1928
		. William D. O'Brien, Auxiliary Bp.	1934
Cincinnati, Ohio	1821	John T. McNicholas, O. P. ...	1918
		. George J. Rehring, Auxiliary Bp. .	1937
Denver, Colo. .	1887	Urban J. Vehr .. . . .	1931
Detroit, Mich.	1833	Edward Cardinal Mooney ...	1926
		. Stephen S. Woznicki, Auxiliary Bp.	1938
		Allen J. Babcock, Auxiliary Bp. .	1947
Dubuque, Iowa .	1837	Henry P. Rohlfman . . . . .	1927
		. Edward A. Fitzgerald, Auxiliary Bp.	1946
Indianapolis ..	1834	. Paul C. Schulte . . .	1937
Los Angeles, Cal.	1840	. Vacant . . . . .	
		Joseph T. McGucken, Adm.	1941
		. Timothy Manning, Auxiliary Bp. .	1946
Louisville, Ky. . .	. 1808	. John A. Floersch . . . . .	1923
Milwaukee, Wis.	1843	. Moses E. Kiley . . . . .	1934
		Roman R. Atkieski, Auxiliary Bp.	1947
Newark, N. J. .	1853	. Thomas J. Walsh .. . . .	1918
		. James A. McNulty, Auxiliary Bp	1947
New Orleans, La. .	1793	. Joseph F. Rummel . . . . .	1928
		. L. Abel Caillouet, Auxiliary Bp	1947
New York, N. Y.	1808	. Francis Cardinal Spellman . . .	1932
		. J. Francis A. McIntyre, Coadj. Abp.	1941
		. Stephen J. Donahue, Auxiliary Bp.	1934
		. Joseph P. Donahue, Auxiliary Bp .	1945
		Thomas J. McDonnell, Auxiliary Bp.	1947
Omaha, Neb. .	1885	Vacant . . . . .	
Philadelphia, Pa. . .	. 1808	. Dennis Cardinal Dougherty . .	1903
		. . . Hugh L. Lamb, Auxiliary Bp .	1936
		. Joseph C. McCormick, Auxiliary Bp	1947
Portland, Ore.	1846	. Edward D. Howard . . . . .	1924
St. Louis, Mo. .	1826	. Joseph E. Ritter . . . . .	1933
		John P. Cody, Auxiliary Bp.	1947
St. Paul, Minn. . .	1850	. John G. Murray .....	1920
		. James J. Byrne, Auxiliary Bp.	1947
San Antonio, Tex. .	1874	. Robert E. Lucey .....	1934
San Francisco, Cal. .	1853	. John J. Mitty .. . . .	1926
		. Thomas A. Connelly, Auxiliary Bp.	1939
		. Hugh A. Donohoe, Auxiliary Bp. ...	1947
Santa Fe, N. M. .	1850	. Edwin V. Byrne ... . .	1925
Washington, D. C .	. 1939	. Patrick A. O'Boyle . . . . .	1948
		John M. McNamara, Aux. Bp, V G.	1928

See	Formed	Bishops	Consecrated
Albany, N. Y.	1847	Edmund F. Gibbons . . . .	1919
		William A. Scully, Coadjutor Bp	1945
Alexandria, La	1853	Charles P. Greco . . .	1946
Altoona, Pa.	1901	Richard T. Guilfoyle .	1936
Amarillo, Tex.	1926	Lawrence J. FitzSimon	1941
Austin, Tex.	1947	Louis J. Reicher .	1948
Baker City, Ore	1903	Joseph F. McGrath .	1919
Belleville, Ill.	1887	Albert R. Zuroweste	1948
Bismarck, N. Dak.	1909	Vincent J. Ryan	1940
Boise, Idaho	1893	Edward J. Kelly .	1928
Brooklyn, N. Y.	1853	Thomas E. Molloy	1920
		Raymond A. Kearney, Auxiliary Bp.	1935
Buffalo, N. Y.	1847	John F. O'Hara, C. S. C	1940
		Joseph A. Burke, Auxiliary Bp	1943
Burlington, Vt.	1853	Edward F. Ryan .	1945
Camden, N. J.	1937	Bartholomew J. Eustace	1938
Charleston, S. C.	1820	Emmet M. Walsh .	1927
Cheyenne, Wyo.	1887	Patrick A. McGovern	1912
		Hubert M. Newell, Coadjutor Bp	1947
Cleveland, Ohio	1847	Edward F. Hoban . . .	1921
		Floyd L. Begin, Auxiliary Bp	1947
Columbus, Ohio	1868	Michael J. Ready . . . .	1944
		Edward G. Hettinger, Auxiliary Bp	1942
Corpus Christi, Tex.	1912	Emmanuel B. Ledvina .	1921
		Mariano Garriga, Coadjutor Bp	1936
Covington, Ky.	1853	William T. Mulloy .	1945
Crookston, Minn.	1909	Francis J. Schenk . . .	1945
Dallas, Tex.	1890	Joseph P. Lynch . . . . .	1911
		Augustine Dangelmayr, Auxiliary Bp.	1942
Davenport, Iowa	1881	Ralph L. Hayes . . .	1933
Des Moines, Iowa	1911	Gerald T. Bergan . . . .	1934
Duluth, Minn.	1889	Thomas A. Welch . . .	1926
El Paso, Tex.	1914	Sidney M. Metzger . . . .	1940
Erie, Pa.	1853	John M. Gannon . . . . .	1918
Evansville, Ind.	1944	Henry J. Grimmelsman . . .	1944
Fall River, Mass.	1904	James E. Cassidy . . . . .	1930
		James L. Connolly, V. G., Coadj. Bp.	1945
Fargo, N. Dak.	1889	Aloysius J. Muench . . .	1935
		Leo F. Dworschak, Auxiliary Bp.	1946
Fort Wayne, Ind.	1857	John F. Noll . . . . .	1925
Gallup, N. M.	1939	Bernard T. Espelage, O. F. M.	1940
Galveston, Tex.	1847	Christopher E. Byrne . . . .	1918
		Wendelin J. Nold, Coadjutor Bp.	1948
Grand Island, Neb.	1912	Edward J. Hunkeler . . .	1945
Grand Rapids, Mich.	1882	Francis J. Haas . . .	1943
Great Falls, Mont.	1904	William J. Condon . . . .	1939
Green Bay, Wis.	1868	Stanislaus V. Bona . . . .	1932
Harrisburg, Pa.	1868	George L. Leech . . . .	1935
Hartford, Conn.	1843	Henry J. O'Brien . . . .	1940
Helena, Mont.	1884	Joseph M. Gilmore . . .	1936
Kansas City, Kans.	1877	George J. Donnelly . . .	1940
Kansas City, Mo.	1880	Edwin V. O'Hara . . . . .	1930
		Joseph M. Marling, C. P. S., Auxiliary Bp	1947

See	Formed	Bishops	Consecrated
La Crosse, Wis	1868	Alexander J. McGavick	1899
		John P. Treacy, Coadjutor Bp	1945
Lafayette, Ind.	1944	John G. Bennett	1945
Lafayette, La.	1918	Jules B. Jeanmard	1918
Lansing, Mich.	1937	Joseph H. Albers	1929
Lincoln, Neb. . .	1887	Louis B. Kucera	1930
Little Rock, Ark	1843	Albert L. Fletcher	1940
Madison, Wis. .	1946	William P. O'Connor	1942
Manchester, N. H.	1884	Matthew F. Brady	1944
Marquette, Mich. . . . .	1857	Thomas L. Noa	1946
Mobile, Ala. . .	1829	Thomas J. Toolen	1927
Monterey-Fresno, Cal	1922	Philip G. Scher	1933
		Aloysius J. Willinger, C. Ss. R. Co- adjutor Bp. . . .	1929
Nashville, Tenn. . .	1837	William L. Adrian	1936
Natchez, Miss. . .	1837	Richard O. Gerow	1924
Ogdensburg, N. Y	1872	Bryan J. McEntegart	1943
Oklahoma City and Tulsa, Okla. . .	1905	Francis C. Kelley . . . . .	1924
		Eugene J. McGuinness, Coadjutor Bp.	1937
Owensboro, Ky. . .	1937	Francis R. Cotton	1933
Paterson, N. J. . .	1937	Thomas A. Boland	1940
Peoria, Ill. . .	1875	Joseph H. Schlarman	1930
Pittsburgh, Pa.	1843	Hugh C. Boyle	1921
Portland, Me. . .	1853	Joseph E. McCarthy	1932
		Daniel J. Feeney, Auxiliary Bp. . .	1946
Providence, R. I. . .	1872	Vacant	
Pueblo, Colo.	1941	Joseph C. Willging	1942
Raleigh, N. C . .	1924	Vincent S. Waters	1945
Rapid City, S. Dak	1902	John J. Lawler	1910
		William T. McCarty, C Ss R. Coadj Bp. . . . .	1943
Reno, Nev. . . . .	1931	Thomas K. Gorman	1931
Richmond, Va. . .	1820	Peter L. Ireton	1935
Rochester, N. Y. .	1868	James E. Kearney	1932
Rockford, Ill. . .	1908	John J. Boylan	1943
Sacramento, Cal.	1886	Robert J. Armstrong	1929
Saginaw, Mich. . .	1938	William F. Murphy	1938
St. Augustine, Fla.	1870	Joseph P. Hurley	1940
		Thomas J. McDonough, Auxiliary Bp. . . . .	1947
St. Cloud, Minn. . . .	1889	Joseph F. Busch	1910
		Peter W. Bartholome, Coadjutor Bp.	1942
St. Joseph, Mo. . . . .	1868	Charles H. Le Blond	1933
Salina, Kans. . . .	1887	Francis A. Thill	1938
Salt Lake, Utah . .	1891	Duane G. Hunt	1937
San Diego, Cal. . . .	1936	Charles F. Buddy	1936
Savannah-Atlanta, Ga. . .	1850	Gerald P. O'Hara	1929
Scranton, Pa. . . .	1868	William J. Hafey	1925
		Henry T. Klonowski, Auxiliary Bp	1947
Seattle, Wash. . . .	1850	Gerald Shaughnessy, S. M.	1933
Sioux City, Iowa . .	1902	Edmond Heelan	1919
		Joseph M. Mueller, Coadjutor Bp.	1947
Sioux Falls, S. Dak. . .	1889	William O. Brady	1939

Spokane, Wash. . . . .	1913	. Charles D. White . . . . .	1927
Springfield, Ill. . . . .	1857	. James A. Griffin . . . . .	1924
Springfield, Mass . . . . .	1870	. Thomas M. O'Leary . . . . .	1921
Steubenville, Ohio . . . . .	1944	. John K. Mussio . . . . .	1945
Superior, Wis. . . . .	1905	. Albert G. Meyer . . . . .	1946
Syracuse, N. Y. . . . .	1886	. Walter A. Foery . . . . .	1937
Toledo, Ohio . . . . .	1910	. Karl J. Alter . . . . .	1931
Trenton, N. J. . . . .	1881	. William A. Griffin . . . . .	1938
Tucson, Ariz. . . . .	1897	. Daniel J. Gercke . . . . .	1923
Wheeling, W. Va . . . . .	1850	. John J. Swint . . . . .	1922
Wichita, Kans. . . . .	1887	. Mark K. Carroll . . . . .	1947
Wilmington, Del. . . . .	1868	. Edmond J. Fitzmaurice . . . . .	1925
Winona, Minn. . . . .	1889	. Francis M. Kelly . . . . .	1926
		. Leo Binz, Coadjutor Bp . . . . .	1942
Youngstown, Ohio . . . . .	1943	. James A. McFadden . . . . .	1932
Army and Navy . . . . .	1917	. Francis Cardinal Spellman, Military Vicar . . . . .	1932
		. William R. Arnold, Military Dele- gate . . . . .	1945
Belmont, N. C. (Abbacy Nullius) . . . . .	1910	. Vincent G. Taylor, O. S. B. . . . .	
Philadelphia, Pa. (Ukrainian Greek Catholic Diocese) . . . . .	1913	. Constantine Bohachevsky . . . . . Ambrose A. Senyshyn, O. S. B. M., Auxiliary Bp. . . . .	1924 1942
Pittsburgh, Pa. (Greek Rite) . . . . .	1924	. Basil Takach . . . . . . Daniel Ivancho, Coadjutor Bp . . . . .	1924 1946

# **HIERARCHY OF U. S. POSSESSIONS AND BAHAMAS, JAMAICA AND BRITISH HONDURAS**

See	Formed	Bishops	Consecrated
Alaska (Vicariate Apostolic) . . . . .	1916	Vacant	
Canal Zone (Pacific side under Abp. of Panama) . . . . .		. Francis Beckmann, C. M. . . . .	1940
(Atlantic side under Vicar Apostolic of Darien, R.P.) . . . . .		. Joseph M. Preciado, C. M. F. . . . .	1934
Guam (Vicariate Apostolic) . . . . .	1911	. Apollinaris W. Baumgartner, O. F. M. Cap. . . . .	1945
Hawaiian Islands Diocese of Honolulu . . . . .	1941	. James J. Sweeney . . . . .	1941
Puerto Rico Diocese of Ponce . . . . .	1924	. James E. McManus, C. Ss. R. . . . .	1947
Diocese of San Juan . . . . .	1511	. James P. Davis . . . . .	1943
Samoa (Vicariate Apostolic) . . . . .	1850	. Joseph Darnand, S. M. . . . .	1920
Bahamas (Vicariate Apostolic) . . . . .	1941	. Bernard J. Kevenhoerster, O. S. B. . . . .	1933
British Honduras Vicariate Apostolic of Belize . . . . .	1893	Vacant	
Jamaica (Vicariate Apostolic) . . . . .	1837	. Thomas A. Emmet, S. J. . . . .	1930

**BIOGRAPHIES OF THE HIERARCHY OF  
CONTINENTAL UNITED STATES, AND OF  
AMERICAN BISHOPS WHO HAVE RESIGNED THEIR SEES**

**Adrian, William Lawrence** — b. April 16, 1883, Sigourney, Iowa; educ. St. Ambrose College (Davenport, Iowa), North American College (Rome), State University of Iowa (Iowa City, Iowa); ord. April 15, 1911; cons. Bishop of Nashville, April 16, 1936.

**Albers, Joseph Henry** — b. March 18, 1891, Cincinnati, Ohio; educ. St. Gregory Prep. Sem. (Cincinnati, Ohio), Pontifical Institute of the Appollinaris (Rome); ord. June 16, 1916; cons. Dec. 27, 1929; translated to the newly erected See of Lansing in 1937.

**Alter, Karl Joseph** — b. Aug. 18, 1885, Toledo, Ohio; educ. St. John's University (Toledo, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 4, 1910; cons. Bishop of Toledo, June 17, 1931.

**Armstrong, Robert John** — b. Nov. 17, 1884, San Francisco, Calif.; educ. Gonzaga University (Spokane, Wash.), Grand Seminary (Montreal, Canada); ord. Dec. 10, 1910; cons. Bishop of Sacramento, Mar. 12, 1929.

**Arnold, William R.** — b. June 10, 1881, Wooster, Ohio; educ. St. Joseph's College (Rensselaer, Ind.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 13, 1908; cons. Titular Bishop of Phocaea and Military Delegate, Oct. 11, 1945.

**Atkielski, Roman R.** — b. Aug. 5, 1898, Milwaukee, Wis.; educ. Marquette University and St. Francis Seminary (St. Francis, Wis.); ord. May 30, 1931; cons. as Auxiliary Bishop of Milwaukee, Aug. 28, 1947.

**Babcock, Allen J.** — b. June 17, 1898, Bad Axe, Mich.; educ. Assumption College (Windsor, Ont.), North American College and Gregorianum (Rome); ord. March 7, 1925; cons. as Auxiliary Bishop of Detroit, March 25, 1947.

**Bartholome, Peter William** — b.

April 2, 1893, Bellechester, Minn.; educ. Campion College (Prairie du Chien, Wis.), St. Paul Seminary (St. Paul, Minn.), Appollinaris (Rome); ord. June 12, 1917; cons. Coadjutor Bishop of St. Cloud, March 3, 1942.

**Beckman, Francis Joseph** — b. Oct. 25, 1875, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), University of Louvain (Belgium), the Gregorian University (Rome); ord. June 20, 1902, cons. May 1, 1924; app. Archbishop of Dubuque, Jan. 17, 1930; resigned, app. Titular Archbishop of Phull, Nov. 18, 1946.

**Begin, Floyd L.** — b. Feb. 5, 1902, Cleveland, O.; educ. St. John's Cathedral College (Cleveland, O.), North American College and Appollinaris (Rome); ord. July 31, 1927, cons. as Auxiliary Bishop of Cleveland, May 1, 1947.

**Bennett, John George** — b. Jan. 20, 1891, Dunnington, Ind.; educ. St. Joseph's College (Collegeville, Ind.), St. Meinrad's Seminary (St. Meinrad, Ind.); ord. June 27, 1914; cons. Bishop of Lafayette, Jan. 10, 1945.

**Bergan, Gerald Thomas** — b. Jan. 6, 1892, Peoria, Ill.; educ. St. Viator's College (Bourbonnais, Ill.), North American College (Rome); ord. Oct. 28, 1915; cons. Bishop of Des Moines, June 13, 1934.

**Binz, Leo** — b. Oct. 31, 1900, Stockton, Ill.; educ. Loras College (Dubuque, Ia.), St. Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Wash., D. C.), North American College (Rome); ord. March 15, 1924; cons. Titular Bishop of Pinara and Coadjutor Bishop of Winona, Dec. 21, 1942.

**Bohachevsky, Constantine** — b. June 17, 1884, Manajw, Austria; educ. Greek-Ruthenian Seminary of Lemberg (Austria), University of Innsbruck (Austria), University of



Munich (Germany), ord Jan. 21, 1909; cons June 15, 1924, and appointed Ordinary of the Catholic Ruthenians of the Greek Rite in the U. S. A.

**Boland, Thomas A.**—b. Feb. 17, 1896, Orange, N. J.; educ Seton Hall College (South Orange, N. J.), North American College (Rome), ord. Dec 23, 1922, cons. as Auxiliary Bishop of Newark, July 25, 1940; app. Bishop of Paterson, June 21, 1947

**Bona, Stanislaus Vincent**—b Oct. 1, 1888, Chicago, Ill.; educ St Stanislaus College (Chicago, Ill.), North American College (Rome), ord. Nov 1, 1912; cons. Bishop of Grand Island, Feb. 25, 1932; app Coadjutor Bishop of Green Bay, Dec, 1944, succeeded as Bishop of Green Bay, March 3, 1945

**Boylan, John J.**—b Oct. 7, 1889, New York, N. Y.; educ Mt. St Mary's College (Emmitsburg, Md.), St. Bernard's Seminary (Rochester, N. Y.), Catholic University (Washington, D. C.), Pontifical Athenaeum of the Roman Seminary, Iowa State University, Harvard University; ord July 28, 1915; cons Bishop of Rockford, Feb 17, 1943

**Boyle, Hugh Charles**—b Oct 8, 1873, Cambria City, Pa.; educ. St Vincent's College and Seminary (Beatty, Pa.), ord July 2, 1898; cons. Bishop of Pittsburgh, June 29, 1921.

**Brady, Matthew Francis**—b Jan 15, 1893, Waterbury, Conn.; educ. American College (Louvain, Belgium), St Bernard's Seminary Rochester, N. Y.); ord June 10, 1916, cons Bishop of Burlington, Oct 26, 1938; app Bishop of Manchester, Nov. 21, 1944.

**Brady, William Otterwell**—b Feb. 1, 1899, Fall River, Mass.; educ. St. Mary's Seminary (Baltimore, Md.), Catholic University (Washington, D. C.), Collegio Angelico (Rome); ord. Dec. 21, 1923; cons. Bishop of Sioux Falls, Aug 24, 1939.

**Brennan, Andrew James Louis**—b. Dec. 14, 1877, Towanda, Pa.; educ. Holy Cross College (Worcester,

Mass.), St Bernard's Seminary (Rochester, N. Y.), North American College (Rome); ord. Dec 17, 1904, cons. April 25, 1923, appointed Bishop of Richmond, June 21, 1926, resigned, app. Titular Bishop of Telmessus, April 30, 1945.

**Buddy, Charles Francis**—b Oct 4, 1887, St. Joseph, Mo.; educ St Benedict's College (Atchison, Kans.), St Mary's College (St Marys, Kans.), North American College (Rome), ord Sept. 19, 1914; cons. Bishop of San Diego, Dec. 21, 1936.

**Burke, Joseph Aloysius**—b Aug 27, 1886, Buffalo, N. Y.; educ. Canisius College (Buffalo, N. Y.), University of Innsbruck (Austria); ord Aug. 3, 1912; cons as Auxiliary Bishop of Buffalo, June 29, 1943.

**Busch, Joseph Francis**—b April 16, 1866, Red Wing, Minn.; educ Sacred Heart College (Prairie du Chien, Wis.), University of Innsbruck (Austria), Catholic University (Wash., D. C.); ord. July 28, 1889; cons. Bishop of Lead, May 19, 1910; app. Bishop of St Cloud, Jan. 19, 1915.

**Byrne, Christopher Edward**—b. April 21, 1867, Byrnesville, Jefferson Co, Mo.; educ. St Mary's College (St Marys, Kans.), St. Mary's Seminary (Baltimore, Md.); ord Sept. 23, 1891; cons. Bishop of Galveston, Nov. 10, 1918.

**Byrne, Edwin Vincent**—b. Aug 9, 1891, Philadelphia, Pa.; educ. St Charles Borromeo Seminary (Overbrook, Pa.), ord May 22, 1915, cons. first Bishop of Ponce, Nov 30, 1925; translated to new See of San Juan, Puerto Rico, March 8, 1929; app. Archbishop of Santa Fe, June 15, 1943.

**Byrne, James J.**—b. July 28, 1908, St. Paul, Minn.; educ Nazareth Hall Preparatory Seminary and St. Paul Seminary (St. Paul, Minn.), University of Minnesota, Louvain University (Belgium); ord, June 3, 1933; cons. as Auxiliary Bishop of St. Paul, July 2, 1947.

**Caillouet, L. Abel**—b. Aug. 2, 1900, Thibodaux, La.; educ. St Jo-

seph's Preparatory Seminary (St Benedict, La ), St Mary's Seminary (Baltimore, Md ), North American College (Rome), ord Mar 7, 1925, cons. as Auxiliary Bishop of New Orleans, Oct. 28, 1947

Carroll, Mark K.—b. Nov 19, 1896, St Louis, Mo.; educ. St Louis Preparatory Seminary and St. Louis Theological Seminary (Kenrick), ord. June 10, 1922; cons Bishop of Wichita, Apr. 23, 1947

Cassidy, James Edwin—b Aug 1, 1869, Woonsocket, R I.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Johns Hopkins University (Baltimore, Md.); ord Sept. 8, 1898; cons May 27, 1930, succeeded as Bishop of Fall River, July 28, 1934.

Cicognani, Amleto Giovanni—See page 144.

Cody, John P.—b Dec 24, 1907, St Louis, Mo ; educ. St Louis Preparatory Seminary, Propaganda, North American College, Appolinaris, Angelicum and Roman Seminary (Rome), ord Dec 8, 1931; cons as Auxiliary Bishop of St Louis, July 2, 1947

Condon, William Joseph — b April 7, 1895, Cotton, Wash ; educ Gonzaga University (Spokane, Wash.), St Patrick's Seminary, (Menlo Park, Calif ); ord. Oct. 14, 1917; cons Bishop of Great Falls, Oct 18, 1939

Connolly, James L.—b Nov. 15, 1894, Fall River, Mass.; educ. St Charles College (Catonsville, Md.), St. Mary's Seminary (Baltimore, Md), Catholic University (Washington, D. C ), University of Louvain (Belgium); ord. Dec. 21, 1925, cons Titular Bishop of Mylasa and Coadjutor Bishop of Fall River, May 24, 1945

Connolly, Thomas Arthur — b. Oct 5, 1899, San Francisco, Calif., educ St Patrick's Seminary (Menlo Park, Calif.), Catholic University (Wash, D. C.); ord June 11, 1926; cons. as Auxiliary Bishop of San Francisco, August 24, 1939.

Cotton, Francis Ridgely—b Sept 19, 1895, Bardstown, Ky., educ. St Mary's Seminary (Baltimore, Md.), Sulpician Seminary (Cath. U., Wash, D C ), Pontifical Institute of the Appolinaris (Rome); ord June 17, 1920; cons Bishop of Owensboro, Feb 24, 1938.

Cushing, Richard James—b Aug 24, 1895, South Boston, Mass ; educ Boston College (Mass ), St John's Seminary (Brighton, Mass ), ord May 25, 1921; cons. as Auxiliary Bishop of Boston, June 29, 1939; app. Archbishop of Boston, Sept 25, 1944.

Danglmayr, Augustine — b Dec 11, 1898, Muenster, Texas; educ Subiaco College (Arkansas), St Mary's Seminary (La Porte, Texas), Kenrick Seminary (St. Louis, Mo), ord. June 10, 1922, cons Auxiliary Bishop of Dallas, Oct 7, 1942.

Donahue, Joseph P.—b Nov. 6, 1870, New York, N. Y.; educ. Manhattan College (New York), St Joseph's Seminary (Troy, N. Y.); ord. June 8, 1895; cons. Titular Bishop of Emmaus and Auxiliary Bishop of New York, March 19, 1945.

Donahue, Stephen Joseph — b Dec. 10, 1893, New York, N. Y., educ. Cathedral College (New York, N. Y.), St. Joseph's Seminary, (Dunwoodie, N. Y.), North American College (Rome); ord. May 22, 1918; cons. as Auxiliary Bishop of New York, May 1, 1934

Donnelly, George J.—b April 23, 1889, Maplewood, Mo ; educ Kenrick Seminary (Webster Groves, Mo.); ord June 12, 1921; cons as Auxiliary Bishop of St. Louis, April 23, 1940, installed as Bishop of Leavenworth, Jan. 13, 1947, title changed to Bishop of Kansas City in Kansas, May 10, 1947

Donohoe, Hugh A.—b June 28, 1905, San Francisco, Calif., educ. St. Patrick's Preparatory and Major Seminaries (Menlo Park, Calif.), Catholic University (Washington, D C ); ord. June 15, 1930; cons. as Auxiliary Bishop of San Francisco, Oct 7, 1947

**Dougherty, Dennis Joseph** — See Cardinals (p 77)

**Duffy, James Albert** — b. Apr. 13, 1873, St. Paul, Minn.; educ. St. Thomas College (St. Paul), St. Paul Seminary (St. Paul); ord. May 27, 1899; cons. as Bishop of Kearney, April 16, 1913; title changed to Bishop of Grand Island, April 11, 1917; resigned, app. Titular Bishop of Silandus, June 5, 1931.

**Dworschak, Leo F.** — b. April 6, 1900, Independence, Wis.; educ. St. John's University (Collegeville, Minn.), Catholic University (Washington, D. C.); ord. May 29, 1926; cons. Titular Bishop of Girus and Coadjutor Bishop of Rapid City, Aug. 22, 1946; app. Auxiliary Bishop of Fargo, April 10, 1947.

**Espelage, O. F. M., Bernard** — b. Feb. 16, 1892, Cincinnati, Ohio, educ. St. Francis Seminary (Cincinnati, Ohio), Franciscan Houses of Study (St. John Baptist Province); received into the Order of Friars Minor, 1910; ord. May 16, 1918, cons. Bishop of Gallup, Oct. 9, 1940.

**Eustace, Bartholomew Joseph** — b. Oct. 9, 1887, New York, N. Y.; educ. College of St. Francis Xavier (New York City), St. Joseph's Seminary (Dunwoodie, N. Y.), North American College (Rome), ord. Nov. 1, 1914; cons. Bishop of Camden, March 25, 1938

**Feeney, Daniel Joseph** — b. Sept. 12, 1894, Portland, Me.; educ. Holy Cross College (Worcester, Mass.), Sulpician Seminary and Grand Seminary (Montreal, Canada), Marquette University (Milwaukee, Wis.), ord. May 21, 1921; cons. Titular Bishop of Sita and Auxiliary Bishop of Portland, Sept. 12, 1946

**Fitzgerald, Edward Aloysius** — b. Feb. 13, 1893, Cresco, Iowa; educ. Loras College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), University of Chicago (Chicago, Ill.), University of Minnesota (Minneapolis, Minn.); ord. July 25, 1916; cons. Titular Bishop of Cantanus and Auxiliary Bishop of Dubuque, Sept. 12, 1946

**Fitzmaurice, Edmond John** — b. June 24, 1881, Torbet, Co. Kerry, Ireland; educ. St. Brendan's College (Killarney, Ire.), College of St. Trond (Belgium), North American College (Rome); ord. May 28, 1904; cons. Bishop of Wilmington, Nov. 30, 1925

**FitzSimon, Laurence J.** — b. Jan. 31, 1895, San Antonio, Texas; educ. St. Anthony's College (San Antonio, Texas), North American College (Rome), St. Meinrad Seminary (St. Meinrad, Ind.); ord. May 17, 1921; cons. Bishop of Amarillo, Oct. 22, 1941.

**Fletcher, Albert Louis** — b. Oct. 28, 1896, Little Rock, Ark.; educ. Little Rock College (Little Rock, Ark.), St. John's Seminary (Little Rock, Ark.); ord. June 4, 1920, cons. as Auxiliary Bishop of Little Rock, April 25, 1940; app. Bishop of Little Rock, Dec. 11, 1946

**Floersch, John Alexander** — b. Oct. 5, 1886, Nashville, Tenn.; educ. Urban College of the Propaganda (Rome); ord. June 10, 1911; cons. Coadjutor Bishop of Louisville, April 8, 1923, succeeded as Bishop of Louisville, July 26, 1924; app. Archbishop of Louisville, Dec. 9, 1937.

**Foery, Walter Andrew** — b. July 6, 1890, Rochester, N. Y.; educ. St. Andrew's Preparatory Seminary (Rochester, N. Y.), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Syracuse, Aug. 18, 1937.

**Gannon, John Mark** — b. June 12, 1877, Erie, Pa.; educ. St. Bonaventure's College (St. Bonaventure, N. Y.), Catholic University (Wash., D. C.), Pontifical Institute of the Appollinaris (Rome), University of Munich (Munich, Germany); ord. Dec. 21, 1901; cons. Feb. 6, 1918, succeeded as Bishop of Erie, August 26, 1920.

**Garriga, Mariano Simon** — b. May 31, 1886, Point Isabel, Tex.; educ. St. Mary's College (St. Mary's, Kans.), St. Francis Seminary (Milwaukee, Wis.), St. Edward's Uni-

versity (Austin, Texas), ord July 2, 1911, cons as Coadjutor Bishop of Corpus Christi, Sept 21, 1936

**Gercke, Daniel James** — b Oct. 9, 1874, Holmsburg, Philadelphia, Pa., educ St. Joseph's College (Philadelphia, Pa.), St Charles Borromeo Seminary (Overbrook, Pa.), ord June 11, 1901, cons Bishop of Tucson, Nov 6, 1923

**Gerow, Richard Oliver** — b May 3, 1885, Mobile, Ala.; educ. McGill Institute (Mobile, Ala.), Mt St. Mary's College (Emmitsburg, Md.), North American College (Rome); ord. June 5, 1909, cons Bishop of Natchez, Oct 15, 1924

**Gibbons, Edmund Francis** — b Sept. 16, 1868, White Plains, N. Y.; educ Niagara University (Niagara, N. Y.), North American College (Rome), ord May 27, 1893; cons Bishop of Albany, March 25, 1919

**Gilmore, Joseph Michael** — b. Mar. 22, 1893, New York, N. Y.); educ. St. Joseph's College (Dubuque, Iowa), Urban College of the Propaganda (Rome); ord. July 25, 1915; cons Bishop of Helena, Feb 19, 1936.

**Gorman, Thomas Kiely** — b. Aug 30, 1892, Pasadena, Calif; educ St Mary's Seminary (Baltimore, Md), Catholic University (Wash., D. C.), University of Louvain (Belgium); ord June 23, 1917; cons. Bishop of Reno, July 22, 1931

**Greco, Charles Pascal** — b. Oct. 29, 1894, Rodney, Miss; educ. St. Joseph's Seminary (St Benedict, La), University of Louvain (Belgium), Dominican University (Fribourg, Switzerland); ord. July 25, 1918; cons. Bishop of Alexandria Feb. 25, 1946.

**Griffin, James Aloysius** — b. Feb. 27, 1883, Chicago, Ill.; educ. St. Ignatius College (Chicago, Ill.), North American College (Rome); ord. July 4, 1909; cons. Bishop of Springfield, Ill, Feb 25, 1924.

**Griffin, William A.** — b. Nov. 20, 1885, Elizabeth, N J; educ. Seton Hall College (South Orange, N. J.), Immaculate Conception Seminary (South Orange, N. J.); ord. August

15, 1910; cons. May 1, 1938; app. Bishop of Trenton, May 21, 1940.

**Grimmelsman, Henry Joseph** — b. Dec. 22, 1890, Cincinnati, Ohio; educ. St. Gregory's Seminary (Cincinnati, Ohio), St. Joseph's College (Collegeville, Ind.), Mt. St. Mary's Seminary (Norwood, Ohio), Innsbruck University (Austria); ord. Aug. 15, 1915; cons. Bishop of Evansville, Dec 21, 1944.

**Guilfoyle, Richard Thomas** — b. Dec 22, 1892, Adrian, Pa.; educ. St Bonaventure's College and Seminary (St Bonaventure, N. Y.); ord. June 2, 1917; cons. Bishop of Altoona, Nov. 30, 1936.

**Haas, Francis J.** — b. March 18, 1889, Racine, Wis.; educ. St. Francis Seminary (St. Francis, Wis.), Johns Hopkins Univ. (Baltimore, Md), Catholic University (Wash., D. C.); ord June 10, 1913; cons. Bishop of Grand Rapids, Nov. 18, 1943

**Hafey, William J.** — b. Mar. 19, 1888, Springfield, Mass; educ. Holy Cross College (Worcester, Mass.), Mt St. Mary's College (Emmitsburg, Md), ord June 16, 1914; cons Bishop of Raleigh, June 24, 1925; app Coadjutor of Scranton, Oct. 1, 1937; succeeded as Bishop of Scranton, Mar. 25, 1938

**Hayes, Ralph Leo** — b. Sept. 21, 1884, Pittsburgh, Pa; educ. Holy Ghost College (Pittsburgh, Pa.), North American College (Rome), Catholic University (Wash, D. C.); ord. Sept. 19, 1909; cons. Bishop of Helena, Sept 21, 1933; app. Rector of the North American College (Rome), Sept. 1935; named Titular Bishop of Hieropolis, Oct. 26, 1935; app. Bishop of Davenport, Nov. 21, 1944.

**Heelan, Edmond** — b Feb 5, 1868, Elton, Co Limerick, Ireland; educ All Hallows College (Dublin, Ire); ord. June 24, 1890; cons. Auxiliary Bishop of Sioux City, April 8, 1919; app Bishop of Sioux City, Mar. 8, 1920.

**Hettinger, Edward Gerhard** — b Oct. 14, 1902, Lancaster, Ohio; educ St Vincent's College (Beatty,

Pa.); ord. June 2, 1928, cons as Auxiliary Bishop of Columbus, Feb 24, 1942.

**Hoban, Edward Francis** — b. June 27, 1878, Chicago, Ill., educ St Ignatius College (Chicago, Ill.), St Mary's Seminary (Baltimore, Md.), Gregorian University (Rome); ord July 11, 1903; cons. Auxiliary Bishop of Chicago, Dec. 21, 1921, app Bishop of Rockford, Feb. 10, 1928, app. Coadjutor Bishop of Cleveland, Jan. 6, 1943; succeeded as Bishop of Cleveland, Nov. 2, 1945

**Howard, Edward Daniel** — b. Nov 5, 1877, Cresco, Iowa, educ St Joseph's College (Dubuque, Iowa), St Mary's College (St. Mary's, Kans.), St. Paul Seminary (St Paul, Minn.); ord. June 12, 1906, cons. April 8, 1924; app. Archbishop of Oregon, April 30, 1926; title changed to Archbishop of Portland, Sept. 26, 1928.

**Hunkeler, Edward J.** — b Jan 1, 1894, Medicine Lodge, Kan.; educ Pontifical College Josephinum (Worthington, O.); ord June 14, 1919; cons Bishop of Grand Island, May 1, 1945

**Hunt, Duane Garrison** — b. Sept 19, 1884, Reynolds, Neb; educ Cornell College (Mt Vernon, Iowa), University of Iowa, (Iowa City, Iowa), St Patrick's Seminary (Menlo Park, Calif); ord June 27, 1920; cons. Bishop of Salt Lake, Oct. 28, 1937.

**Hurley, Joseph Patrick** — b. Jan 21, 1894, Cleveland, Ohio; educ. St Ignatius College (Cleveland, Ohio), St. Bernard's Seminary (Rochester, N Y), St. Mary's Seminary (Cleveland, Ohio); ord. May 29, 1919; cons. Bishop of St. Augustine, Oct. 6, 1940; app. Regent *ad interim* of Apostolic Nunciature in Yugoslavia, Oct. 22, 1945

**Ireton, Peter Leo** — b Sept. 21, 1882, Baltimore, Md., educ St Charles College (Ellicott City, Md.), St. Mary's Seminary, (Baltimore, Md.), Catholic University (Wash, D. C.); ord. June 20, 1906; cons. as Coadjutor Bishop of Richmond, Oct

23, 1935, succeeded as Bishop of Richmond, April 30, 1945

**Ivancho, Daniel** — b March 30, 1908, Jasina, Austria-Hungary, educ St. Procopius College (Lisle, Ill.), Western Reserve University (Cleveland, Ohio), St Procopius Seminary (Lisle), Pontifical Ruthenian Seminary (Rome), Greek Catholic Theological Seminary (Uzhorod, Czechoslovakia), ord. Sept 30, 1934; cons Titular Bishop of Europus and Coadjutor Bishop of Pittsburgh, Diocese of Greek Rite, Nov. 5, 1946

**Jeanmard, Jules Benjamin** — b Aug. 15, 1879, Pont-Breaux, La., educ. Holy Cross Seminary (New Orleans, La.), Kenrick Seminary (Webster Groves, Mo.), St. Louis Seminary (New Orleans, La.), ord June 10, 1903; cons Bishop of Lafayette, Dec 8, 1918

**Kearney, James Edward** — b Oct 28, 1884, Red Oak, Iowa; educ St. Joseph's Seminary (Dunwoodie, N Y.), Catholic University (Wash, D. C.); ord. Sept. 19, 1908; cons Bishop of Salt Lake, Oct. 28, 1932; app. Bishop of Rochester, July 31, 1937.

**Kearney, Raymond Augustine** — b. Sept 25, 1902, Jersey City, N. J., educ. Holy Cross College (Worcester, Mass.), North American College (Rome), Catholic University (Wash, D. C.); ord. March 12, 1927, cons. as Auxiliary Bishop of Brooklyn, Feb 25, 1935.

**Kelley, Francis Clement** — b Oct 23, 1870, Vernon River, Prince Edward Island, Canada; educ. Laval University (Quebec, Canada), St Raphael's Seminary (Chicoutimi, Canada), Nicolet Seminary (Nicolet, Canada); ord. Aug. 23, 1893, founded the Catholic Church Extension Society, 1905; cons. Bishop of Oklahoma City, Oct. 2, 1924, title changed to Bishop of Oklahoma City and Tulsa, Nov. 14, 1930

**Kelly, Edward Joseph** — b. Feb. 26, 1890, The Dalles, Ore; educ Columbia University (Portland, Ore.), St. Patrick's Seminary (Men-

lo Park, Calif.), North American College (Rome), ord. June 2, 1917, cons. Bishop of Boise, March 6, 1928

**Kelly, Francis Martin** — b. Nov. 15, 1886, Houston, Minn.; educ. St. Paul Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), Urban College of the Propaganda (Rome), ord. Nov. 1, 1912, cons. June 9, 1926, app. Bishop of Winona, Feb. 10, 1928

**Keough, Francis Patrick** — b. Dec. 30, 1891, New Britain, Conn.; educ. St. Thomas Preparatory Seminary (Hartford, Conn.), Seminary of St. Sulpice (Issy, France), St. Bernard's Seminary (Rochester, N. Y.); ord. June 10, 1916; cons. Bishop of Providence, May 22, 1934; installed as Archbishop of Baltimore, Feb. 24, 1948

**Keyes, S. M., Michael Joseph** — b. Feb. 28, 1876, Dingle, Co. Kerry, Ireland; educ. Marist College and Seminary, Catholic University of America (Wash., D. C.); ord. June 21, 1907; cons. Bishop of Savannah, Oct. 18, 1922; resigned, app. Titular Bishop of Areopolis, Sept. 23, 1935

**Kiley, Moses Elias** — b. Nov. 13, 1876, Margaree, Nova Scotia; educ. St. Mary's Seminary (Baltimore, Md.); North American College (Rome); ord. June 10, 1911; cons. Bishop of Trenton, March 17, 1934; app. Archbishop of Milwaukee, Jan. 5, 1940.

**Klonowski, Henry T.** — b. Mar. 8, 1898, Scranton, Pa.; educ. University of Scranton, St. Francis Seminary (St. Francis, Wis.), Seminary of Sts. Cyril and Methodius (Orchard Lake, Mich.), Capranica College, Angelicum, Gregorianum (Rome); ord. Aug. 8, 1920; cons. as Auxiliary Bishop of Scranton, July 2, 1947.

**Kucera, Louis Benedict** — b. Aug. 24, 1888, Wheatland, Minn.; educ. St. Paul Seminary (St. Paul, Minn.), Catholic University (Wash., D. C.), University of Minnesota (Minneapolis, Minn.); ord. June 8, 1915; cons. Bishop of Lincoln, Oct. 28, 1930.

**Lamb, Hugh Louis** — b. Oct. 6, 1890, Modena, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), North American College (Rome); Catholic University (Wash., D. C.); ord. May 29, 1915, cons. as Auxiliary Bishop of Philadelphia, March 19, 1936.

**Lane, M. M., Raymond Aloysius** — b. Jan. 2, 1894, Lawrence, Mass.; educ. St. John's Prep College (Danvers, Mass.), Maryknoll College and Seminary (Maryknoll, N. Y.), ord. Feb. 8, 1920; cons. Titular Bishop of Hypaepa and Vicar Apostolic of Fushun, Manchukuo, June 11, 1940; elected Superior General of Maryknoll, Aug. 7, 1946.

**Lawler, John Jeremiah** — b. Aug. 4, 1862, Rochester, Minn.; educ. St. Francis Seminary (Milwaukee, Wis.), College of St. Nicholas (Belgium), University of Louvain (Belgium); ord. Dec. 19, 1885; cons. Auxiliary Bishop of St. Paul, May 19, 1910; app. Bishop of Lead, Jan. 29, 1916; title changed to Bishop of Rapid City, Aug. 1, 1930

**Le Blond, Charles Hubert** — b. Nov. 21, 1883, Celina, Ohio; educ. St. Ignatius High School (Cleveland, Ohio), John Carroll University (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 29, 1909; cons. Bishop of St. Joseph, Sept. 21, 1933.

**Ledvina, Emmanuel Boleslaus** — b. Oct. 28, 1868, Evansville, Ind.; educ. St. Meinrad's College and Seminary (St. Meinrad, Ind.); ord. March 18, 1893; cons. Bishop of Corpus Christi, June 14, 1921.

**Leech, George Leo** — b. May 21, 1890, Ashley, Pa.; educ. St. Charles Borromeo Seminary (Overbrook, Pa.), Catholic University (Wash., D. C.); ord. May 29, 1920; cons. Oct. 17, 1935; succeeded as Bishop of Harrisburg, Dec. 19, 1935

**Lucey, Robert Emmet** — b. March 16, 1891, Los Angeles, Calif.; educ. St. Vincent's College (Los Angeles, Calif.), St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord. May 14,

1916; cons. May 1, 1934; app. Archbishop of San Antonio, Jan. 23, 1941.

**Lynch, Joseph Patrick** — b. Nov. 16, 1872, St. Joseph, Mich., educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Kenrick Seminary (Webster Groves, Mo.); ord. June 9, 1900; cons. Bishop of Dallas, July 12, 1911.

**MacGinley, John B.** — b. Aug. 19, 1871, Raphoe, Ireland; educ. Blackrock College (Ireland), North American College (Rome); ord. c. 1895; cons. Bishop of Nueva Caceres, P. I., May 10, 1910, translated to Diocese of Monterey-Fresno, March 27, 1924; resigned, app. Titular Bishop of Croe, Sept. 30, 1932.

**Manning, Timothy** — b. Nov. 15, 1909, Ballingeary, County Cork, Ireland; educ. Mungret College (Limerick, Ireland), St. Patrick's Seminary (Menlo Park, Calif.), Gregorianum (Rome); ord. June 16, 1934, cons. Titular Bishop of Lesvi and Auxiliary Bishop of Los Angeles, Oct. 17, 1946.

**Marling, C. Pp. S., Joseph M.** — b. August 31, 1904, Centralia, W. Va.; educ. St. Joseph's College (Collegeville, Ind.), St. Charles Seminary (Carthage, O.), Catholic University (Washington, D. C.), ord. Feb. 21, 1929; cons. as Auxiliary Bishop of Kansas City (Mo.), Aug. 6, 1947.

**McCarthy, Joseph Edward** — b. Nov. 14, 1877, Waterbury, Conn., educ. Holy Cross College (Worcester, Mass.), Catholic University (Wash., D. C.), Seminary of St. Sulpice (Paris); ord. July 4, 1903, cons. Bishop of Portland, Me., Aug. 24, 1932.

**McCarty, C. Ss. R., William Tiburtus** — b. Aug. 11, 1889, Crossingville, Pa.; educ. St. Mary's College (North East, Pa.), St. Alphonsus Seminary (Esopus, N. Y.); ord. June 10, 1915, cons. Titular Bishop of Anea, and Military Delegate, Jan. 25, 1943; translated as Coadjutor Bishop of Rapid City, April 10, 1947.

**McCormick, Joseph C.** — b. Dec. 15, 1907, Philadelphia, Pa.; educ.,

College Ste. Marie (Montreal), St. Charles Seminary (Overbrook, Pa.), Pontifical Minor and Major Seminaries, Roman Seminary (Rome); ord. July 10, 1932, cons. as Auxiliary Bishop of Philadelphia, April 23, 1947.

**McDonnell, Thomas J.** — b. Aug. 18, 1894, New York, N. Y., educ. Cathedral College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Fordham University (New York), ord. Sept. 20, 1919; cons. as Auxiliary Bishop of New York, Sept. 15, 1947.

**McDonough, Thomas J.** — b. Dec. 5, 1911, Philadelphia, Pa.; educ. St. Charles Seminary (Overbrook, Pa.), Catholic University (Washington, D. C.), ord. May 26, 1938, cons. as Auxiliary Bishop of St. Augustine, April 30, 1947.

**McEntegart, Bryan Joseph** — b. Jan. 5, 1893, New York, N. Y., educ. Manhattan College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D. C.), New York School of Social Work (New York); ord. Sept. 8, 1917; cons. Bishop of Ogdensburg, Aug. 3, 1943.

**McFadden, James Augustine** — b. Dec. 24, 1880, Cleveland, Ohio, educ. St. Ignatius College (Cleveland, Ohio), St. Mary's Seminary (Cleveland, Ohio); ord. June 17, 1905; cons. as Auxiliary Bishop of Cleveland, Sept. 8, 1932; installed first Bishop of Youngstown, July 22, 1943.

**McGavick, Alexander Joseph** — b. Aug. 22, 1863, Fox Lake, Lake Co., Ill.; educ. St. Viator's College and Seminary (Bourbonnais, Ill.), ord. June 11, 1887; cons. May 1, 1899; app. Bishop of La Crosse, Nov. 1, 1921.

**McGovern, Patrick Aloysius Alphonsus** — b. Oct. 14, 1872, Omaha, Neb.; educ. Creighton University (Omaha, Neb.), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio); ord. Aug. 18, 1895; cons. Bishop of Cheyenne, April 11, 1912.

**McGrath, Joseph Francis** — b. Mar. 1, 1871, Kilmacow, Ireland;

educ St Kieran's College (Ireland), Grand Seminary (Canada); ord Dec 21, 1895; cons. Bishop of Baker City, March 25, 1919.

**McGucken, Joseph T.**—b March 13, 1902, Los Angeles, Calif.; educ St. Patrick's Seminary (Menlo Park, Calif.), North American College (Rome); ord Jan 15, 1928; cons as Auxiliary Bishop of Los Angeles, March 19, 1941.

**McGuinness, Eugene Joseph**—b Sept 6, 1889, Hollertown, Pa.; educ St. Charles Borromeo Seminary (Overbrook, Pa.); ord May 22, 1915; cons. Bishop of Raleigh, Dec 21, 1937; app Coadjutor Bishop of Oklahoma City and Tulsa, Nov 21, 1944

**McIntyre, J. Francis A.**—b June 25, 1886; New York, N Y.; educ. College of the City of New York, Cathedral College (New York, N Y.), St. Joseph's Seminary (Dunwoodie, N Y.); ord May 21, 1921; cons as Auxiliary Bishop of New York, May 8, 1941, app. Coadjutor Archbishop of New York, July 22, 1946

**McNamara, John Michael**—b Aug 12, 1878, Baltimore, Md.; educ Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.); ord. June 21, 1902; cons as Auxiliary Bishop of Baltimore, March 29, 1928; title changed to Auxiliary Bishop of Washington

**McNicholas, O. P., John Timothy**—b Dec 15, 1877, Mayo, Ireland; educ. St. Joseph's Convent (Somerset, Ohio), the Minerva University (Rome); received the Dominican habit Oct. 10, 1894; ord. Oct. 10, 1901; cons. Sept 8, 1918, app Archbishop of Cincinnati, July 8, 1925.

**McNulty, James A.**—b Jan. 16, 1900, New York, N Y.; educ Seton Hall College (South Orange, N. J.), Louvain University (Belgium); ord July 12, 1925; cons as Auxiliary Bishop of Newark, Oct. 7, 1947.

**Metzger, Sidney Matthew**—b. July 11, 1902, Fredericksburg, Texas, educ. St. John's Seminary (San Antonio, Texas), North American

College (Rome); ord. April 3, 1926, cons. as Auxiliary Bishop of Santa Fe, April 10, 1940; app. Coadjutor Bishop of El Paso, Dec. 26, 1941; succeeded as Bishop of El Paso, Dec 1, 1942

**Meyer, Albert Gregory**—b. March 9, 1903, Milwaukee, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), North American College (Rome), Pontifical Biblical Institute (Rome); ord. July 11, 1926; cons. Bishop of Superior, April 11, 1946.

**Mitty, John Joseph**—b. Jan. 20, 1884, New York, N Y.; educ. Manhattan College (New York, N. Y.), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Wash., D C.); ord. Dec. 22, 1906; cons. Sept. 8, 1926; succeeded as Archbishop of San Francisco, March 5, 1935.

**Molloy, Thomas Edward**—b Sept. 4, 1885, Nashua, N. H., educ St. Anselm's College (Nashua, N. H.), St. Francis College (Brooklyn, N. Y.), St. John's Seminary (Brooklyn, N. Y.), North American College (Rome); ord Sept. 19, 1908; cons. Auxiliary Bishop of Brooklyn, Oct. 3, 1920; succeeded as Bishop of Brooklyn, Nov. 21, 1921

**Mooney, Edward**—See Cardinals (p. 79).

**Mueller, Joseph M.**—b. Dec. 1, 1894, St. Louis, Mo.; educ. Pontifical College Josephinum (Worthington, O); ord. June 14, 1919; cons. as Coadjutor Bishop of Sioux City, Oct. 16, 1947.

**Muench, Aloysius Joseph**—b. Feb. 18, 1889, Milwaukee, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), University of Freiburg (Switzerland), University of Oxford (England), University of Cambridge (England), University Paris (France); ord June 8, 1913; cons. Bishop of Fargo, Oct. 15, 1935; Apostolic Visitor and liaison representative between U. S. military government and German hierarchy, July 8, 1946.

**Mulloy, William Theodore**—b. Nov 9, 1892, Ardoch, N. Dak.; educ.



St Boniface College (Manitoba, Canada), St. Paul's Seminary (St Paul, Minn.); ord June 7, 1916; cons. Bishop of Covington, Jan. 10, 1945.

Murphy, William Francis — b May 11, 1885, Kalamazoo, Mich.; educ. Assumption College (Sandwich, Ont., Canada), Urban College of the Propaganda (Rome); Pontifical Institute of the Appolinaris (Rome); ord June 13, 1908; cons Bishop of Saginaw, May 17, 1938

Murray, John Gregory — b. Feb 26, 1877, Waterbury, Conn; educ Holy Cross College (Worcester, Mass.), North American College (Rome), University of Louvain (Belgium); ord. April 14, 1900, cons. Auxiliary Bishop of Hartford, April 28, 1920; app Bishop of Portland, Me, May 29, 1925; app. Archbishop of St. Paul, Oct. 29, 1931

Mussio, John K. — b. June 13, 1902, Cincinnati, Ohio; educ. Xavier University (Cincinnati, O.), University of Notre Dame (South Bend, Ind ), St. Gregory Preparatory Seminary (Cincinnati, O.), Seminary of Mt St Mary of the West (Norwood, O ), the Angelicum (Rome); ord. Aug 15, 1935; cons. Bishop of Steubenville, May 1, 1945

Newell, Hubert M. — b. Feb. 16, 1904, Denver, Colo.; educ. Regis College and St. Thomas Seminary (Denver, Colo.), Catholic University (Washington, D. C ); ord. June 15, 1930; cons. as Coadjutor Bishop of Cheyenne, Sept. 24, 1947.

Noa, Thomas L. — b Dec. 18, 1892, Iron Mountain, Mich.; educ St. Francis Seminary (St. Francis, Wis.), North American College (Rome); ord. Dec. 23, 1916; cons as Titular Bishop of Salona and Coadjutor Bishop of Sioux City, March 19, 1946; app Bishop of Marquette, Aug. 25, 1947.

Nold, Wendelin J. — b Jan. 18, 1900, Bonham, Tex; educ. St. Mary's Seminary (La Porte, Tex.), American College (Rome); ord. Apr. 11, 1925; app. Coadjutor Bishop of Galveston, Dec. 2, 1947.

Noll, John Francis — b. Jan 25,

1875, Fort Wayne, Ind, educ St Lawrence College (Mt. Calvary, Wis.), Seminary of Mt St Mary of the West (Cincinnati, Ohio), ord June 4, 1898; cons. Bishop of Fort Wayne, June 30, 1925

O'Boyle, Patrick A. — July 18, 1896, Scranton, Pa; educ St Thomas Preparatory School and College (Scranton, Pa), St Joseph's Seminary (Yonkers, N Y), New York School of Social Work, ord May 21, 1921; app Archbishop of Washington Dec 2, 1947; consecrated Jan. 14, 1948.

O'Brien, Henry Joseph — b July 21, 1896, New Haven, Conn; educ St Thomas Seminary (Hartford, Conn), St Bernard's Seminary (Rochester, N Y), University of Louvain (Belgium); ord July 8, 1923; cons as Auxiliary Bishop of Hartford, May 14, 1940; succeeded as Bishop of Hartford, April 17, 1945

O'Brien, William David — b Aug 3, 1878, Chicago, Ill; educ De Paul University (Chicago, Ill ), Kenrick Seminary (Webster Groves, Mo ), ord July 11, 1903; cons. as Auxiliary Bishop of Chicago, April 25, 1934

O'Connor, Martin J. — b May 10, 1900, Scranton, Pa; educ St Thomas College (Scranton), St Mary's Seminary (Baltimore, Md ), North American College (Rome), Propaganda College (Rome), Appolinaris (Rome); ord. March 15, 1924; cons Titular Bishop of Thespia and Auxiliary Bishop of Scranton, Jan 27, 1943; app Rector of the North American College (Rome), Nov 21, 1946

O'Connor, William Patrick — b Oct. 18, 1886, Milwaukee, Wis; educ. St Francis Seminary (St Francis, Wis.), Marquette University (Marquette, Wis ), Catholic University of America (Wash, D. C.); ord. March 10, 1912; cons Bishop of Superior, March 7, 1942; app. first Bishop of Madison, Jan 15, 1946.

O'Hara, Edwin Vincent — b. Sept. 6, 1881, Lanesboro, Minn; educ. St

Paul's Seminary (St Paul, Minn.), Catholic University (Wash., D. C.), Institute Catholique (Paris); ord. June 9, 1905, cons Bishop of Great Falls, Oct 28, 1930, app. Bishop of Kansas City, April 15, 1939.

**O'Hara, Gerald Patrick Aloysius** — b May 4, 1895, Scranton, Pa.; educ St. Charles Borromeo Seminary (Overbrook, Pa.), Pontifical Roman Seminary (Rome), Pontifical Institute of the Appolinaris (Rome); ord April 2, 1920; cons Auxiliary Bishop of Philadelphia, May 20, 1929; app Bishop of Savannah, Nov 16, 1935, title changed to Bishop of Savannah-Atlanta, April, 1937; app Regent of Apostolic Nunciature in Rumania, January, 1947.

**O'Hara, C. S. C., John Francis** — b May 1, 1888, Ann Arbor, Mich., educ. University of Notre Dame (South Bend, Ind.), Catholic University (Wash., D. C.), University of Pennsylvania (Philadelphia, Pa.); ord. Sept. 9, 1916; cons. Titular Bishop of Milasa and Military Delegate, Jan 15, 1940; app. Bishop of Buffalo, March 16, 1945

**O'Leary, Thomas Mary** — b Aug 16, 1875, Dover, N. H., educ. Mungret College (Limerick, Ireland); Grand Seminary (Montreal, Canada); ord. Dec 18, 1897; cons Bishop of Springfield, Mass., Sept. 8, 1921.

**Ready, Michael J.** — b. April 9, 1893, New Haven, Conn.; educ. St. Vincent's College (Latrobe, Pa.), St. Bernard's Seminary (Rochester, N. Y.), St. Mary's Seminary (Cleveland, Ohio); ord. Sept. 14, 1918; cons. Bishop of Columbus, Dec. 14, 1944.

**Rehring, George John** — b. June 10, 1890, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), College of the Angelico (Rome); ord. Mar. 28, 1914; cons. as Auxiliary Bishop of Cincinnati, Oct. 7, 1937.

**Reicher, Louis J.** — b. June 14, 1890, Piqua, O.; educ. St. Mary's Seminary (Cincinnati, O.), St.

Mary's Seminary (La Porte, Tex.); ord Dec 6, 1918, app Bishop of Austin, Dec. 2, 1947.

**Ritter, Joseph Elmer** — b July 20, 1891, New Albany, Ind.; educ St Meinrad's (St. Meinrad, Ind.); ord. May 20, 1917; cons. Auxiliary Bishop of Indianapolis, Mar. 28, 1933, succeeded as Bishop of Indianapolis, Mar 24, 1934; app. Archbishop of Indianapolis, Nov. 17, 1944, app. Archbishop of St. Louis, July 27, 1946.

**Rohlman, Henry Patrick** — b. March 17, 1876, Appelhusen, Westphalia, Germany; educ St Joseph's College (Dubuque, Iowa), Grand Seminary (Montreal, Canada), Catholic University (Wash., D. C.); ord Dec. 21, 1901, cons Bishop of Davenport, July 25, 1927; app Coadjutor Archbishop of Dubuque, July 22, 1944, succeeded as Archbishop of Dubuque, Nov. 18, 1946.

**Rummel, Joseph Francis** — b Oct. 14, 1876, Baden, Germany, educ St Anselm's College (Manchester, N. H.), St Joseph's Seminary (Yonkers, N. Y.), North American College (Rome); ord. May 24, 1902; cons. Bishop of Omaha, May 29, 1928; app. Archbishop of New Orleans, March 9, 1935.

**Ryan, Edward Francis** — b March 10, 1879, Lynn, Mass.; educ Boston College (Boston, Mass.), North American College (Rome); ord. Aug. 10, 1905; cons Bishop of Burlington, Jan. 3, 1945.

**Ryan, Vincent J.** — b. Arlington, Wis.; educ. St. Francis Seminary (Milwaukee, Wis.), St. Paul Seminary (St Paul, Minn.); ord June 7, 1912; cons. Bishop of Bismarck, May 28, 1940

**Schenk, Francis J.** — b. April 1, 1901, Superior, Wis.; educ College of St. Thomas (St. Paul, Minn.), St. Paul Seminary (St Paul, Minn.), Catholic University (Washington, D. C.); ord June 13, 1926; cons. Bishop of Crookston, May 24, 1945.

**Scher, Philip George** — b. Feb. 22, 1880, Belleville, Ill.; educ. Pontifical College of the Josephinum (Columbus, Ohio), Urban College of the

Propaganda (Rome); ord June 6, 1903, cons Bishop of Monterey-Fresno, June 29, 1933.

**Schlarman, Joseph Henry Leo** — b Feb. 23, 1879, Breese Township, Clinton Co., Ill.; educ. St. Francis Solanus College (Quincy, Ill.), University of Innsbruck (Austria), Pontifical Gregorian University (Rome), ord. June 29, 1904; cons Bishop of Peoria, June 17, 1930.

**Schulte, Paul Clarence** — b Mar. 18, 1890, Fredericktown, Mo.; educ. St. Francis Solanus College (Quincy, Ill.), Kenrick Seminary (Webster Groves, Mo.); ord. June 11, 1915; cons. Bishop of Leavenworth, Sept. 21, 1937; app Archbishop of Indianapolis, July 27, 1946.

**Scully, William A.** — b Aug. 6, 1894, New York, N. Y., educ. Cathedral College (New York), St. Joseph's Seminary (Dunwoodie, N. Y.), Catholic University (Washington, D. C.); ord Sept. 20, 1919; cons. as Coadjutor Bishop of Albany, Oct. 24, 1945.

**Senyshyn, O. S. B. M., Ambrose** — b. 1903, Stary Sambor, Galicia, educ. Monastery Colleges at Krichiev and Iawriev, Dobromil and Crystynopol (Galicia); ord Aug. 23, 1931, cons. as Auxiliary Bishop of the Ukrainian Greek Catholic Diocese of the United States, Oct. 22, 1942.

**Shaughnessy, S. M., Gerald** — b May 19, 1887, Everett, Mass.; educ. Boston College (Boston, Mass.), Marist College and Seminary (Wash., D. C.), Catholic University (Wash., D. C.), ord. June 20, 1920; cons Bishop of Seattle, Sept. 19, 1933.

**Shehan, Lawrence Joseph** — b. Dec. 18, 1898, Baltimore, Md.; educ. St. Charles College (Catonsville, Md.), St. Mary's Seminary (Baltimore, Md.), North American College (Rome), Urban College of the Propaganda (Rome); ord. Dec. 23, 1922; cons. as Auxiliary Bishop of Baltimore and Washington, Dec. 12, 1945.

**Sheil, Bernard James** — b Feb. 18, 1888, Chicago, Ill., educ. St. Vi-

ator's College and Seminary (Bourbonnais, Ill.); ord. May 21, 1910, cons. as Auxiliary Bishop of Chicago, May 1, 1928.

**Spellman, Francis Joseph** — See Cardinals (p. 81).

**Stritch, Samuel Alphonsus** — See (p. 81).

**Sullivan, S. J., Bernard J.** — b Mar. 25, 1889, Trinidad, Colo., educ. Regis College (Denver, Colo.), St. Stanislaus' Seminary (Florissant, Mo.), St. Louis Univ. (St. Louis, Mo.), Jesuit Seminary (Burgos, Spain), professed in Society of Jesus Aug. 15, 1909; ord. June 21, 1922, cons. Bishop of Patna, India, Mar. 17, 1929, resigned July 4, 1946, app. Titular Bishop of Hali-carnassus.

**Swint, John Joseph** — b Dec. 15, 1879, Pickens, W. Va.; educ. St. Charles College (Ellicott City, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. June 23, 1904, cons. as Auxiliary Bishop of Wheeling, May 11, 1922, app. Bishop of Wheeling, Dec. 11, 1922.

**Takach, Basil** — b Oct. 27, 1879, Vuckovoje, Maramorisska Zupa, Hungary, educ. Uzhorod Gymnasium (Uzhorod, Hungary), Greek Catholic Seminary (Uzhorod); ord. Dec. 12, 1902, elected to the Titular See of Zela, May 20, 1924, and named first Bishop of the Carpatho-Russians, Hungarians and Croats in America, cons. June 15, 1924.

**Taylor, Vincent George** — b Sept. 19, 1877, Norfolk, Va.; educ. Belmont Abbey College and Seminary (Belmont, N. C.); ord. May 24, 1902, elected Abbot Ordinary of Belmont Abbey Nullius, Aug. 20, 1924; confirmed Abbot Ordinary, Dec. 12, 1924; blessed Mar. 19, 1925.

**Thill, Francis Augustine** — b. Oct. 12, 1893, Dayton, Ohio; educ. University of Dayton (Dayton, Ohio), Seminary of Mt. St. Mary of the West (Cincinnati, Ohio), Collegio Angelico (Rome); ord. Feb. 28, 1920, cons. Bishop of Concordia,

Oct 28, 1938, title changed to Bishop of Salina, Dec. 23, 1944

**Tief, Francis Joseph** — b. March 7, 1881, East Port Chester, Conn.; educ. Niagara University (Niagara, N. Y.), St. Bonaventure College (St. Bonaventure, N. Y.); ord. June 13, 1908; cons. Bishop of Concordia, March 30, 1921, resigned, app. Titular Bishop of Nisa, June 11, 1938.

**Toolen, Thomas Joseph** — b. Feb. 28, 1886, Baltimore, Md.; educ. Loyola College (Baltimore, Md.), St. Mary's Seminary (Baltimore, Md.), Catholic University (Wash., D. C.); ord. Sept. 27, 1910; cons. Bishop of Mobile, May 4, 1927

**Treacy, John P.** — b. July 23, 1890, Marlboro, Mass.; educ. Holy Cross Preparatory School and Holy Cross College (Worcester, Mass.), Catholic University (Washington, D. C.), St. John's Seminary (Brighton, Mass.); ord. Dec. 8, 1918; cons. Titular Bishop of Metelus and Coadjutor Bishop of La Crosse, Oct. 2, 1945

**Vehr, Urban John** — b. May 30, 1891, Cincinnati, Ohio; educ. Seminary of Mt. St. Mary of the West (Norwood, Ohio), Catholic University (Wash., D. C.), Collegio Angelico (Rome); ord. May 29, 1915; cons. Bishop of Denver, June 10, 1931; app. Archbishop of Denver, Nov. 15, 1941.

**Walsh, Emmet Michael** — b. March 6, 1892, Beaufort, S. C.; educ. Chatham Academy (Savannah, Ga.), St. Bernard's Seminary (Rochester, N. Y.); ord. Jan. 15, 1916; cons. Bishop of Charleston, Sept. 8, 1927

**Walsh, M. M., James Edward** — b. Apr. 30, 1891, Cumberland, Md.; educ. Mt. St. Mary's College (Emmitsburg, Md.), Maryknoll Foreign Mission Seminary (Maryknoll, N. Y.); entered Catholic Foreign Mission Society (Maryknoll), 1912; ord. Dec. 7, 1915; cons. Vicar Apostolic of Kongmoon, China, May 22, 1927; Superior General of Maryknoll, July 21, 1936 until Aug. 7, 1946.

**Walsh, Thomas Joseph** — b. Dec. 6, 1873, Parker's Landing, Pa.; educ. St. Bonaventure's College and

Seminary (St. Bonaventure, N. Y.) Pontifical Institute of the Apollinaris (Rome); ord. Jan. 27, 1900, cons. Bishop of Trenton, July 25, 1918; app. Bishop of Newark, March 2, 1928; app. Archbishop of Newark, Dec. 10, 1937.

**Waters, Vincent S.** — b. Aug. 15, 1904, Roanoke, Va.; educ. Belmont Abbey College (Belmont, N. C.), St. Charles College (Catonsville, Md.), St. Mary's Seminary (Baltimore, Md.), North American College (Rome); ord. Dec. 8, 1931; cons. Bishop of Raleigh, May 15, 1945.

**Welch, Thomas Anthony** — b. Nov. 2, 1884, Faribault, Minn.; educ. College of St. Thomas and St. Paul's Seminary (St. Paul, Minn.); ord. June 11, 1909; cons. Bishop of Duluth, Feb. 3, 1926.

**White, Charles Daniel** — b. June 5, 1879, Grand Rapids, Mich.; educ. St. Francis Seminary (Milwaukee, Wis.), Urban College of the Propaganda (Rome); ord. Sept. 24, 1910; cons. Bishop of Spokane, Feb. 24, 1927

**Willging, Joseph C.** — b. Sept. 6, 1884, Dubuque, Iowa; educ. Loras College (Dubuque, Iowa), St. Mary's University (Baltimore, Md.), Catholic University of America (Wash., D. C.), Chicago University (Chicago, Ill.); ord. June 20, 1908; cons. first Bishop of Pueblo, Feb. 24, 1942.

**Willinger, C. Ss. R., Aloysius Joseph** — b. Apr. 19, 1886, Baltimore, Md.; educ. St. Mary's College (North East, Pa.), Mount St. Alphonsus House of Studies (Esopus, N. Y.); professed in Redemptorist Congregation Aug. 2, 1906; ord. July 2, 1911; cons. Bishop of Ponce, Puerto Rico, Oct. 28, 1929; app. Coadjutor Bishop of Monterey-Fresno, Dec. 11, 1946

**Woznicki, Stephen Stanislaus** — b. August 17, 1894, Miners Falls, Pa.; educ. Seminary of Ss. Cyril and Methodius (Orchard Lake, Mich.), Seminary of St. Paul (St. Paul, Minn.); ord. Dec. 22, 1917; cons. as Auxiliary Bishop of Detroit, Jan. 25, 1938.

Wright, John J. — b. July 18, 1909, Boston, Mass., educ. Boston College, St John's Seminary (Brighton, Mass.), North American College and Gregorianum (Rome); ord Dec 8, 1935; cons as Auxiliary Bishop of Boston, June 30, 1947

Zuroweste, Albert R. — b Apr 26, 1901, East St Louis, Ill.; educ St. Francis College (Quincy, Ill.), Kenrick Seminary (St Louis, Mo); ord. June 8, 1924; cons. Bishop of Belleville, Jan 29, 1948

## BISHOPS IN OUTLYING TERRITORIES AND POSSESSIONS; AMERICAN BISHOPS IN FOREIGN FIELDS

Baumgartner, O. F. M. Cap., Apollinaris — b. July 24, 1899, College Point, L. I., N. Y., educ. St. Lawrence College (Mt Calvary, Wis.), St. Anthony Seminary (Marathon, Wis.), Columbia University (New York); entered Order of Friars Minor Capuchin, July 13, 1919; ord May 30, 1926, cons Titular Bishop of Joppe and Vicar Apostolic of Guam, Sept. 18, 1945.

Beckmann, C. M., Francis — b July 23, 1883, Enschede, Netherlands, educ Minor Seminary (Wernhoutsburg), Major Seminary of Helden-Panningen (Netherlands); professed in the Congregation of the Mission, Oct 15, 1909, ord. July 13, 1913, cons. Titular Bishop of Telmissus and Auxiliary Bishop of Panama, July 7, 1940; app Archbishop of Panama, Jan 26, 1945.

Collignon, O. M. I., Louis J. — b Aug 15, 1904, Suixy, Belgium, educ. St Joseph's Scholasticate (Ottawa, Ont), Angelicum College (Rome), professed in Oblates of Mary Immaculate July 25, 1926; ord June 28, 1931, cons Bishop of Les Cayes, Haiti, Nov 21, 1942

Darnand, S. M., Joseph — b. Dec 31, 1879, Reny, France; educ Marist Scholasticates (Lyons, France, and Differt, Belgium); professed in Society of Mary Dec 20, 1903; ord 1905, cons. Titular Bishop of Polemon and Vicar Apostolic of Samoa, May 16, 1920

Davis, James Peter — b. June 9, 1904, Houghton, Mich.; educ Preparatory Seminary of the Archdiocese of San Francisco, St Patrick's Seminary (Menlo Park, Calif.); ord

May 19, 1929; cons. Bishop of San Juan, Puerto Rico, Oct 6, 1943

Donaghy, M. M., Frederick Anthony — b. Jan 13, 1903, New Bedford, Mass.; educ Holy Cross College (Worcester, Mass.), St Mary's Seminary (Baltimore, Md), Maryknoll Seminary (Maryknoll, N. Y.), ord. Jan 27, 1929; cons Titular Bishop of Seteen and Vicar Apostolic of Wuchow, China, Sept. 21, 1939, title changed to Bishop of Wuchow, Apr. 11, 1946

Emmet, S. J., Thomas Addis — b Aug 23, 1873, Boston, Mass.; educ Boston College (Boston), Jesuit Novitiate (Frederick, Md), College of the Sacred Heart (Woodstock, Md), professed in the Society of Jesus Aug 15, 1895, ord. July 30, 1909, cons Titular Bishop of Tuscamia and Vicar Apostolic of Jamaica, Sept. 21, 1930

Escalante, M. M., Alonso Manuel — b. Dec. 24, 1906, Merida, Yucatan, Mexico; educ. Maryknoll College and Seminary (Maryknoll, N. Y.); ord. Feb. 1, 1931; cons. Titular Bishop of Sora and Vicar Apostolic of Pando, Bolivia, May 9, 1943.

Ford, M. M., Francis Xavier — b Jan. 11, 1892, Brooklyn, N. Y.; educ St. Francis' College (Brooklyn, N. Y.), Cathedral College (New York, N. Y.), Maryknoll Seminary (Maryknoll, N. Y.); ord. Dec. 5, 1917, cons Titular Bishop of Etenna and Vicar Apostolic of Kaying, China, Sept 21, 1935; title changed to Bishop of Kaying, Apr 11, 1946.

Galvin, S. S. C., Edward J. — b Nov. 23, 1882, Newcestown, Ireland, educ. St. Finnbarr's Seminary (Far-

anferis), St. Patrick's (Maynooth); ord. June 20, 1909, cons. Titular Bishop of Myrina and Vicar Apostolic of Hanyang, China, Nov. 6, 1927; title changed to Bishop of Hanyang, April 11, 1946

Glennie, S. J., Ignatius T. — b. Feb. 5, 1907, Mexico City, educ. Mt. St. Michael's Scholasticate (Spokane, Wash.), Papal Seminary (Kandy, Ceylon), St. Mary's College (Kurseong, India); entered Society of Jesus, 1924, ord. 1938; cons. Bishop of Trincomalee, Ceylon, Sept. 21, 1947

Graner, C. S. C., Lawrence, L. — b. Apr. 3, 1901, Franklin, Pa., educ. Holy Cross Seminary (Notre Dame, Ind.), Holy Cross Mission Seminary (Wash., D. C.); entered Congregation of the Holy Cross, 1924; ord. June 24, 1928, cons. Bishop of Dacca, India, Apr. 23, 1947.

Hayes, S. J., James Thomas Gibbons — b. Feb. 11, 1889, New York City; educ. St. Francis Xavier's College (New York City), Jesuit Novitiate (St. Andrew-on-the-Hudson, N. Y.), Jesuit House of Studies (Tronchiennes, Belgium); entered the Society of Jesus Aug. 14, 1907; ord. June 29, 1921; cons. Bishop of Cagayan, P. I., June 18, 1933

Kevenhoerster, O. S. B., John Bernard — b. Nov. 1, 1869, Essen, Germany; educ. St. John's College and Seminary (Collegeville, Minn.), Univ. of Minnesota (Minneapolis); professed in Benedictine Order, 1892; ord. June 24, 1896; app. Prefect Apostolic of the Bahamas, May 22, 1931; cons. Titular Bishop of Camuliana, Dec. 21, 1933; app. Vicar Apostolic of the Bahamas in 1941

Kowalski, O. F. M., Rembert — b. Dec. 23, 1884, Calumet, Mich.; educ. St. Francis Seminary (Cincinnati, Ohio), Franciscan Houses of Study (St. John Baptist Province); received into the Order of Friars Minor, 1903; ord. June 22, 1911; cons. Vicar Apostolic of Wuchang, China, Jan. 11, 1942; title changed to Bishop of Wuchang, April 11, 1946

McManus, C. S. R., James E. — b. Oct. 10, 1900, Brooklyn, N. Y., educ. Redemptorist Preparatory College (North East, Pa.), Mt. St. Alphonsus Seminary (Esopus, N. Y.), Catholic University (Wash., D. C.); entered Congregation of the Most Holy Redeemer, 1921; ord. June 19, 1927, cons. Bishop of Ponce, Puerto Rico, July 1, 1947

Morrow, S. C., Louis LaRavoire — b. Dec. 24, 1892, Weatherford, Tex., educ. Salesian School and Palafox (Puebla, Mexico), professed in Salesians of St. John Bosco Sept. 29, 1912, ord. May 21, 1921, cons. Bishop of Krishnagar, India, Oct. 29, 1939

Niedhammer, O. F. M. Cap., Matthew Aloysius — b. Sept. 11, 1901, New York, N. Y.; educ. St. Lawrence's College (Mt. Calvary, Wis.), St. Anthony's Seminary (Marathon, Wis.); entered Order of Friars Minor Capuchin July 23, 1920, ord. June 8, 1927, cons. Titular Bishop of Caloe and Vicar Apostolic of Bluefields, Nicaragua, June 29, 1943

Noser, S. V. D., Adolph A. — b. July 4, 1900, Belleville, Ill.; educ. Quincy College (Quincy, Ill.), St. Mary's Mission House (Techny, Ill.), Angelicum (Rome); received into the Society of the Divine Word, 1921, ord. 1925; cons. Titular Bishop of Capitolias and Vicar Apostolic of Accra, Gold Coast, British West Africa, Aug. 22, 1947.

O'Gara, C. P., Cuthbert Martin — b. Apr. 1, 1896, Ottawa, Ontario, Canada; educ. Univ. of Ottawa, Grand Seminary of Ottawa, Passionist Monasteries (Pittsburgh, Pa., and Union City, N. J.); professed in the Congregation of the Passion Oct. 18, 1914; ord. May 26, 1915, cons. Titular Bishop of Elis and Vicar Apostolic of Yuanling, Hunan, China, Oct. 28, 1934; title changed to Bishop of Yuanling, Apr. 11, 1946.

O'Shea, C. M., John A. — b. Oct. 7, 1887, Deep River, Conn.; educ. Niagara Univ. (Niagara, N. Y.), Columbia Univ. (New York, N. Y.);

professed in Congregation of the Mission Sept. 14, 1910; ord. May 30, 1914; cons. Titular Bishop of Midila and Vicar Apostolic of Kanchow, Kiangsi, China, May 1, 1928; title changed to Bishop of Kanchow April 11, 1946.

**O'Shea, S. M., Thomas** — b. Mar 13, 1870, San Francisco, Calif.; educ St. Mary's Seminary and St. Patrick's Seminary (Meane, New Zealand); professed in Society of Mary Aug. 15, 1891; ord. 1893; cons. Titular Bishop of Gortyna, Aug. 13, 1913; app Archbishop of Wellington, New Zealand, Jan. 3, 1935.

**Paschang, M. M., Adolph John** — b. Apr 16, 1895, Martinsburg, Mo.; educ. St. Louis Univ (St. Louis, Mo.), Campion College (Prairie du Chien, Wis.), Kenrick Seminary (St. Louis, Mo.), Maryknoll Seminary (Maryknoll, N. Y.); ord. May 21, 1921; cons. Titular Bishop of Sasima and Vicar Apostolic of Kongmoon, China, Nov. 30, 1937; title changed to Bishop of Kongmoon, April 11, 1946

**Pinger, O. F. M., Ambrose Henry** — b. Aug. 16, 1897, Omaha, Neb.; educ Our Lady of Angels Seminary (Cleveland, Ohio), St. Anthony's Seminary (St. Louis, Mo.); professed in the Order of Friars Minor June 18, 1918; ord. June 27, 1924; cons. Titular Bishop of Capitolas and Vicar Apostolic of Chowtsun, China, Sept. 21, 1937; title changed to Bishop of Chowtsun, April 11, 1946.

**Preciado, C. M. F., Joseph M.** — b. Sept. 23, 1885, Cadreita, Province of Navarra, Spain; educ. Colegio de los Misioneros (Alagon, Spain), University of Cervera (Vich, Spain), professed in Claretian Society Aug. 15, 1904; ord. June 23, 1912; cons. Titular Bishop of Tegea and Vicar Apostolic of Darien, Colon, Panama, May 31, 1934.

**Quinn, C. M., Charles William** — b. Dec. 16, 1905, San Gabriel, Calif.; educ. St. Vincent's College (Cape Girardeau, Mo.), St. Mary's Semi-

nary (Perryville, Mo.), Collegium Angelicum (Rome); professed in Congregation of the Mission June 1, 1925; ord. Sept. 27, 1931; cons. Titular Bishop of Halicarnassus and Vicar Apostolic of Yukiang, Kiangsi, China, Oct. 3, 1940, title changed to Bishop of Yukiang, April 11, 1946

**Robinson, O. F. M., Paschal** — b. Apr 26, 1870, Dublin, Ireland; educ Holy Cross College (Worcester, Mass.), St. Bonaventure College (St. Bonaventure, N. Y.), Mt. St. Sepulchre (Washington, D. C.), St. Anthony's College (Rome); professed in Order of Friars Minor Aug. 2, 1897; ord. Dec. 21, 1901; cons. Titular Archbishop of Tyana and Apostolic Visitor to Palestine, Egypt, Syria and Cyprus, June 24, 1927; nominated Papal Nuncio to Irish Free State, Nov. 27, 1929.

**Sweeney, James J.** — b. June 19, 1898, San Francisco, Calif.; educ St. Patrick's Seminary (Menlo Park, Calif.); ord. June 20, 1925; cons. Bishop of Honolulu, Hawaii, July 25, 1941.

**Taffi, Antonio** — appointed Titular Archbishop of Sergiopolis and Apostolic Nuncio to Cuba, May 19, 1947.

**Wade, S. M., Thomas James** — b. Aug. 4, 1893, Providence, R. I.; educ Marist Preparatory College and Seminary (Washington, D. C.); professed in Society of Mary Sept. 8, 1917; ord. June 15, 1922; cons. Titular Bishop of Barbalissus and Vicar Apostolic of the North Solomon Islands, Oct. 26, 1930.

**Wildermuth, S. J., Augustine F.** — b. Feb. 20, 1904, St. Louis, Mo.; educ. St. Stanislaus Seminary (Florissant, Mo.), St. Michael's Scholasticate (Spokane, Wash.), Sacred Heart College (Shembaganur, S. India), St. Mary's College (Kurseong, India), Gregorian University (Rome); entered Society of Jesus, 1922; ord. July 25, 1935; cons. Bishop of Patna, India, Oct. 28, 1947.

# HIERARCHY OF CANADA AND NEWFOUNDLAND

See	Formed	Archbishops	Consecrated
Edmonton, Alta	1871	.John H. MacDonald	1934
Halifax, N. S.	1842	John T. McNally	1913
Kingston, Ont	1826	Joseph A. O'Sullivan	1931
Moncton, N. B.	1936	Norbert Robichaud	1942
Montreal, P. Q.	1836	. Joseph Charbonneau	1939
		. Joseph C. Chaumont, Aux. Bp.	1941
		Lawrence P. Whelan, Aux. Bp.	1941
Ottawa, Ont.	1847	Alexander Vachon	1940
Quebec, P. Q.	1674	.Maurice Roy . . . . .	1946
		. J. Omer Plante, Aux. Bp.	1927
Regina, Sask.	.. 1910	Michael C. O'Neill	1947
Rimouski, P. Q.	1867	Georges Courchesne	1928
		Charles E. Parent, Aux. Bp.	... 1944
St. Boniface, Man.	1847	Arthur Beliveau . . . . .	1913
		.Georges Cabana, Coadj. Abp.	. 1941
Toronto, Ont.	. 1841	.James Cardinal McGugan	1930
		.Benjamin I. Webster, Aux. Bp.	. 1943
Vancouver, B. C.	1890	William M. Duke	1928
Winnipeg, Man.	1915	Alfred A. Sinnott . . . . .	1916
		Gerald Murray, C. Ss. R., Coadj. Abp. Adm.	. . . . . 1930
St. John's Nfld.	. 1847	Edward P. Roche	1915
		Thomas J. Flynn, Coadj. Abp.	1945

See	Formed	Bishops	Consecrated
Alexandria, Ont. . .	1890	Rosario Brodeur . . . . .	. . 1941
Amos, P. Q.	1938	Joseph A. Desmarais . . . . .	1931
Antigonish, N. S.	1844	James Morrison (Abp.) . . . . .	1912
		John R. MacDonald, Coadj. Bp.	1943
Bathurst, N. B.	1852	Camille A. LeBlanc	1942
Calgary, Alta	1912	.Francis P. Carroll	1936,
Charlottetown, P. E. I.	1829	James Boyle . . . . .	. 1944
Chicoutimi, P. Q.	1878	. Georges Melancon	1940
Edmundston, N. B.	1945	Marie-Antoine Roy, O. F. M.	1945
Gaspe, P. Q.	1922	.Albin LeBlanc . . . . .	1941
Gravelbourg, Sask.	1930	M. Joseph Lemieux, O. P.	1936
Gulf of St. Lawrence, P. Q. . . . .	. 1945	Napoleon A. LaBrie, C. J. M.	1938
Hamilton, Ont.	1856	.Joseph F. Ryan	. 1937
Hearst, Ont.	1938	. Georges Landry	1946
Joliette, P. Q.	1904	..Joseph A. Papineau	1928



See	Formed	Bishops	Consecrated
Kamloops, B C .	1946	Edward Q Jennings .	1941
London, Ont. .	1855 .	John T Kidd .	1925
		John C. Cody, Coadj Bp	1937
Mont-Laurier, P. Q	1913	Joseph E Limoges	1922
Nelson, B. C .	1936	Martin M. Johnson	1936
Nicolet, P Q .	1885	Albini Lafortune	1938
Pembroke, Ont	1898	William J Smith	1945
Peterborough, Ont .	1882	Gerald J Berry	1945
Prince Albert, Sask .	1907	Reginald Duprat, O P	1938
St. Hyacinthe, P Q	1852	Arthur Douville	1940
Saint-Jean-de-Quebec, P. Q . . .	1933	Anastase Forget	1934
St John, N B	1842	Patrick A Bray, C J M	1936
Saskatoon, Sask.	1933.	Philip F Pocock	1944
Sault Ste Marie, Ont	1904	Ralph H Dignan	1935
Sherbrooke, P. Q. . .	1874	Philip S Desranleau .	1938
Timmins, Ont .	1915.	Louis Rheaume, O. M. I.	1923
Trois-Rivieres, P Q .	1852	Georges L Pelletier .	1943
Valleyfield, P Q .	1892.	Joseph A Langlois	1924
Victoria, B C .	1846	James M. Hill	1946
Harbor Grace Nfld .	1856	John M O'Neill	1940
St. George's, Nfld	1904	Michael O'Reilly .	1941

#### Vicariates Apostolic

See	Formed	Bishops	Consecrated
Grouard, Alta .	1862	Ubaldo Langlois, O M I .	1938
		Henri Routhier, O M I Coadj Bp	1945
Hudson Bay, Man.	1931	Marc Lacroix, O M I.	1943
James Bay, Ont	1938.	Henri Belleau, O M I	1940
Keewatin, Man	1910	Martin Lajeunesse, O. M. I	1933
Mackenzie, N W T	1901.	Joseph M. Trocellier, O M. I	1940
Prince Rupert, B C	1916	Anthony Jordan, O. M. I .	1945
Whitehorse, Y. T	1944 .	Jean L. Coudert, O M I .	1936
Muenster, Sask (Abbacy Nullius)	1921	Severin J Gertken, O S B	
Winnipeg, Man. (Ukrainian Greek Catholic Diocese) .	1921	Basil V. Ladyka, O S. B M. . .	1929
		Neil N. Savaryn, O S. B M, Aux. Bp . . . . .	1943
Labrador .	1945 .	Lionel Scheffer, O M I	1946

## HIERARCHY OF MEXICO

See	Formed	Archbishops	Consecrated
Durango	1623	Jose Gonzalez y Valencia	1922
Guadalajara	1548	Jose Garibi Rivera	1930
Mexico	1530	Luis M Martinez	1923
		Maximino Ruiz y Flores, Aux Bp, V.G. . . .	1913
Monterrey	1777	Guillermo Tritzschler	1931
Morelia	1536	Luis M. Altamirano Bulnes	1924
Oaxaca	1535	Fortino L. Gomez	1943
Puebla de los Angeles	1525	Jose Ignacio Marquez	1934
Yucatan	1561	Fernando Ruiz y Solozarno	1944

See	Formed	Bishops	Consecrated
Aguascalientes	1899	Jose de Jesus Lopez	1928
Campeche	1895	Alberto Mendoza	1939
Chiapas	1539	Lucio Torreblanca y Tapia	1944
Chihuahua	1891	Antonio Guizar y Valencia	1921
		Francisco Espino Porras, Aux Bp	1943
Chilapa	1863	Leopoldo Diaz Escudero	1930
Columbia	1881	Jose Velasco y Pena	1903
		Ignacio De Alba y Hernandez, Coadj. Bp. . .	1939
Cuernavaca	1891	Alfonso Espino	1947
Huajuapam	1903	Genaro Mendez y Del Rio	1923
Huejutla	1922	Manuel J. Yarena	1941
Leon	1862	Emeterio Valverde y Tellez	1909
		Emmanuel Martin Del Campo, Aux. Bp . . .	1946
Papantla	1922	Nicolas Corona	1923
Queretaro	1862	Marciano Tinajero	1933
Saltillo	1891	Jesus Maria Echeverria	1905
		Luis Guizar Barragan, Coadj. Bp.	1932
San Luis Potosi	1854	Gerardo Anaya y Diez de Bonilla	1920
Sinaloa	1884	Linus Aguirre	1944
Sonora	1779	Juan Navarrete	1919
Tabasco	1880	Jose Angulo del Valle	1945
Tacambaro	1913	Abraham Martinez	1940
Tamaulipas	1870	Serafin Armora y Gonzalez	1923
Tehuantepec	1893	Jesus Villareal y Fierro	1933
Tepic	1891	Anastasio Hurtado	1936
Tulancingo	1862	Miguel D Miranda	1937
Veracruz	1863	Manuel Pio Lopez	1934
Zacatecas	1863	Ignacio Placencia Y Moreira	1908
Zamora, Mich.	1863	Jose Gabriel Anaya	1947

### Vicariate Apostolic

Lower California . . . 1874 .. (Fr ) Felipe Torres, M S. S . . .

# CATHOLIC POPULATION OF STATES AND DISTRICT OF COLUMBIA WITH THEIR ECCLESIASTICAL DIVISIONS

(Archdioceses, indicated by asterisk, and Dioceses)

(Figures from the Official Catholic Directory, 1947)

Catholics		Catholics	
<b>Alabama</b>		<b>Iowa</b>	
Mobile .	63,527	*Dubuque	138,137
(Also comprises west Florida)		Davenport	64,432
<b>Arizona</b>		Des Moines	43,500
Tucson	110,000	Sioux City	74,558
<b>Arkansas</b>			<hr/>
Little Rock .	35,502		320,627
<b>California</b>		<b>Kansas</b>	
*Los Angeles	601,200	Kansas City	80,000
*San Francisco .	600,000	Salina .	37,582
Monterey-Fresno	169,367	Wichita	60,276
Sacramento ..	98,500		<hr/>
San Diego .	149,000		177,858
	<hr/>	<b>Kentucky</b>	
1,618,067		*Louisville	121,722
<b>Colorado</b>		Covington	65,000
*Denver	85,400	Owensboro	28,934
Pueblo	85,850		<hr/>
	<hr/>		215,656
171,250		<b>Louisiana</b>	
<b>Connecticut</b>		*New Orleans	421,262
Hartford .	667,100	Alexandria	56,251
<b>Delaware</b>		Lafayette	278,000
Wilmington	36,731		<hr/>
(Comprises also eastern shores of Md. and Virginia)			755,513
<b>Florida</b>		<b>Maine</b>	
St Augustine . .	70,700	Portland	207,171
(East Fla.; west Fla. is included in Mobile)		<b>Maryland</b>	
<b>Georgia</b>		*Baltimore and	
Savannah-Atlanta	25,728	*Washington (D C) .	429,517
<b>Idaho</b>		(Baltimore includes all Maryland except the eastern shore, which is included in Wilmington; Washington comprises the District of Columbia)	
Boise .	22,131		
<b>Illinois</b>		<b>Massachusetts</b>	
*Chicago	1,716,536	*Boston .	1,208,089
Belleville	81,586	Fall River	201,787
Peoria .	141,320	Springfield	507,000
Rockford	76,853		<hr/>
Springfield	101,720		1,916,876
	<hr/>	<b>Michigan</b>	
2,118,015		*Detroit	900,000
<b>Indiana</b>		Grand Rapids	96,074
*Indianapolis	110,417	Lansing	85,000
Evansville .	51,239	Marquette	84,599
Fort Wayne	170,506	Saginaw	99,896
Lafayette	31,696		<hr/>
	<hr/>		1,265,569
363,858			

	Catholics		Catholics
<b>Minnesota</b>		<b>North Dakota</b>	
*St. Paul	312,811	Bismarck	48,809
Crookston	30,108	Fargo	69,622
Duluth	87,421		<hr/> 118,431
St. Cloud	86,014		
Winona	70,000	<b>Ohio</b>	
	<hr/> 586,354	*Cincinnati	266,700
<b>Mississippi</b>		Cleveland	454,904
Natchez	43,606	Columbus	104,250
<b>Missouri</b>		Steubenville	61,106
*St. Louis	500,000	Toledo	182,245
Kansas City	80,000	Youngstown	149,122
St. Joseph	28,711		<hr/> 1,218,327
	<hr/> 608,711		
<b>Montana</b>		<b>Oklahoma</b>	
Great Falls	48,169	Oklahoma City and	
Helena	60,000	Tulsa	70,465
	<hr/> 108,169		
<b>Nebraska</b>		<b>Oregon</b>	
*Omaha	120,000	*Portland	87,136
Grand Island	28,028	Baker City	11,599
Lincoln	36,778		<hr/> 98,735
	<hr/> 184,806		
<b>Nevada</b>		<b>Pennsylvania</b>	
Reno	21,300	*Philadelphia	978,870
<b>New Hampshire</b>		Altoona	124,706
Manchester	175,834	Erie	145,393
<b>New Jersey</b>		Harrisburg	101,440
*Newark	845,218	Pittsburgh	737,470
Camden	134,419	Scranton	349,959
Paterson	134,989		<hr/> 2,437,838
Trenton	259,657		
	<hr/> 1,374,283	<b>Rhode Island</b>	
<b>New Mexico</b>		Providence	389,399
*Santa Fe	160,000	<b>South Carolina</b>	
Gallup	39,884	Charleston	14,220
(Comprises all coun-		<b>South Dakota</b>	
ties in N. M., except		Rapid City	43,274
7 which are included		Sioux Falls	60,874
in El Paso)			<hr/> 104,148
	<hr/> 199,884		
<b>New York</b>		<b>Tennessee</b>	
*New York	1,169,376	Nashville	31,243
Albany	284,124	<b>Texas</b>	
Brooklyn	1,111,446	*San Antonio	249,714
Buffalo	635,204	Amarillo	31,144
Ogdensburg	112,880	Corpus Christi	248,032
Rochester	235,700	Dallas	65,000
Syracuse	253,625	El Paso	125,765
	<hr/> 3,807,355	(Comprises 12 coun-	
<b>North Carolina</b>		ties in Texas and 7	
Raleigh	13,954	in N. M.)	
Belmont Abbey	612	Galveston	254,475
(Abbey nullius)			<hr/> 974,130
	<hr/> 14,566		
		<b>Utah</b>	
		Salt Lake	20,119

	Catholics		Catholics
<b>Vermont</b>		<b>West Virginia</b>	
Burlington	96,917	Wheeling .	78,324
		(Includes all W. Va. except 8 counties in Richmond; also includes 18 Va. counties)	
<b>Virginia</b>		<b>Wisconsin</b>	
Richmond ..	69,540	*Milwaukee	374,677
(Includes all Va except 2 counties in Wilmington and 18 in Wheeling; also includes 8 counties of W Va )		Green Bay	202,757
		La Crosse	135,309
		Superior	60,346
<b>Washington</b>		Madison	82,315
Seattle	150,000		
Spokane	36,716		855,404
		<b>Wyoming</b>	
	186,716	Cheyenne	37,183

The Ukrainian Greek Catholic Diocese, established in 1913, with plenary faculties granted to the bishop, appointed in 1907, includes churches and missions in Conn, Del., Ill., Md., Mass., Mich., Minn., Mo., N. H., N. J., N. Y., N. D., Ohio, Pa., R. I., W Va., Wis. Philadelphia is the seat of the bishop. Ukrainian Catholics number 307,065.

The Diocese of Pittsburgh embraces all Greek Catholics of Russian, Hungarian and Croatian nationalities in the United States, totaling 285,652

#### CATHOLIC POPULATION OF OUTLYING POSSESSIONS AND DEPENDENCIES OF THE UNITED STATES

	Catholics		Catholics
<b>Alaska</b> . . . . .	13,053	<b>Hawaiian Islands</b>	
(Vicariate Apostolic; comprises also the Aleutian Islands)		Diocese of Honolulu ..	145,000
		(Comprises also the Equatorial Islands)	
<b>Canal Zone</b> . . . . .	12,000	<b>Puerto Rico</b>	
(Under ecclesiastical jurisdiction of the Archdiocese of Panama, R. P., and Vicariate of Darien, Colon, R. P.)		Diocese of San Juan ..	1,000,000
		(Includes Virgin Islands)	
		Diocese of Ponce....	774,379
			1,965,932
		<b>Virgin Islands</b> .....	4,775
		(Included in San Juan)	
<b>Guam</b> .. . . .	27,248	<b>Samoa</b> . . . . .	1,825
(Vicariate Apostolic; comprises also parts of the Mariana Archipelago)		(Vicariate Apostolic; U. S. possession of Tutulia and attendant islets)	

# 1947 STATISTICS OF THE CHURCH IN THE UNITED STATES

(Including Hawaii and Alaska)

(Based in part on the Official Catholic Directory)

Catholic population	25,268,173	Seminaries	327
Converts . . .	100,628	Seminarians	23,135
Archbishops		Colleges and Universities	
(4 Cardinals)	22	for Men and Women	216
Bishops .	151	High Schools . . .	2,431
Clergy		Pupils attending Colleges,	
Secular	26,163	Academies and High	
Religious .	14,307	Schools . . .	678,087
Total .	40,470	Parishes with Schools	7,637
Churches with Priests		Parochial School Children	2,115,006
Resident .	13,819	Orphan Asylums	369
Mission	4,935	Orphans	45,283
Total	18,754	Homes for the Invalid	
		and Aged	247
		Hospitals . .	809

## GROWTH OF THE CATHOLIC CHURCH

(As noted in a Comparative Study of the U. S. Religious Censuses)

Item	1936	1926	1916	1906
<i>Churches</i> (local organizations), number .	18,409	18,940	17,375	12,472
Increase over preceding census				
Number .	*—531	1,565	4,903	.
Percent	*—2.8	9 0	39 3	.
<i>Members</i> , number .	19,914,937	18,605,003	15,721,815	14,210,755
Increase over preceding census				
Number . . .	1,309,934	2,883,188	1,511,060	.
Percent	7.0	18 3	10 6	.
Average membership per church	1,082	982	905	1,139
<i>Church edifices</i> , number	16,637	16,794	15,120	11,881
Value — number reporting .	15,661	16,254	14,489	10,293
Amount reported .	\$787,001,357	\$837,271,053	\$374,206,895	\$292,638,787
Average value per church	\$50,252	\$51,512	\$25,827	\$28,431
Debt — number reporting .	6,996	5,361	6,024	4,104
Amount reported .	\$189,350,733	\$129,937,504	\$68,590,159	\$49,488,055
<i>Parsonages</i> , number . .	11,248	...	....	...
Value — number reporting .	10,354	11,042	8,976	6,360
Amount reported . . . .	\$104,434,368	\$135,815,789	\$61,338,287	\$36,302,064
<i>Expenditures</i> .				
Churches reporting, number	15,720	16,317	13,722	
Amount reported . . .	\$139,073,358	\$204,526,487	\$72,358,136	
Pastors' salaries . . .	\$11,816,859			
All other salaries	\$29,128,421			
Repairs and improvements	\$16,166,771			
Payment on church debt, excluding interest . . . .	\$14,710,721	\$181,737,884	\$54,354,228	
All other current expenses, including interest .	\$46,791,438			
Local relief and charity	\$5,108,325			
Home missions .	\$1,158,198			
Foreign missions	\$743,598	\$19,381,523	\$9,978,356	
To headquarters for distribution	\$3,844,247			
All other purposes . . .	\$9,604,780			
Not classified . . . .	....	\$3,407,080	\$8,025,552	
Average expenditures per church	\$8,847	\$12,535	\$5,273	
<i>Sunday schools</i> .				
Churches reporting, number .	8,053	8,239	11,748	9,406
Officers and teachers .	49,822	49,498	71,370	62,470
Scholars . . . .	972,891	1,201,330	1,860,836	1,481,535

\* A minus sign (—) denotes decrease

# CATHOLIC POPULATION OF PRINCIPAL CITIES OF U. S.

(Compiled from a study by the Most Rev John F. Noll)

City and State	Total Population	Catholic Population	Per Cent
1. New York, N. Y	7,454,995	1,663,417	22.3
2. Chicago, Ill	3,396,808	1,387,164	40.8
3. Philadelphia, Pa	1,931,334	566,661	29.3
4. Detroit, Mich	1,623,452	750,000 (1941)	46.2
5. Los Angeles, Calif	1,504,277	250,000 (approx.)	16.6
6. Cleveland, Ohio	878,336	325,200 (parish)	37.0
7. Baltimore, Md	859,100	225,000 (approx.)	26.2
8. St. Louis, Mo.	816,048	350,000	42.9
9. Boston, Mass	770,816	*521,000 (approx.)	74.3
10. Pittsburgh, Pa	671,659	255,526	33.6
11. Washington, D. C	663,091	150,000 (approx.)	22.6
12. San Francisco, Calif	634,536	240,000 (approx.)	37.8
13. Milwaukee, Wis	587,472	205,000	34.9
14. Buffalo, N. Y	575,901	*300,000 (approx.)	52.0
15. New Orleans, La	494,537	*320,000 (approx.)	66.0
16. Minneapolis, Minn	492,370	75,076	15.2
17. Cincinnati, Ohio	455,610	170,853 (est.)	37.5
18. Seattle, Wash	450,000	55,000	12.2
19. Newark, N. J	429,760	*166,221	38.6
20. Kansas City, Mo	399,178	44,400	11.1
21. Indianapolis, Ind	386,972	60,000 (est.)	15.5
22. Houston, Tex	384,514	100,000	26.0
23. Rochester, N. Y	324,975	125,000 (est.)	38.5
24. Denver, Colo	322,412	60,000 (approx.)	18.6
25. Louisville, Ky.	319,077	*80,000	25.0
26. Columbus, Ohio	306,087	55,000 (approx.)	18.0
27. Portland, Ore.	305,394	43,000 (approx.)	14.0
28. Atlanta, Ga	302,288	8,500	2.8
29. Oakland, Calif	302,163	80,000	26.5
30. Jersey City, N. J	301,173	*157,421	52.2
31. Dallas, Tex	294,734	30,000	10.2
32. Memphis, Tenn.	292,942	12,500	4.3
33. St. Paul, Minn	287,736	89,340	31.0
34. Toledo, Ohio	282,349	76,000	26.9
35. Birmingham, Ala	267,583	14,000 (approx.)	5.2
36. San Antonio, Tex	253,854	98,130 (1941)	38.7
37. Providence, R. I	253,504	143,852	56.7
38. Akron, Ohio	244,791	31,270 (parish)	12.8
39. Omaha, Neb	223,844	55,000	25.0
40. Dayton, Ohio	210,718	57,947 (est.)	27.5
41. Richmond, Va.	210,000	13,090	6.2
42. Syracuse, N. Y.	205,967	108,150 (1943)	52.5
43. Oklahoma City, Okla	204,424	14,000	6.8
44. San Diego, Calif	203,341	42,600 (approx.)	21.0
45. Worcester, Mass	193,694	94,872	49.0
46. Fort Worth, Tex	177,662	20,000	11.2
47. Jacksonville, Fla	173,065	Census now in progress	
48. Miami, Fla	172,172	Census now in progress	
49. Youngstown, Ohio	167,720	66,000	39.4
50. Nashville, Tenn.	167,402	8,000	4.8

The total population figures were taken from the 1940 Census, with the exception of those for Seattle and Richmond, supplied by the Bishops of these cities.

Total Catholic population figures were taken from information submitted by the Bishops, with the exception of those figures marked with an asterisk (\*), the latter were submitted by the Diocesan Superintendents of Schools.

## CATHOLIC AID IN THE FOUNDING OF THE REPUBLIC

The Catholic contribution to the founding of the United States was twofold the fundamental documents of American liberty derived their principles from traditional Catholic thought and philosophy; and the Revolutionary War was brought to a successful conclusion through the assistance of a number of Catholic soldiers and statesmen.

### Catholic Philosophy in the

For a better understanding of the philosophy underlying the Constitution of the United States, the philosophy of the Declaration of Independence should first be examined. The Supreme Court declared that the Constitution "is but the body and letter of which the Declaration of Independence is the thought and the spirit, and it is always safe to read the letter of the Constitution in the spirit of the Declaration of Independence."

The Declaration has been referred to as the "most wonderful work ever struck off at a given moment by the hand and purpose of man." A study of its philosophical principles reveals them to be derived from the traditional stream of Catholic philosophy. These principles when found in the works of non-Catholic writers are but a borrowing of Catholic doctrine.

Two outstanding Catholic churchmen whose philosophy and thought contribute to the excellence of the Declaration of Independence, are St. Thomas Aquinas and St. Robert Bellarmine. St. Thomas (1225-1274) is representative of the learning and thought of the Middle Ages; St. Robert (1542-1621) of that of the sixteenth century. A comparison of sections of the Declaration of Independence with selections from the works of these two renowned Catholic theologians reveals a striking similarity of thought and identity of political principle.

From even the following brief analysis it becomes evident that the sacred principles of our government not only are in conformity with Catholic thought, but flow directly from Catholic doctrine.

Moreover, the culture of our fathers was the culture of Western Europe, which was predominantly Catholic. For more than a thousand years the civilization of Western Europe was Catholic. In this soil the doctrine that every soul is equally valuable flourished, and this doctrine produced the democratic ideal that every citizen has equal rights.

### Declaration of Independence

#### Equality of Man

**Declaration of Independence:** "All men are created equal, . . . they are endowed by their Creator with certain inalienable rights."

**Bellarmino:** "All men are equal, not in wisdom or grace, but in the essence and nature of mankind" ("De Laicis," c. 7). "There is no reason why among equals one should rule rather than another" (ibid.). "Let rulers remember that they preside over men who are of the same nature as they themselves" ("De Officiis Princ.," c. 22). "Political right is immediately from God and necessarily inherent in the nature of man" ("De Laicis," c. 6, note 1).

**St. Thomas:** "Nature made all men equal in liberty, though not in their natural perfections" ("II Sent.," d. xlv, q. 1, a. 3, ad 1).

#### The Function of Government

**Declaration of Independence:** "To secure these rights, governments are instituted among men."

**Bellarmino:** "It is impossible for men to live together without someone to care for the common good. Men must be governed by someone lest they be willing to perish" ("De Laicis," c. 6).

**St. Thomas:** "To ordain anything for the common good belongs either to the whole people, or to someone who is the viceregent of the whole people" ("Summa," Ia IIae, q. 90, a. 3).

#### The Source of Power

**Declaration of Independence:** "Governments are instituted among men, deriving their just powers from the consent of the governed."

**Bellarmino:** "It depends upon the consent of the multitude to consti-



tute over itself a king, consul or other magistrate. This power is, indeed, from God, but vested in a particular ruler by the counsel and election of men" ("De Laicis," c 6, notes 4 and 5). "The people themselves immediately and directly hold the political power" ("De Clericis," c 7).

**St. Thomas:** "Therefore the making of a law belongs either to the whole people or to a public personage who has care of the whole people" ("Summa," Ia IIae, q 90, a 3) "The ruler has power and eminence from the subjects, and in the event of his despising them he sometimes loses both his power and position" ("De Erudit Princ," bk 1, c 6) **The Right to Change Government Declaration of Independence:** "Whenever any form of government becomes destructive of these ends,

it is the right of the people to alter or abolish it, and to institute new government. . . Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes"

**Bellarmino:** "For legitimate reasons the people can change the government to an aristocracy or a democracy or vice versa" ("De Laicis," c 6). "The people never transfers its powers to a king so completely but that it reserves to itself the right of receiving back this power" ("Recognitio de Laicis," c. 6)

**St. Thomas:** "If any society of people have a right of choosing a king, then the king so established can be deposed by them without injustice, or his power can be curbed, when by tyranny he abuses his regal power" ("De Rege et Regno" bk 1, c. 6)

#### Catholic Aid in the American Revolutionary War

Catholics also rendered great practical help (see p. 192) in the founding of the United States.

Commodore John Barry was the "Father of the American Navy" and Commander of the Lexington—the first cruiser that sailed under the authority of the Continental Congress, the first vessel to fly the American flag upon the ocean. General Stephen Moylan was Muster-Master-General, Aide-de-camp and Secretary to General Washington, Quartermaster General, Colonel of the Fourth Pennsylvania Light Dragoons and Brigadier General. Colonel John Fitzgerald also filled the offices of Aide-de-camp and Secretary to Washington. Moreover, there were units of the Irish Brigade serving with the French, such as the Regiment De Walsh and the Regiment De Dillon. Records reveal that from 38% to 50% of the soldiers in Washington's armies were of either Irish birth or Irish descent.

The Catholic colonists themselves, in spite of the discriminatory statutes against them, gave outstanding proof of patriotism. The Carroll family of Carrollton, Maryland, gave not only its services to the cause but also of its great means to sustain the Colonial Army

Charles Carroll was a member of the Continental Congress and a signer of the Declaration of Independence. Thomas FitzSimons of Philadelphia, the right-hand man of Robert Morris in financing the Revolution, was the largest individual subscriber. Four other Catholics of Philadelphia gave a total of \$55,000 to the support of Washington's troops. Oliver Pollock, Virginia agent, collected funds in the colonies and gave his own fortune to the cause. The Friendly Sons of St. Patrick donated \$517,000 to aid the American Army. Practical aid was rendered by the Catholic Indians of Maine, of the Old Northwest, and those under Chief Orono who were guided by Father Gibault of Vincennes, Indiana. Even the far-away California missions sent a total of \$2,683.

The Catholic nations of France, Poland and Spain gave invaluable aid in the American fight for freedom. France, under King Louis XVI, sent four fleets, besides money and soldiers. Admirals D'Estaing, De Grasse and De Guichen commanded three fleets; the fourth was successively commanded by Admirals De Ternay, Destouches and De Barras. The French clergy gave a

gift of six million dollars to aid in the war against England. General Jean Baptiste Rochambeau was the commander of four regiments totaling 5,200 of his countrymen. Poland gave two illustrious sons, Pulaski and Kosciusko. Count General Casimir Pulaski, the "Father of the American Cavalry," lost his life at the siege of Savannah in October, 1779. Count General Thaddeus Kosciusko, the "Father of the American Artillery," was the engineer of the defenses of West Point. Spain secretly aided the American colonists, lending them

money and keeping her colonists in Louisiana, Florida and Cuba neutral while the issue was at stake.

Washington's reply to the Roman Catholics' claim to justice and equal rights is a proof of the nation's indebtedness to Catholic aid in its founding. "I presume that your fellow citizens of all denominations will not forget the patriotic part which you took in the accomplishment of our Revolution and the establishment of our government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

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## THE CHURCH AND AMERICAN DEMOCRACY

Since the foundations of the Republic have been laid upon truly Christian principles and since these principles are found in their fulness and are faithfully upheld in the Catholic Church alone, it is indeed no presumption, but rather a belated admission, to say that our nation has its roots in Catholicism.

The Catholic Church would keep this nation sincerely consistent with its first principles. Therefore it insists upon the integrity and sanctity of the family and the holiness of marriage as the institution approved by God for the perpetuation of the race and the upholding of the State.

The Catholic Church recognizes the State as the power ordained by God to uphold the social order. She holds her children bound to stand by it. No greater loyalty to the State is to be found than among Catholics.

The Church is inflexible, however, in resisting any encroachment on the part of the civil power into the affairs of the Church. So long as the State remains in its own sphere of authority, however, the Church enjoins upon all to obey, love and reverence it.

The Church, accepting the theory that the government of the United States is based upon popular consent, given by a majority of educated and enlightened men and women, upholds the unity of the State on this basis and is opposed to the actions of individuals and minority groups when their actions go contrary to the will of the whole and against the general welfare. At the same time it will not sanction the acts of a majority should they be contrary to the general welfare.

The Church opposes the theory that the workers in a State are to be exploited by the rich, just as she opposes the theory that only the workers are to be considered. Both such theories are despotic. Thus the Church is unalterably opposed to both Communism and Plutocracy.

By the same token the Church opposes State Socialism because of its despotic insistence that rights, such as the right of private property or the right to the pursuit of happiness, be given up when insisted upon by a majority. Such abrogation of rights leads ultimately to slavery.

The Church likewise is opposed to anarchy because by its extreme individualism it would destroy all unity, order and law.

The Church upholds the idea of citizenship as outlined in the principles forming the basis of the American State because these are Catholic principles. Should these principles be assailed, the Church will be the first to object and the last to give up the fight for them.

## SECOND CENTENARY OF THE BIRTH OF PULASKI

### "Father of American Cavalry"

"Few names have descended to us surrounded by more attraction than that of Casimir Pulaski. His patriotic career in his own country, his eminent service in ours, his enthusiasm for liberty, his chivalrous character, his impetuous courage, and his glorious but untimely fate, have so illumined his name, that it lends a luster to romance and a dignity to history" (Henry Williams at Pulaski's monument at Savannah, October 11, 1853).

This Catholic hero of the Revolutionary War, who now bears the name, "Father of American Cavalry," was born at Winiary, Poland, on March 4, 1748. The eldest son of a Count, he received the education of a barrister and soldier. In 1768, as Poland faced absorption by the non-Catholic nations of Russia and Prussia, a group of patriotic Catholic noblemen formed the "Confederation of Bar" under the leadership of Pulaski's father to repel the invaders. The young count succeeded to his father's command and displayed superior military abilities at Moldavia during the Russian siege. In 1769 he led the greater parts of Poland and Lithuania to revolt but suffered defeat at Lomazy. He continued to lead his Confederation until 1772, when he was wrongfully convicted of treason and forced to flee Poland for Turkey and then France.

In America, the Colonies had also revolted against oppression and were arming for the conflict. Freedom was Pulaski's cause and he offered his services to Franklin. Pulaski thus spoke of his decision, "I could not submit to stoop before the sovereigns of Europe, so I came to hazard all for the freedom of America, desirous of passing the rest of my life in a country truly free and settling as a citizen to fight for Liberty." Joining Washington in July, 1777, he distinguished himself at the Battle of the Brandywine, foreseeing the strategy of the British and leading a charge of horsemen to retard the enemy's advance, a delay of highest importance to the retreating American Army.

On September 13, 1777, he was commissioned by Congress Brigadier of the Horse, more frequently referred to as the American Light Dragoons. This commission is particularly noteworthy as it was given in the face of the widespread opposition to the employing of "foreign Papists" in the service of the Colonies. In his indefatigable activity he played a notable part in the Battle of Germantown and the Jersey Campaign. In 1778 he was ordered by John Hancock to raise an independent corps (Pulaski's Legion) with headquarters at Baltimore which was to be equal with other Maryland regiments. Wounded leading a cavalry charge at the Battle of Savannah, he died a few days later, Oct. 11, 1779, on the brig Wasp, and was buried at sea off St. Helena's Island, South Carolina (not beneath the monument erected to his memory in Savannah).

He enjoyed a close friendship with General Washington who had publicly commended his military abilities several times. His personal qualities of disinterestedness, courage and unceasing energy made him highly valuable to the American cause, a cause which was in keeping with his own principles and the deep sentiments of his nature. He sacrificed his life for Liberty, thus meriting the gratitude of our country and a treasured place in her memory.

On January 31, 1947, three resolutions for an official observance of the 200th anniversary of the birth of this hero were introduced into the US Senate. One resolution was to provide for the planning and conducting of an official celebration to mark the hero's birth anniversary; the second was to authorize the coinage of 50-cent pieces in commemoration of the event, the third was to authorize the issuance of a special series of postage stamps commemorative of the anniversary.

## PRESENT POSITION OF THE CHURCH IN THE UNITED STATES

The Catholic Church, whose prestige and position is generally more pronounced in the populous areas of the United States, is an important factor in the life of the entire nation

This is evident merely from the numerical strength of the Church, whose membership of more than 25,000,000 is the largest claimed by any single religious body in the country. This Catholic population, served by nearly 40,000 priests and 147,000 religious and under the direction of the Ordinaries of 122 dioceses comprising 22 ecclesiastical provinces, maintains a unique educational system, participates in a wide range of social and charitable activities, and supports a vigorous press and radio voice of religious significance.

Perhaps one of the most singular aspects of the Church's position is her internal unity, her consistency of religious and social doctrine—a fact which has placed her among the leading helpers and defenders of true democracy and social justice, two ideals that have directed aims of the United States since the days of the Founding Fathers.

Her monumental educational system has prepared millions of the nation's citizens. Statistics covering the latest year reported a grand total of 11,508 separate educational institutions, maintained by Catholics who also contributed their share of support to the public school system. Full-time staffs of these institutions numbered over 97,000 members. Almost 3,800,000 were under instruction in over 300 seminaries, 200 colleges and universities, 2,400 high schools, 8,000 elementary schools and other special institutions.

The Catholic press founded to interpret and evaluate, in terms of a Catholic attitude, the news and the issues behind it, has attained a record circulation of nearly 13,000,000 copies of some 500 publications.

Social action has increased enormously and has expanded beyond parish boundaries to assume national proportions. Much of it is centralized and coordinated by the National Catholic Welfare Conference, set up over 25 years ago by the American hierarchy to direct and implement their individual and common efforts in pursuit of the good of their people and, through their people, the good of the nation. Such efforts, with the zealous collaboration of lay groups, extend into the fields of youth and charitable service, social justice in labor-management relations and human justice for minorities, and propagation of the faith at home. Notable work has been done in support of missions abroad and for the relief of war-torn nations, so that the Church in America has been called the "right arm of the missions" and, like the nation itself, the support of needy multitudes throughout the world.

Yet, despite these accomplishments, the Catholic group is not exercising the full cultural and social influence which its numbers and their extensive activity would seem to promise.

Further, the number of converts at home—100,628 reported for 1946, is a small part of the non-Catholic population. The evangelization of rural districts, population reservoirs of the nation, is in many instances still in the pioneer stage. America's personnel contribution to foreign missions is far below other forms of support given. The shortage of Catholic writers, lecturers, educators, scientists and artists is undeniable.

Though still the victim of misunderstanding and prejudice among certain portions of the nation's population, the Church faces the challenging future with confidence. Determined, with the accomplishments of the past to reinforce her, she will continue to carry on successfully the work which she came to this country to do for the good of her children and their nation, so singularly enriched with the blessings of God.

## SOME FAMOUS AMERICAN CATHOLIC CONVERTS

**Allen, Frances** (1784-1819) — b Sunderland, Vt Daughter of Ethan Allen, patriot of the Revolution. She grew up in an environment of anti-Catholicism and atheism. In 1807 while studying at the academy of the Sisters of the Congregation of Notre Dame in Montreal, she entered the Church. There she joined the community of Hospital Sisters at Hôtel-Dieu, making her religious profession in 1800. She died an impressively saintly death in 1819. She was the first woman born in New England to enter religious life.

**Avery, Martha (Moore)** (1851-1929) — b Steuben, Me. Authority on Socialism; for seven years directed "Karl Marx Class" in Boston, afterwards called the Boston School of Political Economy. Converted in 1904. Her book, "Socialism: The Nation of Fatherless Children," received recognition from Theodore Roosevelt and prominent social thinkers. Co-author of "Bolshevism, Its Cure" and "Campaigning for Christ."

**Barrymore, Georgiana Emma (Drew)** (1856-1893) — b Philadelphia, Pa. Actress, daughter of John Drew. She began her career under the direction of her mother, Louisa Lane Drew. Married Maurice Barrymore in 1876 and the children of this union were Ethel, Lionel, and the late John Barrymore. She attained national fame as an actress and appeared in many of the leading plays of her day. Through the influence of Madame Modjeska, another leading actress, Mrs Barrymore became a Catholic, both her own and her husband's family were Episcopalians.

**Bayley, Most Rev. James Roosevelt** (1814-1877) — b. New York City. Educ. Amherst College and Trinity College. Early associate of Bancroft, Irving and Richard Storrs Willis. Nephew of Mother Elizabeth Seton. Converted from Episcopalianism in 1842. Ordained priest in 1844. Successively vice-president of St. John's College, New York, and secretary to Bishop Hughes. Cons

Bishop of Newark in 1853, Archbishop of Baltimore, 1872.

**Benson, William Shepherd** (1855-1932) — b Macon, Ga. Graduated from US Naval Academy and rose to rank of rear admiral. Chief of naval operations from 1915-19, Naval representative in preparing Armistice terms, naval advisor to American Commission to Negotiate Peace after World War I. Appointed head of the US Shipping Board (1920-21); he was made admiral for life. Born of Methodist parents, he was converted to the Church through his logical reflection on the perfection of God. Was made a Knight of the Order of St. Gregory the Great by Pope Benedict XV.

**Broun, Matthew Heywood** (1888-1939) — b Brooklyn. Educ. Harvard. Famous journalist, lecturer and columnist. Associated with "Morning Telegraph" (N. Y.), "Tribune" (1912-21); "World" (1921-28); Scripps-Howard newspapers (1928-39). His column "It Seems to Me" widely read and very popular. An Episcopalian and later a Free-thinker, he was converted in 1939. Wrote many books; also edited the short-lived "Broun's Nutmeg."

**Browne, Charles Farrar (Artemus Ward, pseud.)** (1834-1867) — b. Waterford, Me. Famous American humorist; under name of Artemus Ward, contributed to "Carpet Bag," "Cleveland Plain Dealer" and "Vanity Fair." Lectured widely here and abroad; admired by Lincoln. Converted in 1867, the year of his death.

**Browne, Charles Farrar (Artemus)** (1803-1876) — b. Stockbridge, Vt. At first Presbyterian; later Unitarian minister. Converted in 1844. International reputation as scholar, essayist and philosopher. Edited, and to great extent wrote, the famous "Brownson's Quarterly Review," containing his brilliant defense of the Catholic Faith.

**Burnett, Peter Hardeman** (1807-1895) — b. Nashville, Tenn. Studied law. Converted from Disciples Church in 1846. Settled in Oregon and California about 1848. Judge

of Supreme Court of Oregon. Led expedition to gold fields of California, was first Governor of that state and a member of its Supreme Court. In 1863, a founder and first president of Pacific Bank of San Francisco. Among other works, he wrote "The Path Which Led a Protestant Lawyer to the Catholic Church"

**Chandler, Joseph Ripley** (1792-1880) — b. Kingston, Mass. Once Grand Master of Free Masons. U. S. Minister to Naples during administration of Buchanan President of Board of Directors, Girard College. U. S. Congressman from Pennsylvania (1849-55). Converted in 1849 Worked for reform as Inspector of Prisons Journalist; author

**Connelly, Mother Cornelia** (1809-1879) — b. Philadelphia, Pa Wife of Rev. Pierce Connelly, Episcopalian minister Both were moved to study Catholicism which they embraced in 1835 They obtained permission to separate in order to enter religious life. In 1846 Mrs Connelly established in England the Society of the Holy Child Jesus for the education of young women. Connelly was ordained a priest the same year, but relapsed into Protestantism and attempted legally to force Mrs Connelly to return to married life The English courts supported her refusal to deny her religion and her obligations. She spent her life holly as head of her community

**Cory, Herbert Ellsworth** (1883-1947) — b Providence, R I Educator and social scientist Educated at Brown, Harvard, California and Johns Hopkins Universities; member of teaching staffs of California and Washington Universities. Converted to Catholicism from the Congregational Church in 1933, after deep study of literature, sociology, and social science, always with an undercurrent of religious quest. Author of several books among which is his autobiography, "The Emancipation of a Free-thinker"

**Crawford, Francis Marion** (1854-1909) — b. Bagni di Lucca, Italy, of

American parents. Educ. Harvard, Cambridge (Eng), Heidelberg, and in Rome, Italy Converted in 1880 Famous novelist of his day. In 28 years he produced 48 novels and historical works, including "Mr. Isaacs" and "The White Sister."

**Curtis, Most Rev. Alfred Allen** (1831-1908) — b. Pocomoke, Md. Studied for Episcopalian ministry After conversion in 1872, entered St. Mary's Seminary, Baltimore Ordained priest in 1874. Second Bishop of Wilmington, Del. Resigned in 1896 to become Vicar General of Baltimore Archdiocese under Cardinal Gibbons Author of "Lights and Counsels."

**Delany, Rev. Selden Peabody** (1874-1935)—b Fond du Lac, Wis. Educ. Harvard, Western Theological Seminary, Chicago Became an Episcopalian minister in 1899 and was rector of the Church of St Mary the Virgin, New York City, at the time of his conversion in 1930 Studied in Rome and was ordained priest in 1934. Author of "Why Rome," "Married Saints," "Rome from Within."

**Douglas, Stephen Arnold** (1813-1861) — b Brandon, Vt. American statesman. Judge of Supreme Court of Illinois (1841-43); represented Illinois in both branches of U. S Congress. Author of Kansas-Nebraska Bill. Candidate for Presidency (1860), but was defeated by Lincoln. Opposed secession; strongly supported Union cause after outbreak of Civil War. Father of Robert Douglas, also a convert, Judge of Supreme Court of North Carolina. Converted during last illness.

**Dutton, Ira (Brother Joseph)** (1843-1931) — b. Stowe, Vt. Served four years in Civil War. Became a convert from Baptist Church in 1883. On reading of the work of Father Damien at Molokai, volunteered as his assistant. In 1886 he began a period of 42 years' service to the lepers. Known as "Brother Joseph." In 1928 illness forced his removal to Honolulu where he died

**Dwight, Thomas** (1843-1911) — b. Boston. Attended school in Paris; then Harvard. Converted in 1855

President of the Catholic Union, Boston. Lecturer; surgeon; taught anatomy at Harvard, at Maine Medical School, and again at Harvard from 1883, succeeding Oliver Wendell Holmes in the Parkman professorship of anatomy. Editor of the "Boston Medical and Surgical Journal." Among his works were "The Anatomy of the Head" and "Thoughts of a Catholic Anatomist"

Ewing, Thomas (1789-1871) — b. West Liberty, Va. Educated at Ohio University, studied law at Lancaster, O. Admitted to the bar in 1816. Elected as US Senator from Ohio 1831-1837, he was appointed to fill an unexpired term 1850-1851, he served as Secretary of the Treasury (1841) under President Harrison, and under President Taylor, as Secretary of the Interior (1849-1850). His keen intellect earned him the title, "Logician of the West." He served on the Peace Convention of the Civil War. After a lifelong attraction to the Church and the pious example of his wife, Maria Wills Boyle, daughter of Hugh Boyle, Irish political refugee, he was baptized in 1871. Archbishop Purcell of Cincinnati received him into the Church.

Gallitzin, Rev. Demetrius Augustine (1770-1840) — b. The Hague, Netherlands. Russian Prince, a member of Greek Orthodox Church, converted in 1787. Came incognito to America in 1792. Studied for priesthood and was ordained in 1795. Outstanding missionary. Spent royal inheritance on his missions in Pennsylvania. Wrote several books.

Goodyear, William Henry (1846-1923) — b. New Haven, Conn. Son of Charles Goodyear, founder of rubber industry. Educ. Yale. Converted in 1880. Author of works on Roman and medieval antiquities and architectural refinements at sites of ancient civilizations. Curator of Metropolitan Museum in New York (1882-90), later at Brooklyn Institute of Arts and Sciences. Surveyed architectural monuments in Europe (1895-1914).

Haldeman, Samuel Stehman (Felix Aqo, pseud.) (1812-1880) — b.

Locust Grove, Pa. Educ. Dickinson College. Converted in 1843. Professor of zoology at Franklin Institute, of natural history at Delaware College, of geology and chemistry at Agricultural College of Pennsylvania, and of philology at University of Pennsylvania. Founder and first president of National Academy of Sciences. Wrote extensively on philology and natural sciences, chiefly zoology, entomology and geology. Authority on dialects of American Indians and Chinese.

Harris, Joel Chandler (1848-1908) — b. Eatonton, Ga. Apprentice to editor of "The Countryman." Edited Atlanta (Ga.) "Constitution" for almost 25 years. Founded "Uncle Remus" magazine, combined in 1908 with "Home Magazine." Noted for humorous and kindly plantation sketches. Works include "Uncle Remus, His Songs and His Sayings" and "Uncle Remus and His Friends." Entered Church in 1908.

Hassard, John Rose Greene (1836-1888) — b. New York City. Formerly Episcopalian. Converted in 1851. Educ. St. John's College, New York. Worked for New York "Tribune" many years. On revisory staff of "The American Cyclopaedia." Historian, journalist, music critic. First editor of "Catholic World." Author of several books, including "Life of Pope Pius IX" and "Richard Wagner of Bayreuth."

Hebard, Morgan (1888-1947) — Nationally known natural scientist. Former Curator of the Department of Entomology of the Academy of Natural Sciences, Philadelphia. A former Episcopalian, he was converted through a serious study of the Faith. He was received into the Church by Rev. John La Farge, S. J., editor of "America."

Hecker, Very Rev. Isaac Thomas, C. S. P. (1819-1888) — b. New York City. Studied philosophy and theology at "Brook Farm." Friend of Orestes Brownson. After conversion in 1844, studied for priesthood and was ordained in 1849. Founded the Paulists in 1858 and became their first Superior General. Founded "Catholic World."

**Hewit, Very Rev. Augustine Francis, C. S. P. (1820-1897)** — b. Fairfield, Conn. Educ. Amherst College. Congregationalist minister, later Episcopalian minister. Converted in 1846. Ordained priest in 1847. Instrumental in founding the Paulists. Prominent apologist; wrote voluminously, particularly for "Catholic World" and "American Catholic Quarterly." Second Superior General of the Congregation of St. Paul.

**Horner, William Edmonds (1793-1853)** — Educ. University of Pennsylvania. Army surgeon in War of 1812. Professor of anatomy at University of Pennsylvania. In 1824 discovered "tensor tarsi," called also "Horner's muscle," described in "American Journal of Medical Science" that year. Converted from Episcopalianism in 1839. Wrote "Treatise on Pathological Anatomy," first work of its kind in America. Author of other works, chiefly on anatomy and histology.

**Ives, Levi Silliman (1797-1867)** — b. Meriden, Conn. Educ. Hamilton College and Chelsea Seminary. First Protestant Bishop of North Carolina. Study of Protestant Reformation in England led him into Church. Resigned bishopric and became Catholic in 1852. Taught at St. John's College; lectured in Catholic colleges. Founded Catholic Male Protectory in New York City. Shared work of House of the Holy Angels. President of New York Conference of St. Vincent de Paul Society. Author of several works.

**Keyes, Edward Lawrence (1843-1924)** — b. Charleston, S. C. Educ. Yale and New York University. Studied medicine at Paris. Converted in his youth. One of best-known physicians of his day. Pioneer in treatment of social diseases. Made Knight of St. Gregory by Pius X for contributions to medical science. Taught in Bellevue Hospital. Contributed to "International Encyclopedia of Surgery." Delivered first lectures on dermatology in the United States.

**Kilmer, (Alfred) Joyce (1886-1918)** — b. New Brunswick, N. J. Educ. Rutgers and Columbia. Book

salesman, lexicographer, school teacher, poet, critic, book reviewer, poetry editor, and soldier. Converted from Episcopalianism in 1913. Contributed to Catholic literary revival in America. Killed in France in World War I.

**Kinsman, Frederick Joseph (1868-1944)** — b. Warren, Ohio. Educ. Keble College, Oxford, England; Berkeley Divinity School, Conn. Successively master of St. Paul's School, Conn.; rector of St. Martin's Church, New Bedford, Mass.; teacher of Church History. Was an Episcopalian minister from 1896-1908 and Bishop of Delaware from 1908 till 1919 when converted. Author of "Salve Mater," "Trent," "Americanism and Catholicism."

**Lathrop, Mother Mary Alphonsa (Rose Hawthorné) (1851-1926)** — b. Lenox, Mass. Youngest daughter of Nathaniel Hawthorne. Converted in 1891, with her husband G. P. Lathrop, assistant editor of "Atlantic Monthly." Moved by the plight of the cancerous poor, opened a free home for incurable cancer patients in lower New York. After the death of her husband, founded the Dominican Congregation of St. Rose of Lima and established the Home for Incurable Cancer.

**Linton, Moses L., M.D. (1808-1878)** — b. Kentucky. Educ. Transylvania Univ., where he obtained medical degree; Paris and Edinburgh, Scotland. Became professor of medicine at St. Louis Univ. in 1842 and was converted in 1844. A year later became president of the first U. S. Conference of the St. Vincent de Paul Society, and was reelected in 1849. Organized the first medical monthly in America, "The St. Louis Medical and Surgical Journal," in 1848; and, under his editorship, Chicago's first Catholic periodical, the "Western Tablet," was inaugurated in 1852.

**Longstreet, James (1821-1904)** — b. Edgefield, S. C. Educ. West Point. Celebrated leader of Confederate forces during Civil War. Converted in 1877. U. S. Minister to Turkey (1880-81); U. S. Marshal for District of Georgia (1881-84); U. S. Railroad



Commissioner (1898-1904). Wrote "From Manassas to Appomattox"

Mitchell, John (1870-1919) — b. Braidwood, Ill. Converted from Presbyterianism in 1907. President of United Mine Workers of America. Reputed greatest labor leader of the time. Chairman of New York State Industrial Commission. Wrote "Organized Labor" and "The Wage Earner and His Problems."

Moon, Parker Thomas (1892-1936) — b. New York City. Educ. Columbia. Successively a Methodist and an Episcopalian, he was converted in 1914. Professor of history at Columbia for 23 years. Managing editor of "Political Science Quarterly" (1921-31). Member of Colonel House Commission of Inquiry, and secretary of Commission on Territorial Problems at Paris Peace Conference. Wrote history textbooks.

Paul James Francis, Very Rev., S. A. (1863-1940) — b. Lewis T. Watson, at Millington, Md. Ordained Episcopalian presbyter in 1886. Established Friars of Atonement at Graymoor, N. Y., in 1899. In 1908 inaugurated the Church Unity Octave; in 1909 founded St. Christopher's Inn for shelter of wayfarers. Converted, together with Friars, Sisters and Tertiaries of the Atonement, in 1909. Ordained priest in 1910.

Robinson, William Callyhan (1834-1911) — b. Norwich, Conn. Jurist and educator. Descendant of John Robinson, Leydon Pastor of Puritans. Educ. Dartmouth and General Theological Seminary, N. Y. Rector of Episcopal churches in Pennsylvania. Converted in 1863. Judge of Court of Common Pleas, New Haven, Conn. Instructor in Yale Law School. Member of Connecticut House of Representatives. Dean of Catholic University Law School until death. Author of works on law and science.

Rockne, Knute Kenneth (1888-1931) — b. Voss, Norway. Came to the United States in 1893. Attended Chicago public schools and Notre Dame. Head Coach of football at Notre Dame (1918-31). Converted in

1925, impressed by daily Communion of his players.

Rosecrans, William Starke (1819-1898) — b. Kingston, Ohio. Brother of Most Rev. Sylvester R. Rosecrans, also a convert, first Bishop of Columbus, Ohio. Converted before 1847. Educ. West Point; later assistant professor of engineering there. Outstanding U. S. Army commander during Civil War. U. S. Minister to Mexico (1868-69), U. S. Representative from California (1881-85), Registrar of U. S. Treasury during administrations of Cleveland and Harrison. Wrote "The Battle of Corinth."

Searle, Very Rev. George Mary, C. S. P. (1839-1918) — b. London, of American parents; descendant of Gov. Dudley of New England Colonies. Came to the United States in 1840. Educ. Harvard, where he was later connected with Dudley Observatory. Discovered "Asteroid Pandora." Assistant professor of astronomy at U. S. Naval Academy. Entered Church in 1866. Ordained Paulist priest in 1871. Professor of astronomy at Catholic University (1889-97). Appointed director of Vatican Observatory in 1898. Superior General of Congregation of St. Paul (1904-10). Author of works on geometry, astronomy and apologetics.

Seton, Mother Elizabeth Ann (1774-1821) — b. New York City. Entered Church in 1805 after death of husband. Founded Sisters of Charity in the United States; first Superioress. Provided for education of poor girls. Her work prepared the way for the present parochial school system.

Shipman, Andrew Jackson (1857-1915) — b. Springvale, Va. Became a convert about 1876. Educ. Georgetown Prep School and College, and Univ. of City of New York. Admitted to New York Bar in 1886. Outstanding lay authority in America on laws of Catholic, Episcopal, and Russian Orthodox Churches. Active in interests of Hungarian, Italian and Slavic immigrants. A chief promoter of the publication

of the "Catholic Encyclopedia," contributor to "Pravoslavny." In 1911 he published "the Holy Mass according to the Greek Rite," in Slav-ic with his own English translation.

**Spearman, Frank Hamilton** (1859-1937) — b. Buffalo, N. Y. Educ. in public and private schools, Lawrence College, Wis. Converted from Congregationalism in 1884. Well-known novelist and writer of railroad stories. Received Laetare Medal from University of Notre Dame in 1935.

**Starr, Eliza Allen** (1824-1901) — b. Deerfield, Mass. Taught art in Boston, Brooklyn, Chicago and Philadelphia. Converted from Unitarianism in 1856. First woman to receive Laetare Medal from Notre Dame (1885). Her outstanding work is "A Key to the Raphael Frescoes in the Camera della Segnatura."

**Stoddard, John Lawson** (1850-1931) — b. Brookline, Mass. Educ. Williams College, Yale Divinity School. Deciding not to practise ministry, became instructor at Boston Latin School (1873). After five years of teaching and traveling, began public lecturing with outstanding success. Converted in 1922. Among his many works are "John L. Stoddard's Lectures" and "Re-building a Lost Faith."

**Stone, James Kent (Father Fidelis, C. P.)** (1840-1921) — b. Boston, Mass. Educ. Dixwell's Latin School, Boston, and Harvard. Became an Episcopalian minister in 1866 and was successively president of Kenyon College, Ohio, and Hobart College, N. Y. Converted in 1869, he was ordained priest in 1872. He first entered the Paulist Congregation, then (1878) that of the Passion, and is credited with founding many of its institutions. Labored in South America for 18 years. Author of "The Invitation Heeded," "Awakening—and What Followed."

**Storer, Horatio Robinson** (1830-1922) — b. Boston. Educ. Harvard College, Harvard Medical School and Harvard Law School. Studied medicine abroad for two years. Professor of obstetrics and medical ju-

risprudence at Berkshire Medical College (1865-69). Converted in 1879. One of founders of "Journal of Gynecological Society of Boston." Wrote on abortion and on childbirth.

**Tabb, Rev. John Bannister** (1845-1909) — b. near Richmond, Va. Blockade runner for South in Civil War, captured on the "Siren" in 1864. Taught at St. Paul's School, Baltimore, and Racine College, Wisconsin. Converted from Episcopalianism in 1872, shortly after his friend, Most Rev. Alfred Allen Curtis. Studied for priesthood at St. Mary's Seminary, Baltimore, and was ordained in 1884. Wrote more than nine books of poems.

**Taggart, Marion Ames** (1866-1945) — b. Haverhill, Mass. Educ. at home. Converted from Congregationalism about 1880, began writing in 1882. A prolific writer of books for juveniles, she wrote more than 40 novels in addition to short stories and articles. Author of "Loyal Blue and Royal Scarlet," "The Blissylvania Postoffice," etc.

**Thayer, Rev. John** (1755-1815) — b. Boston. Educ. Yale. Congregationalist minister; served as Protestant chaplain during Revolutionary War. Entered Church in 1783. First native of New England ordained to priesthood. Labored four years as missionary in Kentucky. Later settled in Ireland. Gave funds for Ursuline Convent at Charlestown, Mass. Author of two works.

**Tincker, Mary Agnes** (1833-1907) — b. Ellsworth, Me. Educ. in public and private schools and an academy at Bluehill, Me. She began teaching in Ellsworth schools at 13. Converted in 1853. Volunteer nurse during Civil War. Author of "House of Yorke," "Grapes and Thorns," "Six Sunny Months," and articles for newspapers and periodicals.

**Wadhams, Most Rev. Edgar P.** (1817-1891) — b. Lewis, N. Y. Educ. Middlebury College, Vt. Converted in 1846 and ordained priest in 1850. Rector of Cathedral and Vicar-General of Albany before consecration as first Bishop of Ogdensburg in 1872. Attended Plenary Council of Baltimore in 1884.

## CATHOLICS REPRESENTED IN NATIONAL STATUARY HALL

### Charles Carroll — Statesman, 1737-1832

Charles Carroll was born of Catholic parents at Annapolis, Maryland, on September 19, 1737. Educated in France, he took over his father's estate at Carrollton in Frederick County, in 1756. He married Mary Darnall in 1768. Carroll aggressively defended the rights of the colonies, and was a member of the Maryland Convention of 1775. He was one of a Commission sent to Canada by the Continental Congress, became a member of the Continental Congress, and was one of the signers of the Declaration of Independence. He aided in drawing up Maryland's Constitution and was a member of the Maryland Congress. In 1789 he became a member of the first United States Senate. Carroll retired from politics in 1800 and died on November 14, 1832, at Baltimore. The State of Maryland placed his statue in National Statuary Hall in 1901.

### Rev. Jacques Marquette, S. J. — Jesuit Missionary, 1637-1675

Jacques Marquette was born at Laon, France, June 1, 1637. He entered the Society of Jesus in 1654 and after ordination in 1666 he was sent as a missionary to Quebec. For two years he studied the Indian languages, beginning his work among the Ottawa Indians on Lake Superior in 1668. In 1673 he accompanied Louis Joliet, the explorer, down the Mississippi River to the mouth of the Arkansas; he returned to Michigan by way of the Illinois River. Father Marquette's map and diary of this expedition are important historical documents. During a second trip over the same route, Father Marquette became ill and after spending some months preaching to the Illinois Indians he died on the site of the present city of Ludington, Michigan, on May 18, 1675. The State of Wisconsin placed his statue in National Statuary Hall in 1895.

### Rev. Junipero Serra, O. F. M. — Franciscan Missionary, 1713-1784

Junipero Serra was born on the Spanish island of Majorca, Nov. 24, 1713. He entered the Franciscan Order in 1730, and after ordination taught philosophy at Palma. In 1749 he came to Mexico where he labored as a missionary for twenty years. Appointed superior of a new mission field in Upper California, he founded the first nine of the twenty-one missions established by the Franciscans along the Pacific coast. Padre Serra was the guiding force in the successful colonization of what is today the State of California. In his missionary journeys he walked more than 6,500 miles. He baptized some 6,000 Indians and confirmed almost 5,000. He died at Mission San Carlos in Carmelo, Aug. 22, 1784. The State of California placed his statue in National Statuary Hall in 1931.

### James Shields — Statesman, Soldier, 1806-1879

James Shields was born in Altmore, County Tyrone, Ireland, May 12, 1806. After his education, received from a retired priest, he came to America in 1826 and settled in Kaskaskia, Ill. Here he taught French, read law, fought in the Black Hawk War and practised politics and law. At the outbreak of the Mexican War he was commissioned Brigadier General. In the battle of Churubusco, he led the famous charge of the New York Irish and South Carolina volunteers commemorated in a painting at the National Capitol. After the war he served as Governor of Oregon Territory, United States Senator from Illinois and United States Senator from Minnesota. As a statesman he zealously fought for a free California, land grants for veterans, and agricultural education. In 1861 he married Mary Ann Carr. After serving as Brigadier General in the Civil War he was elected to the United States Senate by Missouri. He died at Ottumwa, Iowa, June 1, 1879. The State of Illinois placed his statue in National Statuary Hall in 1893.

## CATHOLIC JUSTICES OF THE U. S. SUPREME COURT

The first Catholic to serve on the Supreme Court was **Roger Brooke Taney** of Maryland. Named Chief Justice by President Andrew Jackson in 1836, he served in that high position until his death in Baltimore on October 12, 1864. Before being named to the Court he had served as Attorney General of the United States and Secretary of the Treasury, ad interim. His stability and integrity are well borne out in the case of *Merriman* of Maryland, when his legal sense forced him to decide against the popular will and even against the President himself. The most spectacular case, however, in which Chief Justice Taney was destined to render an opinion was that concerning the famous *Dred Scott* decision. Maryland erected a statue to him in front of the State House at Annapolis in 1872, as a public tribute to the esteem in which he was held.

For a period of some thirty years after the death of Chief Justice Taney there was no Catholic on the Supreme Court bench. In 1894, however, President Grover Cleveland appointed **Edward Douglass White** of Louisiana as Associate Justice of the Supreme Court. After resigning from the post of United States Senator from Louisiana which he had held from 1891 to 1894, he qualified for the Court on March 12, 1894. President William Howard Taft named him Chief Justice on December 12, 1910, and when he died on May 19, 1921, he was succeeded in that high office by President Taft himself.

The third Catholic to sit on the Supreme Court bench was Associate Justice **Joseph McKenna** of California, and for some twenty-three years he and Chief Justice White were on the bench at the same time. He was named to the Court by President William McKinley and took his seat on January 26, 1898. At the time of his appointment he was serving as Attorney General in President McKinley's Cabinet. Prior to that he had served as a member of Congress from California for seven years. For the brief period between the time of Associate Justice Pierce Butler's taking his seat on the bench on January 2, 1923, and the retirement of Associate Justice McKenna on January 25, 1925, two Catholics again served on the Supreme Court at the same time. Associate Justice McKenna died in Washington, D. C., on November 21, 1926.

Associate Justice **Pierce Butler**, the fourth Catholic to sit on the bench, was named to the Supreme Court by President Harding and took his seat on January 2, 1923. Justice Butler went to the bench fully equipped with a scholarly knowledge of the law as it affects business, so important in daily American life. He served until his death on November 16, 1939.

Associate Justice **Frank Murphy** is the fifth Catholic to sit on the Supreme Court bench. Justice Murphy was born at Harbor Beach, Mich., April 13, 1893, and has been Judge of the Detroit Records Court, Mayor of Detroit, Governor General of the Philippine Islands and first United States High Commissioner to the Philippines, Governor of Michigan, and Attorney General of the United States. He served overseas in the World War as a Lieutenant and later Captain with the Fourth and Eighty-fifth Divisions. The secular papers throughout the country gave him warm and widespread praise for his sincerity, honesty and high ideals in the administration of his office of Attorney General of the United States. Although he served but a short time in this capacity, the New York "World-Telegram" stated in an editorial: "He has energized the Justice Department. The positions he took on civil liberties, the spoils system, and the Hatch Act, anti-trust, including labor's part therein; judicial appointments, prosecution without fear or favor of the Pendergasts and the saboteurs—all make up a fast-moving picture of justice functioning on high." He was nominated by President Roosevelt in January, 1940, to fill the vacancy in the United States Supreme Court occasioned by the death of Justice Pierce Butler, who was also a Catholic.

## CATHOLICS IN THE PRESIDENTS' CABINETS

Nine\* Catholics have served in Presidential Cabinets. Of these, Roger Brooke Taney (Attorney General, and Secretary of the Treasury ad interim, under Andrew Jackson), Joseph McKenna (Attorney General under William McKinley) and Frank Murphy (Attorney General under Franklin Roosevelt) became members of the Supreme Court (see preceding page). The other six are James Campbell, Robert J. Wynne, Charles J. Bonaparte, James A. Farley, Frank C. Walker and Robert E. Hannegan.

James Campbell, Postmaster General under President Franklin Pierce, was born in Philadelphia, Sept. 1, 1812. Educated at Stockdale Academy, he afterwards studied law and was admitted to the bar. He served as a Judge of the Court of Common Appeals and Attorney General of Pennsylvania. On March 7, 1853, he was appointed Postmaster General, and he served throughout President Pierce's administration. During his term he reduced the rate of postage, introduced the registry system, the separated postage stamps and the stamped envelope. He died in Philadelphia, Jan. 23, 1893.

Robert J. Wynne, Postmaster General under President Theodore Roosevelt, was born in New York, Nov. 18, 1851. He attended school there, learned telegraphy in Philadelphia and became chief operator of the Atlantic and Pacific Telegraph Co. Then for several years he engaged in journalism. In 1902 he became first assistant to Postmaster General Payne and on the latter's death succeeded to the office. On March 4, 1905, he became Consul-General to Great Britain. He died on March 11, 1922.

Charles J. Bonaparte, Secretary of the Navy and Attorney General under President Theodore Roosevelt, was born in Baltimore on June 9, 1851. After graduation from Harvard Law School he became the champion of civil service reform.

He was appointed Secretary of the Navy on July 1, 1905. His bill to increase the efficiency of the personnel of the Navy served greatly to promote the high standards of the service. On December 17, 1906, he succeeded William Moody as Attorney General. He died in 1921.

James Aloysius Farley, Postmaster General during the first two terms of President Franklin Roosevelt, was born in Grassy Point, N. Y., May 30, 1888. Educated at Stony Point High School and Packard Commercial School in New York City, he later served as Town Clerk of Stony Point, Port Warden of New York City, Supervisor of Rockland County, member of New York State Athletic Commission and Chairman of the National Democratic Committee. He was appointed Postmaster General in March, 1933, and resigned in August, 1940.

Frank Comerford Walker was born May 30, 1886, in Plymouth, Pa. He attended Gonzaga University in Spokane and the Notre Dame Law School. He was Assistant District Attorney of Silver Bay County and later was elected to the Montana legislature. In 1932 he became Treasurer of the Democratic National Committee. He was appointed Postmaster General Aug., 1940, and resigned in May, 1945.

Robert Emmet Hannegan was born in St. Louis, Mo., June 30, 1903. After receiving his law degree in 1925 from St. Louis University, he served as Chairman of the City Central Committee of St. Louis. Before his appointment as Commissioner of Internal Revenue in Washington, D. C., in 1943, he had held the office of Collector of Internal Revenue for the Eastern District of Missouri. From 1944 until Oct., 1947, he served as Chairman of the National Democratic Committee and in May, 1945, he succeeded Frank C. Walker as Postmaster General. In Nov., 1947, he resigned from both posts.

\*Thomas Ewing, Secretary of the Treasury under President Harrison, and Secretary of the Interior under President Taylor, though a convert in later life, was not a Catholic when he held the above offices. Luke E. Wright, Secretary of War under Presidents Theodore Roosevelt and Tilt also became a Catholic after leaving the Cabinet.

## CATHOLICS IN THE REVOLUTION

Numbering only 25,000, and largely a proscribed group, Catholics bore a disproportionately great share in the struggle for independence (for other details see pp. 181-184).

Charles Carroll, of the Continental Congress, was named to the Board of War, 1774. He later signed the Declaration of Independence.

Father John Carroll and Charles Carroll were sent by the Congress on a mission to Canada to try to secure that country's neutrality.

Father Pierre Gibault gave important aid in preserving the Northwest Territory for the Colonies.

Philadelphia Catholics contributed to funds for the Valley Forge Army.

Molly Pitcher (nee McCauley), of the Battle of Monmouth, has been titled the first WAC.

Generals Stephen and John Moylan, Colonels Morgan O'Connor, Louis de Fleury, Arthur Dillon and John Fitzgerald, aide and secretary to Washington, Majors John Doyle and Michael Ryan and Captain FitzSimons were Catholic Americans.

The outstanding naval captain of the Revolution was the Catholic, John Barry, Father of the American Navy

Father Francois Louis Chartier de Lotbiniere, Franciscan (Recollect) of the Quebec diocese, was probably the first chaplain appointed by Congress to serve U. S. troops. His appointment on Jan 16, 1776, by Gen Benedict Arnold to serve in the Continental Regiment under Col. Livingston, was confirmed by the Continental Congress in August, 1776

Aid was given to the Colonies by France, Spain and Poland.

Generals Rochambeau, Pulaski, Kosciuszko and Lafayette (the latter reconciled at death) and Admirals D'Estant and De Grasse were heroes of the Revolution and Catholics.

## CATHOLICS IN THE CIVIL WAR

When the separation of North and South came, Catholics fought in both Union and Confederate armies. With the Union were some 50 Catholic generals, and with the Confederate forces were more than 20 Catholic generals, as well as many officers of lower rank and thousands of enlisted men on both sides.

General Rosecrans, a convert to Catholicism, refused the plan of the Republican leaders headed by Horace Greeley whereby he was to take command of the Union army and succeed Lincoln as the Republican candidate.

General Philip H. Sheridan, the outstanding Catholic General of the Union, turned defeat to victory by his remarkable ride from Winchester to Cedar Creek, in 1864.

Among the other Catholic Generals in the Union Army were Meagher of the Irish Brigade, James Shields, Henry J. Hunt, Edward O. C. Ord, Sturgis, Guiney, Corcoran, Hardie, Stone, McMahon, and Newton.

Admiral Ammen, Commodore Sands, Commander James H. Ward, Febiger and Beaumont were among the notable Catholic naval heroes of the North.

The Confederate cause was served by Generals Beauregard, Cabell, Hardee, Branch, Carroll and Paul J. Semmes. The Confederate General, James Longstreet, became a Catholic after the war.

The Captain of the "Alabama" which brought such destruction to the Northern cause on sea, was the Catholic, Raphael Semmes.

The Catholic, Stephen R. Mallory, Senator from Florida, served in Jefferson Davis' Cabinet as Secretary of the Navy.

The Catholic Sisterhoods by their heroism in nursing the wounded of

both Northern and Southern forces earned the lasting gratitude of the soldiers and have been enshrined as the "Nuns of the Battlefield."

Joseph C. Butler and Lewis Washington, two Protestant gentlemen, purchased the U. S. Marine Hospital at Cincinnati and presented it to the Sisters of Charity as the Hospital of the Good Samaritan in honor of Sister Anthony, the Ministering Angel of the Army of Tennessee.

The following war lyrics of the South were written by Catholics: "Dixie", by Dan Emmett; "Bonnie Blue Flag", by Harry McCarthy; and "Maryland, My Maryland", by James Ryder Randall.

Theodore O'Hara, the Catholic poet who served the Confederacy under General Breckenridge, wrote "The Bivouac of the Dead" commemorating the Battle of Buena Vista in the Mexican War.

Father Abram J. Ryan, the great Southern poet, served as a Confederate Chaplain in the Civil War.

The poet, John Bannister Tabb, who served on a Confederate blockade runner, became a convert in 1872 and later a priest.

Archbishop Hughes of New York was sent on a successful mission to Europe to prevent foreign governments from recognizing or openly aiding the Confederate States.

Bishop Michael Domenec of Pittsburgh persuaded the Queen of Spain not to recognize the Confederacy.

Orestes A. Brownson, the famous convert to Catholicism, attacked secession and urged the abolition of slavery.

#### AMERICAN CATHOLIC RECORD IN WORLD WAR I

The Catholic population of the United States in 1917 was 17% of the total population. Established records, though incomplete, reveal that the Catholic population gave over 800,000 service personnel. It is estimated that more than 1,000,000 Catholics served the colors. Mortality and burial records are as follows:

Total deaths in service ..	130,769	Catholic deaths .	.. 22,552
Deaths overseas	81,067	Catholic deaths overseas .	12,438
Unknown graves	1,644	Unknown Catholic graves	574
Unlocated bodies	1,250	Unlocated Catholic bodies	574
Graves overseas ..	30,901	Catholic graves overseas .	4,813

#### American Catholics First in Action

First soldier wounded .....	Lieutenant Louis J. Genella
First army officer killed .....	Lieutenant William J. Fitzsimons
First sailor killed .....	John I. Eopolucci
First nurse wounded .....	Beatrice M. MacDonald
First to die on enemy ground .....	Joseph W. Guyton
First prisoner of war .....	James Delaney
First to shell enemy .....	Alexander L. Arch
First to meet enemy in air .....	Lieutenant Fred W. Norton
First commander of American division to capture important enemy position.	Maj. Gen. Robert E. L. Bullard
One of first three deaths at front. ...	Thomas F. Enright

#### Catholics Distinguished in Service

Chief of Staff, A.E.F. (During Active Operations)	
.....	Maj. General James W. McAndrew
Chief of Naval Operations.....	Admiral William S. Benson
U. S. Distinguished Service Cross (First Award)	Lt. William D. Meyering
U. S. Distinguished Service Cross (First Posthumous Award)	
.....	... Homer J. Wheaton

U. S. Distinguished Service Cross (First Female Award)  
 ..... Beatrice M. MacDonald  
 Congressional Medal of Honor (First Navy Award)....Patrick McGunigal  
 Congressional Medal of Honor (First Army Aviation Award)  
 ..... Lt. Frank Luke  
 U. S. Navy Cross ..... James Delaney  
 All four World War Decorations of U. S. Army:  
 Congressional Medal of Honor, D. S. C., D. S. M.,  
 and Order of the Purple Heart ..... Col. William Donovan

## AMERICAN CATHOLIC RECORD IN WORLD WAR II

Approximately twenty-five to thirty-five per cent of members of the armed services in World War II were Catholics. It was reported on Aug. 31, 1943, that religious preference of American soldiers was thirty-one percent Catholic. The distribution of Catholics was probably higher in the Navy and Marine Corps than in the Army.

The Chief of Army Chaplains during the war was Brig. Gen. William R. Arnold who was consecrated Titular Bishop of Phocaea and Military Delegate in 1945. Catholic chaplains serving the armed forces between Pearl Harbor and V-J Day numbered 3,036; 83 of these died during the war, 32 were battle deaths and 2 are listed as missing in action. Forty-one percent of the deceased priests received a total of 57 decorations from the government.

On July 31, 1945, when the Office of Army Chief of Chaplains reported the largest number of Army chaplains on duty at any one time, there were 2,270 Catholic priests among the Army total.

The first priest to die was Fr. Aloysius Schmitt, who went down with the U. S. S. Oklahoma, sunk on Dec. 7, 1941. The first Congressional Medal of Honor ever given to a chaplain of the U. S. armed forces was awarded to Fr. Joseph T. O'Callahan, S. J., for service aboard the flaming U. S. S. Franklin. Fr. Robert White was the first chaplain in active service with the rank of commodore.

By Oct. 20, 1946, the names of 67 Catholics had been added to the list of winners of the Congressional Medal of Honor, for heroic service over and beyond the call of duty rendered during World War II. Awards were given to 48 members of the Army, 10 of the Navy, and 9 of the Marine Corps.

Brig. Gen. Paul G. Wurtsmith of the AAF was reported to be the first brigadier general to win the Distinguished Service Cross in combat. Capt. Richard E. Fleming was the first Marine officer, and Sgt. John Basilone the first Marine enlisted man, to win the Congressional Medal of Honor. The first WAC officer to receive the Bronze Star in the European Theater was Lt. Elizabeth P. Housington.

Perhaps the first member of the armored forces to die in the war was Robert H. Brooks, a Negro of Scott County, Ky., reported killed near Fort Stotsenberg in the Philippines on Dec 8, 1941.

Front-line dispatches credited Lt. Robert Packer as commander of the first U. S. patrol to reach the Rhine and Sgt. Alexander Drabik as the first U. S. soldier to cross the river. Lt. Emmet Burrows and Lt. Karl Timmermann were reported as among the first to seize the Ludendorf Bridge at Remagen and to direct fighting on the east bank of the Rhine. Lt. Col. Francis Gabreski ranked with leading American aces of the war by destroying a total of almost 30 German planes.

The largest known American Catholic family in service during the war was that of Mrs. Leo M. Van Coutren, of St. Louis; nine sons and three daughters served in the armed forces.





## The Doctrines of the Church

God sent His only-begotten Son, Jesus Christ, into this world to lead men from earth to heaven by teaching them the true religion. Before leaving this earth to return to His Father, Christ established the Church to carry on His work.

To the Church Christ gave certain revealed truths embodied in what is called the deposit of faith. This deposit has a twofold source, Holy Scripture and Tradition, which together are called Divine Revelation. Scripture and Tradition constitute the remote rule of faith. The proximate rule of faith is the Catholic Church. She alone has received from God the authority to interpret infallibly the truths which He has revealed through Scripture and Tradition.

### TRADITION

Tradition is the word of God, either not contained in the Bible or defining more clearly what is less clearly expressed in the Bible. It is handed down by word of mouth and in writing from the Apostles to us in an unbroken succession, e.g., the teaching of the Church on infant Baptism, and the exact number of Sacraments. In expounding the truths of Revelation the Catholic Church employs either her solemn or ordinary teaching authority.

Doctrines solemnly taught are contained in one of the following: definitions of Popes, decrees of General Councils, creeds and professions of faith. A definition of the Pope is a clear, unmistakable and infallible pronouncement concerning faith and morals which the Supreme Pontiff makes *ex cathedra*, i.e., in virtue of his office as supreme pastor of the whole Church. A decree of a General Council is a similar declaration of revealed truth made by the assembled bishops with the approval of the Pope. Such teachings are called dogmas. A creed is a summary of dogmas. The three principal creeds are: the Apostles', the Nicene, and the Athanasian Creeds. A profession of faith is a more extensive declaration of certain articles of faith formulated in order to repudiate errors, especially those which have appeared since the time of the Reformation. An outstanding example is the profession of faith of Pius IV, called the Tridentine profession.

The Church is also infallible in her ordinary teaching authority. This is exercised when doctrines are unanimously taught by the bishops of the world. It is likewise expressed in the official worship of the Church, in the common consent of the Fathers and theologians concerning a doctrine and, finally, in the unanimous belief or mind of the faithful.

The foregoing means of employing her solemn or ordinary teaching authority are known as the organs of Tradition.

The Apostolic Fathers are Christian writers of the first and second centuries who are known or who are considered to have had personal relations with the Apostles and whose writings echo genuine Apostolic teaching. Chief in importance are: St. Clement (58-100), Bishop of Rome and third successor of St. Peter in the Papacy; St. Ignatius (50-110), Bishop of Antioch and second successor of St. Peter in that see, reputed

to be a disciple of St. John; St. Polycarp (69-155), Bishop of Smyrna and a disciple of St. John. The author of the Didache and the author of the Epistle of Barnabas are also numbered among the Apostolic Fathers.

The Fathers of the Church are those "who stood at the cradle of the infant Church." They were writers who lived in the first eight centuries after the birth of Christ, who led saintly lives, propagated Christian doctrines, and suppressed heresy. The unanimous acceptance of a doctrine by the Fathers makes it an article of faith; the unanimous rejection brands it a heresy. The Church recognizes the Fathers as her mouthpieces. To be numbered among the Fathers, four qualities are required of a writer. First, he must have lived when the Church was in her youth; hence St. Gregory the Great who died about 604 is regarded as the last Father of the West, and St. John Damascene who died about 749 is considered as the last Father of the East. Second, he must have led a saintly life. Third, his writings must not only be free from error, but must excel in the explanation and defense of Catholic doctrines. Fourth, the writings must bear the seal of the Church's approval. Among the Fathers of the Church not acclaimed as Doctors (the list of Doctors including no martyrs) are: St. Justin Martyr (100-165), a layman and a Christian apologist of Asia Minor and Rome; St. Irenaeus (130-202), Bishop of Lyons, who opposed Gnosticism; and St. Cyprian (210-258), Bishop of Carthage, who opposed Novatianism.

The Doctors of the Church include many Fathers of the Church. They are ecclesiastical writers of eminent learning, and a high degree of sanctity, who have received this title because of the great advantage the whole Church has derived from their doctrine. Their writings are not necessarily entirely free from error. The required conditions before a man can be proclaimed a Doctor of the Church are: first, eminent learning; second, a high degree of sanctity; and third, proclamation by the Church. They are, in chronological order, as follows:

Saint	Office	Work	Dates
Athanasius . . . . .	Bp of Alexandria	Father of Orthodoxy; opposed Arianism . . . . .	293- 373
Ephraem. . . . .	Deacon . . . . .	Refuted heretics; composed doctrinal poems and hymns . .	306- 373
Hilary. . . . .	Bp. of Poitiers	Defender of Trinity; opposed Arianism . . . . .	315- 368
Cyril . . . . .	Bp. of Jerusalem.	Catechetical teachings . . . .	315- 386
Gregory Nazianzen.....	Bp. of Constantinople	Opposed Arianism . . . . .	329- 389
Basil the Great . . . . .	Bp. of Caesarea. . . . .	Father of Oriental Monasticism..	330- 379
Ambrose . . . . .	Bp of Milan . . . . .	Champion of religious liberty...	340- 397
Jerome . . . . .	Priest. . . . .	Father of biblical science . . .	340- 420
John Chrysostom . . . . .	Bp of Constantinople	Most eloquent preacher of the Church . . . . .	345- 407
Augustine. . . . .	Bp of Hippo.. . . .	Doctor of Grace; opposed Pelagianism . . . . .	354- 430
Cyril.. . . .	Bp of Alexandria . . . .	Defended the Church against Nestorius . . . . .	376- 444
Leo the Great. . . . .	Pope (440-461) . . . .	Maintained the Unity of the Church . . . . .	390- 461
Peter Chrysologus . . . . .	Bp. of Ravenna . . . .	Opposed Monophysitism . . . .	406- 450
Gregory the Great.. . . .	Pope (590-604).....	Strengthened Church's internal organization, enlightened the barbarian world . . . . .	540- 604
Isidore. . . . .	Abp. of Seville . . . .	Father of an enlightened and Christian Spain . . . . .	560- 636
Bede the Venerable.....	Priest. . . . .	English ecclesiastical Historian .	673- 735
John Damascene.....	Priest . . . . .	Opposed Iconoclasm . . . . .	676- 749
Peter Damian . . . . .	Card Bp of Ostia. . . .	Fought to restore discipline and Unity of the Church . . . .	1007-1072
Anselm.. . . .	Abp of Canterbury . . .	Father of Scholastic Theology ..	1033-1109

Bernard. . . . .	Abbot of Clairvaux	Reformed monastic discipline, defended rights of the Church. . . . .	1091-1153
Anthony of Padua . . . . .	Priest. . . . .	Renowned teacher and preacher; Doctor Evangelicus . . . . .	1195-1231
Albert the Great . . . . .	Bp of Ratisbon	Renowned theologian; defended the Church against errors . . . . .	1206-1280
Bonaventure. . . . .	Card Bp of Albano . . . . .	Greatest mystical theologian of Middle Ages . . . . .	1221-1274
Thomas Aquinas. . . . .	Priest. . . . .	Composed a scientific exposition of Theology and summarized Christian Philosophy . . . . .	1225-1274
Peter Canisius. . . . .	Priest . . . . .	Renowned Counter-reformation catechist . . . . .	1521-1597
John of the Cross . . . . .	Priest . . . . .	Doctor of Mystical Theology . . . . .	1542-1591
Robert Bellarmine. . . . .	Card Abp of Capua . . . . .	Doctor of Ecclesiology . . . . .	1542-1621
Francis de Sales . . . . .	Bp of Geneva . . . . .	Master and restorer of sacred eloquence, ascetical writer . . . . .	1567-1622
Alphonsus Liguori. . . . .	Bp of St. Agatha of the Goths . . . . .	Master of Moral Theology . . . . .	1696-1787

## THE BIBLE

**Holy Scripture** or the Bible is the word of God written under the inspiration of the Holy Spirit and acknowledged as such by the Church. It consists of seventy-two books. Forty-five of them contain God's written word to men before the coming of Christ and were composed before that event; they are called the books of the Old Testament. The remaining twenty-seven record revelation which Christ and His Apostles delivered to us, and are called the books of the New Testament.

**Inspiration.** The books of both the Old and New Testaments are declared to be inspired. They were, therefore, not composed by mere human industry like other books. The Holy Spirit is their principal author because He moved the human authors to write. He caused them to understand rightly the things, and those only, which He ordered, and to write them faithfully, expressing them in apt words and with infallible truth (cf Encycl. "Providentissimus Deus," parag. 110 of the *Enchiridion Biblicum*, 1927).

Not the contents of the Bible nor the effect upon its readers, but the positive divine influence of the Holy Spirit upon His instruments, the human authors, makes a book inspired. Inspiration extends not merely to matters of faith and morals in the Scriptures but to the whole Bible with all its parts, as the Church has always taught.

**Inerrancy** is a necessary consequence of inspiration. The Bible does not and cannot contain error. It does not contradict science but describes happenings of nature in language commonly used at the time it was written. Its so-called historical books contain true history. Its literary forms can all be "reconciled with the absolute and perfect veracity of God" (Encycl. "Spiritus Paraclitus"). The purpose of the Bible, in the words of St. Paul, is "to teach, to reprove, to correct, to instruct in justice that the man of God may be perfect, furnished to every good work" (2 Tim. 3:16, 17).

## Canon of the Bible

The term "canon" is applied to the list of books officially recognized by the Church as inspired and containing the rule of faith and morals revealed by God. A book is called canonical and therefore inspired to distinguish it from all non-inspired, i. e., profane or apocryphal books. The term "apocryphal" is applied to those books which were falsely claimed to be divinely inspired.

The seventy-two books of the Old and New Testaments enumerated in the Canon of the Council of Trent are commonly divided into historical, doctrinal and prophetic books.

The Old Testament consists of twenty-one historical books, referring to the history of the early ages of the world and of the Jewish nation;

seven didactic books, containing prayers and holy maxims, and seventeen books of prophecy.

The historical books are: the Pentateuch, or five books of Moses, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josue; Judges; Ruth; 1, 2, 3 and 4 Kings; 1 and 2 Chronicles or Paralipomenon; Esdras; Nehemias, Tobias; Judith; Esther, and 1 and 2 Machabees.

The didactic books are: Job; Psalms; Proverbs; Ecclesiastes; Canticle of Canticles, Wisdom, and Ecclesiasticus.

The books of prophecy are: Isaias; Jeremias (including Lamentations); Baruch; Ezechiel; Daniel; Osee; Joel; Amos; Abdias; Jonas; Micheas; Nahum; Habacuc; Sophonias; Aggeus; Zacharias; and Malachias.

The New Testament consists of five historical books, twenty-one doctrinal and one prophetic book.

The historical books are: the four Gospels, i. e., of Matthew, Mark, Luke and John; and the Acts of the Apostles.

The doctrinal books are: the fourteen epistles of St. Paul, viz., Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews; the seven catholic epistles, viz., James, 1 and 2 Peter, 1, 2 and 3 John, and Jude

The prophetic book is the Apocalypse.

**Jewish Canon vs. Christian Canon.** Until the close of the first century, A. D., the aforesaid books of the Old Testament were recognized as canonical by the Jews of the Graeco-Roman world. At that time the Jews of Palestine rejected the following books: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Machabees and parts of Esther (10:4-16; 14) and Daniel (3:24-90; 13; 14), because they regarded them as of doubtful inspiration or as contrary to the Law of Moses. A new criterion was adopted which required that an inspired book be written in the sacred tongue and on sacred soil (Palestine). Hence arose the difference between the later Jewish (or shorter) Canon and the ancient Jewish Canon with which the Christian Canon of the Old Testament agrees.

#### Languages of the Bible

Hebrew, Aramaic and Greek are the original languages of the Bible. Most of the Old Testament books were written in Hebrew. Portions of Daniel (2:4 to 7:28) and 1 Esdras (4:8 to 6:18, and 7:12-26), Jeremias (10; 11), Esther (10:16), Tobias, Judith and the Gospel according to St. Matthew were written in Aramaic. The book of Wisdom, 2 Machabees and all the books of the New Testament except the Gospel of Matthew, were written in Greek.

#### Manuscripts and Versions of the Bible

The original writings of the inspired authors have been lost. The Bible has come down to us through ancient copies called biblical manuscripts and through translations or versions.

The oldest Hebrew manuscript belongs to the tenth century A. D. The principal Greek manuscripts are the Sinaitic and Vatican of the fourth century A. D. and the Alexandrine and Parisian of the fifth century A. D.

The most important ancient translations are the Septuagint and Vulgate. The Septuagint or Greek version of the Old Testament was partially made in the third century B. C., and completed before 100 B. C. The Latin Vulgate version was accomplished almost entirely by St. Jerome at the command of Pope Damasus. His work of revision and translation lasted from 383-c.406 A. D.

The Council of Trent ordered the Vulgate to be held as "authentic [authoritative] in public readings, disputations, preachings and expositions." It conforms substantially with the originals and therefore contains no errors in faith and morals.

**English Translations.** Our English translation of the Bible is called the Douay because it was undertaken at the English College in Douay,

France. The New Testament was published at Rheims in 1582 and the Old Testament, at Douay in 1609. In 1750 Bishop Challoner, Vicar Apostolic of the London District, presented a new English version of the Douay-Rheims Bible. Since then the need of a new revision has often been recognized. During the period of almost two centuries many words and forms of the Challoner edition have become obsolete. In 1941 the Church in America presented a newly revised English version of the New Testament known as the Confraternity of Christian Doctrine revision. It was prepared under the supervision of the Episcopal Committee of the Archconfraternity of Christian Doctrine and is the fruit of five years of labor on the part of forty-three Catholic biblical scholars. It is not a new version but a revision of the Rheims-Challoner version.

Though it was planned to revise the Old Testament English translation in the same manner, and though much of the work had been executed, the project was relinquished in 1944 at the request of the Episcopal Committee in favor of making a new translation from the original languages of Hebrew, Aramaic and Greek. The new undertaking, which is now in process, was occasioned by a recent decision of the Biblical Commission (cf. "Acta Apostolicae Sedis," XXXV, p. 270) and the encyclical of Pius XII "Divino Afflante Spiritu," which encourage recourse to the original languages and the application of recognized principles of textual criticism.

Other modern English translations of the Scriptures are: the Westminster version of the entire Bible, which has been in the course of publication in England since 1914; the New Testament by Fr. F. Spencer, O.P., edited by Fr. Charles Callan, O.P., and Fr. John McHugh, O.P. (New York, 1937). Both these works are translations from the original languages. In 1944 there was issued Msgr. Ronald Knox's translation of the New Testament from the Latin Vulgate made at the request of the Archbishops and Bishops of England and Wales.

#### Interpretation of the Bible

To interpret Holy Scripture infallibly pertains to the Holy Spirit Who is its author. This He does through the Catholic Church alone, to which He has entrusted the Bible. "The Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your mind whatever I have said to you," were the words of Christ to His Apostles on whom He founded His Church.

The difficulty of privately interpreting the Scriptures should be apparent to all. St. Peter himself said, "In these epistles [of St. Paul] there are certain things difficult to understand, which the unlearned and unstable distort, just as they do the rest of the Scriptures also, to their own destruction" (2 Peter, 3:16). St. Augustine acknowledged the absolute necessity of the Church's authentic interpretation.

Concerning the interpretation of Holy Scripture, the Council of the Vatican confirmed the decree of the Council of Trent in the following terms: "We, renewing the said decree, declare this to be its meaning: that in matters of faith and morals pertaining to the building up of Christian doctrine, that is to be held as the true sense of Sacred Scripture which Holy Mother Church hath held and doth hold, to whom it belongs to judge of the true sense and interpretation of Holy Scripture, and therefore that it is permitted to no one to interpret the said Scriptures against this sense or, likewise, against the unanimous consent of the Fathers."

#### Reading of the Bible

The Christian is not bound to read the Bible since it is the Church which proposes to us for our belief Divine Revelation as contained in Scripture and Tradition. Nevertheless the Church insistently encourages the faithful to read the Sacred Scriptures, provided the text or translation be approved by her authority.

### Indulgence for Reading the Bible

An indulgence of 300 days is granted to all the faithful who read the Holy Scriptures at least a quarter of an hour with the veneration due to the Divine Word and as spiritual reading ("Preces et Pia Opera," 645).

### Prayer before Reading the Holy Scriptures

O King of Glory, Lord of Hosts, Who didst triumphantly ascend the heavens, leave us not as orphans, but send us the Promised of the Father, the Spirit of Truth.

We implore Thee, O Lord God, that the Consoler Who proceedeth from Thee and Thy Son, may enlighten our souls and infuse into them all truth, as Thy Son hath promised.

O God, Father of our Lord Jesus Christ, vouchsafe to grant us, according to the riches of Thy glory, that Christ by faith may dwell in our hearts, which rooted and grounded in charity, may acknowledge the love of Christ, surpassing all knowledge. Through the same Christ our Lord. Amen. (Eph, 3:14-19.)

### Prayer after Reading the Holy Scriptures

(Prayer of St. Bede the Venerable; died 735.)

Let me not, O Lord, be puffed up with worldly wisdom, which passes away, but grant me that love which never abates, that I may not choose to know anything among men but Jesus, and Him crucified. (I Cor., 13: 8; 2:2.)

I beg Thee, dear Jesus, that he upon whom Thou hast graciously bestowed the sweet savor of the words of Thy Knowledge, may also possess Thee, Fount of all Wisdom, and shine forever before Thy countenance. Amen.

### Protestantism and the Bible

The divine inspiration of the Bible and the official list or Canon of inspired books are known to us only through Tradition and are taught by the living and infallible authority of the Catholic Church. When the Protestant Reformers rejected Tradition and the teaching authority of the Church, they repudiated the only solid proof for the existence of inspiration and of the Canon of the Bible. Logically they should have rejected the Bible itself as the written word of God because the Bible alone and the private interpretation of it can never adequately establish the divine character of the Scriptures nor the list of books to which that character extends. Credner, the Protestant Bible scholar, declares: "Protestants have built a new church on the foundation of Scripture, first without understanding, then without the will to understand, that Scripture itself rests on nothing but Tradition."

Martin Luther rejected those books of the Old Testament which the Jews of Palestine after the time of Christ rejected. They are: Tobias, Judith, Wisdom, Ecclesiasticus (not to be confused with Ecclesiastes), Baruch, the two books of Machabees and portions of Esther and Daniel. These books conflicted with Luther's own false teachings. For example, this text from 2 Machabees 12:46, "It is a holy and wholesome thought to pray for the dead that they may be loosed from sins," does not well agree with his denial of the doctrine of Purgatory. All Protestant sects have followed the example of Luther. Their Canon of the Old Testament is therefore the same as the present Jewish Canon.

Of the books of the New Testament, Luther rejected the Epistle to the Hebrews, Epistle of St. James, Epistle of St. Jude and the Apocalypse. Until the seventeenth century, the followers of Luther also rejected the second Epistle of St. Peter and the second and third Epistles of St. John. Later all these seven books were accepted by Protestants.

## Biblical Calendar

The year was divided into twelve months, the names of which were:

Abib or Nisan (April)	Tishri or Ethanim (October)
Ijar (May)	Marhhescevan (November)
Sivan (June)	Chisleu (December)
Thammuz (July)	Tebeth (January)
Ab (August)	Sheba (February)
Elul (September)	Adar (March)

Veadar was an intercalary month, coming every three years

Each month was divided into weeks of seven days, and the last day of each week was called the Sabbath.

Each day was divided into watches or hours corresponding to night and daytime.

## Biblical Money and Coins

Before the Babylonian exile there is no trace of money but only of weights. Gold and silver were weighed in the balance by means of little stones, models and examples of which were preserved in the Tabernacle (Exodus, 30:13). After the exile there is frequent mention of Hebrew coins. Pagan coins, too, were used.

Mite . . . . .	$\frac{1}{4}$ cent	Piece of Silver . . . . .	50 cents
Farthing . . . . .	$\frac{1}{2}$ cent	Stater or Sicle . . . . .	51 cents
Farthing . . . . .	1 cent	Light Shekel, silver . . . . .	40 cents
Gerah or Obol . . . . .	$2\frac{1}{4}$ cents	Heavy Shekel, gold . . . . .	80 cents
As . . . . .	from 1 to 16 cents	Shekel, gold . . . . .	\$12.88
Penny . . . . .	17 cents	Manah, silver . . . . .	\$20 24
Groat . . . . .	17 cents	Manah, gold . . . . .	\$323 95
Drachma . . . . .	17 cents	Talent, silver . . . . .	\$1,214
Didrachma . . . . .	30 cents	Talent, gold . . . . .	\$19,440
Tribute . . . . .	315 cents		

## Biblical Weights

Gerah . . . . .	$1/20$ shekel	Heavy Shekel . . . . .	320 grains
Rebah . . . . .	$\frac{1}{4}$ shekel	Light Manah . . . . .	1 lb, 4 oz., 13 dwt, 8 gr.
Bekah . . . . .	$\frac{1}{2}$ shekel	Heavy Manah . . . . .	2 lbs, 8 oz.
Light Shekel . . . . .	160 grains	Talent or Kikkar . . . . .	60 manahs

## Biblical Measures of Length

The unit was a cubit (forearm) divided into:

Finger . . . . .	.75 in.	Span . . . . .	9.00 in.
Palm . . . . .	3.00 in.	Building cubit . . . . .	17.1 in.

A Sabbath day's journey . . . . . 2,000 cubits or 3,600 ft.

Ezekiel's Reed . . . . . 10 ft.

### Biblical Dry Measure\*

Log . . . . .	1.00 pints
Cab . . . . .	4.00 "
Omer . . . . .	7.20 "
Seah . . . . .	1.50 pecks
Ephah . . . . .	4.50 "
Kor . . . . .	11.25 bushels

### Biblical Liquid Measure\*

Log . . . . .	1.00 pints
Cab . . . . .	2 quarts
Hin . . . . .	1.50 gallons
Bath . . . . .	9.00 "
Kor . . . . .	90.00 "

\*Measures are approximate

## THE DOCTORS OF THE CHURCH

*(This is the first of several installments giving a summarized history of each of the twenty-nine Doctors of the Church. See also pages 199, 200)*

**St. Athanasius**, the "Champion of Orthodoxy," Patriarch of Alexandria, a Father of the Church and her earliest Doctor, was born, most probably, in Alexandria, between 293 and 298. Presumably of a wealthy and influential family, his education, in any case, was exceptional. By his association with the scholar and Saint, Alexander, Bishop of Alexandria, his gifts were further enriched. He is noted for his profound knowledge of the Scriptures. He learned asceticism from its master, Saint Anthony of Egypt.

Athanasius first gained wide recognition by his defense of the divinity of Christ against the priest, Arius, at the Council of Nice (325) which excommunicated that heretic and promulgated the confession of faith known as the Nicene Creed. The following year, when the Patriarch of Alexandria died, Athanasius was consecrated his successor. His appointment to the see was bitterly contested by the Arians and his pastoral duties quickly interrupted through the intrigues of the heretical Bishop Eusebius of Nicomedia. Spurious charges were brought against Athanasius and he was tried by a synod of prelates at Tyre and by another held later at Constantinople. He was sentenced to exile at Treves.

In 338 Athanasius returned to his see at the invitation of the Emperor Constantius. Soon after, the Eusebian faction forced Athanasius to flee to Rome, where his innocence was recognized. However, seven years passed before he was able to return to his flock. After a decade of fruitful labor he was exiled a third time, dwelling six years with the monks of the Egyptian desert.

When Julian the Apostate issued an edict permitting the return of exiled bishops, Athanasius was recalled to Alexandria. But Julian became jealous of the restored primate's influence and again commanded his expulsion. Julian died shortly, and Athanasius once more returned to his see. Another banishment occurred in 365, but ended in four months. The last years of Athanasius' life, in contrast to the preceding, were tranquil. He died May 2, 373.

The great Alexandrian doctor's works may be divided into dogmatic, polemic, historical, moral and exegetical treatises. His twenty-five authentic works serve to prove the truths of Christianity and clarify Christological discussions; they demonstrate the divinity of Christ, attack heretical errors, justify the terminology in the Nicene Creed, refute personal accusations, and record the ascetical life. His "Apology Against the Arians" is of prime value for its numerous controversial questions; the "Apology to the Emperor Constantius" is his most polished work, and the "Four Orations Against the Arians" is his principal dogmatic work.

Few Doctors of the Church exercised so profound an influence upon the orientation and development of Christian doctrine. His readiness to endure any suffering for his convictions reveals the strength of his character. His active life is manifest in the vigor and charm of his writing. His style is clear, sober and precise, his logic, masterful. He has been called the "Great Illuminator;" a pillar, a foundation stone of the Church. Few men hold a more important place in religious history. God confided to him the defense of the mystery of the Word Incarnate and that defense has immortalized the name Athanasius.

**St. Ephrem** (306-373), surnamed the Syrian, was born of pagan parents at Nisibis, but became a Christian at the age of 18. He was baptized by St. James, Bishop of Nisibis. Under the bishop's guidance Ephrem directed a newly founded theological school which became a great center of learning. The school was transferred from Nisibis to Edessa, and it



was during this time Ephrem became known as the "Deacon of Edessa." In his humility he refused the honor of priesthood, accepting deaconship only that he might be authorized to preach. By his zealous words, both oral and written, he won many heretics back to the Church and made numerous conversions.

The historian Sozomen reports that Ephrem composed three million verses. Many of his manuscripts in the original Syriac are extant. His compositions were early translated into Greek, and much later into several modern languages, but suffered interpolations and mutilations in the process. No complete edition of his writings has yet been published, but in the eighteenth century six folio volumes of his works were issued at Rome. Much of his exegetical writing, which probably contained a complete commentary on Holy Scripture, has been lost.

Ephrem often wrote his sermons and instructions in verse, of these fifty-six were directed against the heretics Marcion, Bardesanes, and Manes. A great many of his hymns and discourses treat of the four last things: death, judgment, heaven, and hell. The last judgment was his favorite theme. He extols the invocation of the Blessed Virgin and the saints, and gives frequent testimony to his belief in the Immaculate Conception. Other subjects found in Ephrem's works are: the Trinity; the divine and human natures of Christ; the Real Presence in the Eucharist; free will and its cooperation with grace, the primacy of Peter, the cult of images. He avoided discussion of metaphysics and dogmatic speculations.

The Greek Church was greatly influenced by Ephrem's life and literature. His writings won for him the praise of orthodox and heretical alike. In the East he is known by various laudatory titles such as the "Sun of the Syrians," "Column of the Church," "Harp of the Holy Spirit." He was proclaimed Doctor of the Universal Church by Pope Benedict XV, in 1920.

St. Hilary (315-368) was born in Poitiers of a distinguished family. Although he was brought up in idolatry, he received an excellent education in his native land. Preoccupied with man's destiny and finding pagan philosophy unsatisfactory, he turned to a study of Holy Scripture. It is said that repeated readings of the prologue of St. John's Gospel led to his conversion. He was ordained to the priesthood, and about the year 350, elected to the See of Poitiers.

The new bishop began at once to oppose heresy. He defended the teachings of St. Athanasius against Arianism in councils held in Milan and Arles, and at the synod of Beziers. As a result he was banished to Phrygia, but continued to govern his see through communication with other bishops in Gaul, and his loyal priests. After about four years of exile the emperor permitted his return. When Hilary resumed possession of his see, he took up his fight against all heretics and finally succeeded in deposing the trouble-maker Saturninus, Arian bishop of Arles. His last years were spent in the peaceful and wise administration of his bishopric.

Hilary's writings "On the Trinity," in twelve books, contain a methodical exposition of this Catholic doctrine; in them he proves the consubstantiality, the essential equality, of the Three Persons, and teaches the unity and catholicity of the Church. His work "Synods" discusses dogmatic terminology and counsels mature deliberation before condemning heretics. His exegetical commentaries on St. Matthew's Gospel, the Psalms, and Job, contributed greatly to introduce into the West the allegorical method of Scriptural interpretation. Arianism is the subject of his five historico-polemic works. His hymns have merited ecclesiastical usage.

By fusing the positive, moral qualities of Latin doctrine with the richer and more speculative character of the Greek, St. Hilary enriched

occidental theology, initiating a method of study for later theologians. But he suffered the common lot of initiators: the glory of his successors eclipsed his. All commentators recognize in him originality in concept and method, vigor in reasoning, and deep conviction. He boldly uses all the resources of the rhetorician. His style is brisk, masculine. At times an obscurity appears in his writings, but this arises from his originality and profundity.

The high esteem in which Hilary was held by St. Augustine and St. Jerome was justified when Pius IX, in 1851, conferred upon him the title of Doctor of the Church.

St. Cyril (315-386), Bishop of Jerusalem, Father and Doctor of the Church, was probably born in the holy city. Little is known of his life. It is evident from his writings, however, that he was well educated and versed in Scripture. Probably a monk, it is certain that he was ordained by St. Maximus, about 345, and soon after appointed to the See of Jerusalem. A conflict over jurisdictional rights between Acacius of Caesarea, the Arian metropolitan of Palestine, and Cyril resulted in the latter's banishment from Jerusalem in 357. Cyril went to Tarsus and from there appealed his case, which was heard by the Council of Seleucia (359). Acacius was deposed and Cyril reinstated. Within the year, however, new accusations were launched against Cyril and he was once more forced into exile. Banished for the third time (367) by Valens, in 378 he returned to his see which he ruled, undisturbed, for the remaining eight years of his life. The validity of Cyril's consecration was recognized at the Council of Constantinople (381).

The extant writings of this Eastern Doctor include his famous "Catecheses," which deserves the unanimous approval it has received since the days of Christian antiquity. Clear and logical, it is composed of nineteen catechetical and eight mystagogical instructions, the former addressed to catechumens, the latter to the newly baptized. It is generally believed that Cyril did not commit the series to writing himself but that these extemporaneous discourses were set down by one of his listeners. Two other well-known works are a sermon on the Pool of Bethesda and a letter to the Emperor Constantius.

His treatment of doctrine is typical of the century in which he lived. While some points of his theology lack desirable exactitude, his method of presentation is didactic, precise, simple and popular in form.

Although some claimed that Cyril was imbued with Arian sentiments, tradition and a number of ecclesiastical writers always upheld his orthodoxy, which, in 1883, was proved beyond doubt when Pope Leo XIII, honored him with the title of Doctor of the Church.

St. Gregory Nazianzen (329-389), surnamed "the Theologian," was born in a town near Nazianzus. He received an excellent education in the schools of Caesarea in Cappadocia, Alexandria, and Athens. In the latter city Gregory formed a most intimate friendship with his compatriot, Basil, who was destined like him to become a Saint and Doctor of the Church. About 357, Gregory returned to his home and was baptized. With Basil he retired to a secluded spot in Pontus on the Black Sea to live a life of asceticism. In 361, or 362, Gregory was ordained a priest by his father, the Bishop of Nazianzus, and about eleven years later, was consecrated Bishop of Sasima by Basil, Bishop of Caesarea. Instead of taking over his see, Gregory served as his father's coadjutor. After his father's death in 374, Gregory returned to the contemplative life in the monastery of St. Thecla at Seleucia. Acquiescing in the entreaties of the Catholics of Constantinople who sought his aid in their fight against Arianism, and at the risk of his life, he preached the Word of God in that unfortunate city. The Arian intruder was expelled, and Gregory, raised to the Patriarchate of Constantinople, was recognized as the legitimate head of the

see by the Ecumenical Council of Constantinople then in session (381) He continued his fight for peace first in Constantinople, then in Nazianzus, until ill health forced him to retire to Arianzus, the place of his birth There he lived in obscurity and sanctity for the rest of his life.

St. Gregory's works may be divided into three groups sermons, letters, and poems His discourses are masterpieces of eloquence. Five on the Trinity, entitled "Theological Discourses" are considered classics His letters (about 250) are energetic and brief; their polished style shows plainly that they were written for the public. His poems inspired by his sufferings, are full of natural grace and charm The most famous of these is the autobiographical "De Vita Sua"

Gregory was the champion and representative of the Greek Church at the end of the fourth century. He upheld the teachings of Athanasius at all times. His writings are brilliant, his oratory and poetry compelling Ecumenical Councils have often cited his explanations of various doctrines

St. Basil, surnamed "the Great" was born at Caesarea in Cappadocia, about 350, of devout Christian parents He was educated in Caesarea, Constantinople, and Athens After a visit to the solitaries of Egypt, Syria, and Mesopotamia, Basil gave up his worldly possessions and founded a monastery in Pontus, on the banks of the River Iris There, for five years, he governed a community of religious He was then ordained to the priesthood by Eusebius, Bishop of Caesarea He assisted the bishop in his administrative work and supported him in his controversy with the Emperor Valens. Upon Eusebius' death, and in spite of Arian opposition, Basil was elected Bishop of Caesarea.

During Basil's short episcopacy, his pastoral activities were extremely productive he organized the monastic life in Cappadocia, established charitable institutions; applied himself assiduously to the religious instruction of his people; appointed bishops to his divided province; and is credited with developing the liturgy named in his honor In his fight against Arianism, Basil refused to yield to imperial demands regarding the faith His many trials and disappointments were rewarded four years before his death, when the Emperor Gratian, in 375, restored peace to the Eastern Church

The exegetical works of St Basil include nine homilies "On the Hexaemeron" and thirteen homilies on the Psalms They are exegetical in that they are religious commentaries, but not in the modern sense as containing textual criticism. Of his ascetical works the best known are "Morals," which is a simple collection of scriptural texts, the "Longer Monastic Rules," a synopsis of fifty-five lectures which treat of the most important aspects of the religious life; and the "Shorter Monastic Rules," a series of answers to questions on religious life It is logically assumed that Basil compiled these "Longer" and "Shorter" Rules while in Pontus, during his monastic seclusion, and it is because of them that he is called "The Lawgiver of Oriental Monasticism" His dogmatic work "Against Eunomius," defends the divinity of the Three Persons of the Blessed Trinity In his treatise on the Holy Ghost, Basil proves the divinity of the Third Person against the Macedonians The greater part of his numerous letters are of prime interest from an historical, doctrinal and disciplinary standpoint They reveal the perfection of the writer's style, his fine mind, and that multitude of gifts so admired by posterity.

St. Basil was called "the Great" even by his contemporaries There have been few men in the Church as gifted and well balanced. He is ranked among the greatest orators in history He proved himself a metaphysician and theologian by his defense of Catholic dogma He was an eminent leader by reason of his virtue, his oratorical powers, and his wise directives.

## EVERY CHRISTIAN MUST BELIEVE:

1 That there is one God, a pure spirit, Maker of heaven and earth, without beginning or end, omnipresent, knowing and seeing all, omnipotent, infinite in perfection:

2 That there are three Persons in God, equal, and of the same substance: the Father, the Son, born of the Father, and the Holy Ghost proceeding eternally from the Father and the Son, all three eternal in wisdom and power, and all three the same Lord and the same God

3 That God created the angels to be with Him forever, that some of them fell and became devils; that God created Adam and Eve, the first parents, placed them in Paradise, wherefrom they were justly banished in consequence of Adam's sin; therefore we are born in sin and would have been lost had not God sent us a Saviour

4 That the Saviour is Jesus Christ, the Son of God, equal to the Father in all things, and perfect Man with a body and soul like ours

5. That Christ was conceived in the womb of the Virgin Mary, by the power of the Holy Ghost, without any man for His father; that Mary remained a pure virgin, that during His life Christ founded the Catholic Church and offered Himself a sacrifice for the sins of the world by dying on the cross to gain mercy, grace, and salvation for us

6 That after His death and burial He rose to life on the third day, manifested Himself to His disciples for forty days, ascended into heaven, where He continually intercedes for us; whence He sent down the Holy Ghost upon His Apostles to guide them and their successors in truth

7. That He is the head of the Catholic or Universal Church, His Spirit acting as its director; that He founded the Church on a rock, that it is always victorious against the powers of death and hell; that it is always One because its members profess one faith, one communion, under one pastor, the successor of St Peter to whom Christ committed His whole flock, that it

is always Holy because it teaches a holy life, that it is Catholic because it has subsisted in all ages, and has taught all nations the truth; that it is Apostolic because it derives doctrines, mission, and succession from the Apostles

8. That the Scriptures, Old and New Testaments, were deposited by the Apostles with the Church, who is the guardian and protector, interpreter, and judge of all controversies concerning them; as interpreted, these Scriptures, with the teaching of the Church founded on Tradition, must be received by all as the practice and rule of faith.

9. That Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony

10 That Christ also instituted the sacrifice of His Body and Blood as a remembrance of His death and Passion in the Mass, where every day He is immolated upon the altar, being Himself both priest and victim; that we are united with Him, adore Him, give Him thanks, obtain His grace and mercy in the Mass

11 That in the Church there is a communion of saints by means of which we communicate with the holy ones in heaven, give thanks to God for His gift to them and beg a share in their prayers, that we communicate with the faithful in purgatory by offering prayers, alms and sacrifice to God for them

12 That without divine grace we cannot make even one step toward heaven; that all our merits result solely from our co-operation with the grace of God; that Christ died for all men; that God is not the author of sin; that His grace does not take away our free will

13. That Christ will come from heaven on the last day to judge us all; that the dead, good and bad, shall rise from their graves to be judged according to their works, that the good shall go to heaven, body and soul, to be happy for all eternity; that the wicked shall be condemned, body and soul, to the everlasting torments of hell.

## EVERY CHRISTIAN MUST DO THE FOLLOWING THINGS:

1. Worship God by faith, in humbly adoring and embracing all truths which God has taught, however obscure and incomprehensible they may appear to us; by hope, in honoring the infinite power, goodness and mercy of God, and the truth of His promises, by the expectation of mercy, grace and salvation through the merits of Christ; by charity, in loving God wholeheartedly for His own sake, and neighbors for God's sake, by the virtue of religion, which consists of inner sentiments and external prayers of adoration, thanksgiving, begging pardon and petition. Avoid idolatry, false religion and superstition, including fortune-telling, witchcraft, charms, spells, dreams, observation of omens, all of which are heathenish, contrary to the dependence of the Christian soul on God.

2. Reverence the name of God and His truth by the observance of all lawful oaths and vows, by avoiding all false, rash, unjust, or blasphemous oaths and curses.

3. Dedicate some notable part of his time to divine service, consecrate those days God has ordered to be kept holy

4. Love, reverence, and obey parents and lawful superiors, spiritual and temporal, observe the laws of

the Church and State, care for children and others under his care in both their souls and bodies.

5. Abstain from all injuries to his neighbor's person, by murder or other violence, from all hatred, envy, and desire of revenge, from spiritual murder by drawing him into sin by words, actions, or bad example

6. Abstain from external sins (words, actions, looks) against chastity

7. Avoid stealing, cheating, or wronging his neighbor's goods and possessions, give everyone his own, pay debts, make restitution for damages he has caused.

8. Avoid wronging his neighbor in character or good name, by detraction or calumny, by rash judgment or by dishonoring him with reproaches or affronts, or by robbing him of peace of mind by scoffs and contempt, or by carrying stories backward and forward, thus robbing him of his friends. Restitution or satisfaction for any wrongs done to him must be made

9. Abstain from internal sins (thoughts, desires) against chastity.

10. Resist all irregular desires for the goods of a neighbor, whatever they may be, and avoid even internal, unjust actions against him

## THE SACRAMENTS OF THE CHURCH

The Catholic Church teaches that there are but seven sacraments, instituted by Jesus Christ Himself. They are the ordinary channels or means of grace for those properly disposed to receive them. The sacraments of Baptism, Confirmation and Holy Orders can be received only once because they imprint a character or indelible mark on the soul. To confer a sacrament validly, that is, to produce the effects intended by Christ, the one administering it, besides having the necessary power, must intend to do what the Church wishes; the state of grace in the minister is not a condition for validity

**Baptism** — By this sacrament we are made Christians, children of God and heirs of heaven. It is absolutely necessary for salvation. No other sacrament can be received before its reception. It is administered by means of water. This is baptism strictly so called. If it cannot be had, then baptism of blood or baptism of desire can suffice. Its effects are the removal of the

stain of original sin, the stain of actual sin and the remission of the punishment due to sin. It can be validly received by infants.

The ordinary minister is a priest; in case of necessity, anyone can baptize by pouring water on the head of the person, and, while pouring the water, saying: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost"

**Confirmation**—By this sacrament we become strong and perfect Christians. It increases grace and strengthens one in the Catholic Faith. To refuse to be confirmed, out of contempt, is a grave sin.

The bishop is the ordinary minister of confirmation.

**Holy Eucharist**—This sacrament is the real, true and substantial Presence of the Body and Blood, Soul and Divinity of Jesus Christ under the appearances of bread and wine. At the Consecration during the Mass the substance of bread and wine is changed into the Body and Blood of Christ. The Holy Eucharist is the true food of the soul. It helps one to avoid mortal sin and to grow in virtue by conferring and increasing grace in the one who receives it worthily. The Holy Eucharist need not be received under two species except by the priest in the Mass.

The priest is the ordinary minister of this sacrament.

**Penance**—This sacrament was instituted by Christ for the purpose of forgiving sins committed after baptism. All validly ordained priests have the power to forgive sins, a power had in virtue of the words: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John, 20:22-23). To exercise this power, however, the permission of the proper authorities must be had. In some cases of necessity permission faculties is given by law.

When receiving this sacrament the penitent is his own accuser and the priest acts as judge, giving a penance in proportion to the gravity of the sins. To obtain absolution it is necessary that a person be truly sorry for his sins, make them known to the confessor, have true purpose of amendment and of making due satisfaction by performing the penance imposed on him by the priest. The penitent must confess all mortal sins remembered and not yet confessed in a good confession. Sorrow for sins can be perfect or imperfect: perfect, which arises because the

Supreme Good, God, has been wronged, imperfect, which comes from other motives, as hatred of sin, fear of hell, loss of heaven. This sacrament is absolutely necessary for one who has fallen into mortal sin after baptism. An act of perfect contrition outside confession reconciles the sinner to God but still he must have the desire to confess his mortal sins.

The minister of this sacrament is the priest.

**Extreme Unction**—This is a sacrament instituted by Christ through which those in danger of death from bodily illness or infirmity are strengthened by grace for the good of the soul and often of the body, by the anointing with holy oil and the prayers of the priest. It remits all sin, if the sick person has remained in the state of sin inculpably and has at least attrition; and destroys the remains of sin.

Extreme Unction can be administered validly only by a priest.

**Holy Orders**—Instituted by Christ, this sacrament confers on a man grace and spiritual powers, enabling him to perform validly and worthily the sacred and ecclesiastical functions. The three major orders are subdiaconate, diaconate and priesthood. In virtue of his ordination a priest has the power to consecrate the Body and Blood of Christ and to forgive sins.

The ordinary minister of Orders is a consecrated bishop.

**Matrimony**—This sacrament, instituted by Christ, gives grace to sanctify the legitimate union of man and woman, to help them beget children properly and educate them seriously. Marriage is indissoluble. The Church alone has the power to constitute marriage impediments and to grant separations, in which case neither party is free to marry again while the other lives. Clerics in major orders and religious with a solemn vow of chastity cannot marry validly.

The persons themselves are the ministers of this sacrament. For Catholics the presence of the priest is required for validity; he is the minister of the ceremonies.

## Catholic Ready Reference

(All liturgical appurtenances are given on pp 270-274, 280-281)

**Abandonment**—The total surrender of oneself to God's Wisdom and Providence, offering all one's works for the glory of God and thankfully accepting trials and tribulations as a means of proving love for Him.

**Abbess**—A title commonly ascribed to the superioress of a community of nuns. The office of abbess existed as early as the sixth century. Since then it has had a very gradual development, and in the course of time, Canon Law has decreed the manner of election, the extent of powers, and the rights and privileges of an abbess. A bishop confers the solemn blessing. The dignity of abbess is symbolized by a ring and staff.

**Abbey**—An independent canonically erected monastery generally built around a quadrangle, ruled by an abbot or abbess, and consisting of the following: almonry, calefactory, cellars, cells, chapter house, choir, cloister, conference room, dormitory, guest house, infirmary, kitchen, novitiate, oratory, parlor, refectory, workshops.

**Abbot**—The superior of a community of men consecrated to God by the religious vows, and dwelling in monastic institutions. It is also used to designate the office of such a superior. The earliest abbots were frequently laymen, since among several hundred monks in the first ages of the Church, there might be only one or two priests. In time, however, the abbot, on his inception was obliged to enter the sacerdotal state. As with the abbess, the election, duties and privileges of an abbot have had a gradual development since the sixth century. Some abbots, invested with ordinary or quasi-episcopal jurisdiction over their subjects and even others, were permitted use of the mitre, crozier and ring indicative of this authority.

**Abdication**—The renunciation of a benefice or dignity. It must be voluntary and not in any way con-

nected with a sale. Papal abdication must be made into the hands of the College of Cardinals, which body must elect a successor.

**Abduction**—The carrying off or keeping of a woman against her will. Abduction with a view to marriage is a diriment impediment (See p. 565).

**Abjuration**—Renunciation of apostasy, heresy or schism by solemn oath.

**Abortion**—When a non-viable fetus is intentionally removed from the womb, even in the earliest period of pregnancy, direct abortion is committed and is a grievous sin, amounting to homicide. When in an operation on the mother, the child is accidentally injured or unavoidably expelled, indirect abortion occurs. Indirect abortion is sometimes permitted with sufficient and grave reason, as, for instance, to save the mother's life, provided every precaution be taken to save the life of the child, and to give the child timely baptism. Direct abortion has always been condemned by the Church as a crime of heinous nature. According to the New Code of Canon Law, those who procure abortion, not excepting the mother, if the abortion has actually taken place, incur an excommunication reserved to the ordinary (C. 2350). Those who cooperate physically or morally also incur this excommunication.

**Absolution**—The power of the priest to forgive sins in the name of God, exercised in the Sacrament of Penance. This power was conferred by Christ on the apostles and their successors and through them on all properly ordained priests. Any priest may give absolution to one in danger of death. But ordinarily priests must also have the faculty called jurisdiction, which may be restricted with regard to certain sins and censures that the ordinary reserves to himself. In general, a bishop has jurisdiction within his own diocese, which jurisdiction he can and usually does delegate to

the priests of that diocese (See also Penance.)

**Absolution, General** — A blessing of the Church, to which a plenary indulgence is attached, given at stated times to religious and tertiaries. It also is given without confession of sin where confession is impossible, such as to soldiers on the battlefield. Persons so absolved must acknowledge the sins from which they were absolved in their next confession

**Abstinence** — In the strict ecclesiastical sense, the deprivation of flesh meat. This practice is prescribed by the Church on all Fridays of the year, on the seasonal ember days, Wednesdays of Lent and the privileged vigils. Abstinence is to be distinguished from fasting, which restricts only the quantity of food to one full meal on that day.

**Accessory to Another's Sin** — One who culpably assists another in the performance of an evil action. This may be done by counsel, command, provocation, consent, praise, flattery, concealment, participation, silence or by defense of the evil done.

**Acclamation** — At the Mass of the Coronation of the Pope, the people cry out three times: "Long life to our lord who has been appointed Supreme Pontiff and universal Pope." Acclamation is also a form of papal election, when a candidate is proclaimed pope without a previous consultation or formal election.

**Acolyte** — Acolyte is the highest of the four minor orders. It is the duty of an acolyte to serve the priest at Mass, by supplying wine and water, and carrying the lights. The functions of acolyte are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

**Action Francaise** — A movement founded in France about 1897 by Charles Maurras, an atheist, who sought Catholic Royalists' support to restore the monarchy. It made religion subservient to politics and

fostered hate and violence, and propagated paganistic doctrines through its review, "Action Francaise," which was condemned by the Pope. In 1939 the managing committee of the newspaper petitioned Pius XII for revocation of the condemnation and professed veneration for the Holy See and the Pope. After consideration by the Holy Office, the ban was lifted.

**Act of God** — An accident that cannot be controlled by man, such as lightning, is attributed to God, the author of the laws of nature.

**Actual Grace** — A temporary supernatural help from God enlightening the mind or moving the will to avoid evil and practice good. Actual grace is necessary for the performance of any act conducting to eternal salvation.

**Actual Sins** — Personal acts or omissions contrary to the law of God; they may be mortal or venial, interior or exterior sins, due to weakness, ignorance or malice, against God, one's neighbor or oneself.

**Ad Bestias** — Lat. "to the beasts" — referring to Christians condemned to death in the arena.

**Ad Libitum** — Lat. "at one's pleasure" — referring to a choice of a prayer in the Office or in the Mass.

**Ad Limina Visit** — A pilgrimage to the tombs of Saints Peter and Paul, required of all bishops every five or ten years when also they render an account of their dioceses to the Pope. The term is derived from the Latin *Ad limina apostolorum*: "to the thresholds of the Apostles."

**Administrator** — The bishop or priest appointed to administer a diocese or parish which is vacant.

**Adoption** — Act by which a person legally takes the child of another as his own. Those who are declared incapable of marrying by civil law on account of legal adoption, are likewise forbidden to contract marriage by Canon Law (C. 1080).

**Adoration** — An act of religion offered to God alone because of His infinite perfection and supreme do-



minion. It is expressed outwardly in postures of reverence and prayers of praise.

**Adultery** — Carnal intercourse of a married person with another who is not the lawful spouse. The Catholic Church holds that the bond of marriage is not and cannot be dissolved by the adultery of either party. Canon Law, however, allows separation from bed and board, whether permanent or temporary, for various causes. Of these, adultery is one of the chief. The right to this separation accrues to either party in consequence of the adultery of the other, provided that the guilt be certain and notorious, whether in fact or in law. The adultery of either party is a sufficient cause entitling the innocent person to claim judicial separation for life. According to the statutes of many states, adultery is a sufficient cause for the absolute severance of the nuptial bond. The Church, however, does not recognize these divorces. For Catholics there is no absolute divorce for adultery or any other reason.

**Advent** — The word signifies "coming" or "arrival." It is applied to the period of waiting which preceded the coming of the Son of God, and this name is given to the four weeks preceding Christmas to recall to the minds of the faithful this period of preparation for the first coming of the Saviour in His birth as man. It begins with the Sunday nearest the feast of St. Andrew. The reason alleged by some for this is that St. Andrew showed his brother Simon Peter the way to Christ. Records of a liturgical period called Advent are found as far back as the year 380, at the time of the Council of Saragossa.

**Affinity** — The relationship existing between a man and his wife's relatives and a woman and her husband's relatives. Affinity invalidates marriage in any degree of the direct line, and in the collateral line to the second degree inclusively (C. 1077).

**Agape** — In the very first age of the Church the Eucharistic celebra-

tion was preceded by an ordinary meal, and this was known as the Agape. The strictly liturgical agape disappeared within less than a hundred years after the preaching of the Gospel. Adaptations of it survived until about the fifth century.

**Age of Reason** — The time of life when one begins to distinguish clearly between right and wrong, understands an obligation and takes on moral responsibility; presumably, at seven years of age.

**Agnosticism** — A theory which claims that man cannot know reality because he is unable to apprehend it or it is unknowable. Applied to religion, it claims that human reason cannot know God. The Church in the Vatican Council declared that with the natural light of human reason, God may be known.

**Agnus Dei** — A disc of wax having on one side the impression of a lamb, and on the other the name and arms of the Pope. These discs are blessed at specified times by the Pope. As sacramental objects, they are generally covered with cloth and suspended from the neck.

**Agrapha** — Sayings of our Lord which are not contained in the Scriptures but are handed down by tradition.

**Alleluia** — An ejaculation derived from the Hebrew, meaning "Praise the Lord;" used in the Church during joyful seasons.

**Allocution** — An address delivered from the throne by the Pope to the cardinals in secret consistory.

**Alma Mater** — Lat. "nourishing mother" — applied to universities and schools which are considered the foster mothers of students.

**Alms** — Formerly, any corporal or spiritual work of mercy; present usage refers it to any material help offered out of Christian charity to one in need.

**Alpha and Omega** — The first and last letters of the Greek alphabet, used to refer to Christ, the beginning and end of all things.

**Altar** — A table on which the Sacrifice of the Mass is offered. By decree of Pope St. Felix I it was

required that the Sacrifice be offered on the tombs of martyrs, in conformity with which relics of martyrs are now placed in every altar, and hence also the tomb-like structure of the modern altar. A portable altar consists of an altar-stone which must contain the relics of two canonized martyrs.

**Amen** — A Hebrew word signifying "truly," "certainly." It is an assent to a truth or an expression of a desire, and is equivalent to: "so be it." In this sense it may express consent to the divine will. In the words of Christ: "Amen, I say to you" it means "of a truth."

As a conclusion to prayers it emphasizes accord with the sentiment of the prayer and at the end of the Creed it connotes assent to all the truths enumerated.

**Anathema** — A thing given over to evil, so that "anathema sit" means "let him be accursed." St. Paul uses it against those who repudiate our blessed Savior. Those against whom it is used are excluded from the communion of the Church. Those who are so condemned, however, may return to the Church if they repent.

**Angelic Doctor** — St. Thomas Aquinas (1225-1274), so called because of the sanctity of his life and the sublimity of his philosophical and theological writings.

**Angels** — Spiritual beings, created by God, but superior in nature and intelligence to man. When they were created is an open question. The angels have no body, but they are capable of assuming bodies, as we read in Scripture.

They are purely spiritual intelligences. They do not have to reason, as we do; their knowledge is intuitive, depending on the images received from God. God put them on probation with the help of sanctifying grace, but Lucifer and many others fell through pride and were cast into hell without hope of pardon. The very greatness and perfection of angelic nature, says St. Gregory the Great, made their sin unpardonable.

The good angels went into ever-

lasting bliss. They are ministering spirits serving God. We offer veneration and inferior honor to these angels due to their noble nature. God alone do we adore with latria, or supreme adoration.

**Angelus** — The practice of ringing a bell for the recitation of the Hail Mary, introduced by the Franciscans in 1263, has since developed into the universal custom of reciting a prayer at morning, noon and evening, in honor of the Incarnation. During paschal time the Regina Coeli takes the place of the Angelus.

**Anglican Orders** — Orders of the clergy of the Church of England. These were declared invalid under Pope Leo XIII who had the question of their validity thoroughly investigated and gave the decision September 18, 1896, in his bull "Apostolicae Curae."

**Annulment** — A civil or ecclesiastical declaration that a supposed marriage never was valid owing to a known or hidden impediment.

**Annunciation** — The Angel Gabriel's announcement to the Virgin Mary that she was to become the Mother of God. The event is commemorated in the daily recitation of the Angelus during the greater part of the year and by a special feast on March 25.

**Antichrist** — It is the constant belief of the Church since the time of Irenaeus that before our Lord comes again, a great power will arise which will persecute the Church. In St. Matthew's Gospel we read that the false Christs and false prophets shall be so clever "as to deceive, if possible, even the elect." While the antichrist, properly speaking, may be expected just before the end of the world, those who attack Christ and His Church should be so classified and avoided as antichrists.

**Antipopes** — False popes who, while not duly elected, claimed the papacy and attempted to rule the Church. There have been thirty-seven antipopes.

**Apocrypha** — Greek "hidden" — writings that claim sacred origin

supposed to have been hidden for generations. They lack genuineness and canonicity, and are not included in the Bible.

**Apologetics** — Science of the explanation of religious teaching according to reason. SS. Justin and Irenaeus were the first apologists.

**Apostasy** — A breaking away from religion after baptism — a rejection of the Faith. When manifested outwardly with consciousness of the obligation to remain in the Faith, apostasy involves excommunication reserved to the Holy See.

**Apostle** — One who is sent. The apostles were men sent by Christ to spread the Gospel throughout the world. The apostles were bishops, and so had the power to consecrate, ordain, confirm, etc. They received a divine commission to preach the Gospel to the whole world — to be witnesses of Christ "even to the end of the earth." They had the power of founding churches, ordaining bishops, and other ecclesiastics. All these powers, however, they exercised in subjection to St. Peter, who was the head of the Church. The bishops are successors of the apostles, but their power is limited to the sphere of their jurisdiction, whereas that of the apostles was universal.

**Apostolic Delegate** — The representative of the Pope who watches over and informs His Holiness of the state of the Church in a certain territory. When countries have diplomatic relations with the Holy See he has a diplomatic character, otherwise purely ecclesiastical. He precedes all ordinaries in his territory excepting cardinals.

**Apostolic Indulgences** — Attached to crucifixes, rosaries, medals, etc., by the Pope or an authorized priest when the articles are blessed. Such articles must be carried on one's person or kept in a suitable place.

**Apparitions** — Remarkable appearances or manifestations made by God in an extraordinary manner, either before the senses in flesh and blood or in luminous form.

**Archangels** — Spiritual beings

who hold eighth rank in the nine choirs of angels. Their purpose is to convey to men more important messages of God. Michael, Gabriel and Raphael acted as archangels, but are not regarded as exclusively in this class.

**Archimandrite** — The superior of a monastery in an Eastern Church, such as among the Melchites or Uniate Greeks; also an honorary title of officials in Eastern Churches.

**Articulo Mortis** — Lat. "at the moment of death" — referring to indulgences granted to those about to die.

**Ascension** — Christ's ascending into heaven forty days after His Resurrection. It is commemorated by a special feast, which is a holyday of obligation.

**Ashes** — Ashes were used in ancient religions to express humiliation and sorrow, and their use was continued in the early and medieval Church as a symbol of penance. On Ash Wednesday blessed ashes are placed on the foreheads of the faithful to remind them they are but dust and ashes, and that they should enter upon the holy season of Lent, of which this is the first day, with a humble and mortified spirit. This is a sacramental.

**Asperges** — The ceremony of sprinkling the altar, ministers of the Mass and the congregation before the principal Mass on Sundays. The title comes from the first word of the prayer (Ps 50 9) usually sung during the ceremony.

**Aspiration** — A short prayer, usually of sentence length, an ejaculation. Indulgences are granted for many of these prayers.

**Assumption** — The reception into heaven of the body of the Blessed Virgin shortly after her death. Its commemoration on August 15 is a holyday of obligation.

**Atheism** — A system opposed to theism, which denies God's existence and refers mortality to a material rather than a spiritual source.

**Atonement** — The suffering of Christ caused by sin; the payment of the debt to divine justice that

**He alone could make. The atonement was an act of love because the complete anguish He endured was not absolutely necessary.**

**Attributes of God**—Though God is one and simple, man is forced to think of distinct perfections in Him to obtain some idea of the infinite perfection wherein there are actually no distinctions, hence we apply to God such characteristics as almighty, eternal, holy, immortal, immense, immutable, incomprehensible, ineffable, infinite, intelligent, invisible, just, loving, merciful, most high, most wise, omnipotent, omniscient, omnipresent, patient, perfect, provident, self-dependent, supreme, true

**Attrition**—Imperfect contrition, detestation of sin arising from supernatural motives inferior to charity, e g, fear of the punishment of hell or fear of the loss of heaven. This sorrow suffices for forgiveness in the Sacrament of Penance

**Audiences, Papal**—Receptions by the Holy Father to groups or individuals. Requests for audiences are made to the Master of the Chamber.

**Aureole**—A symbolic oval of light placed over the heads of saints in Christian art to symbolize their special honor in heaven; also called a halo or nimbus.

**Authority**—The God-given right to command and demand obedience. The power to rule is granted either directly by God, e g, to the Pope, or indirectly through individuals to one properly designated to rule. All true acts of authority respect the free will and the inalienable rights of man.

If a particular form of political authority encroaches upon these, a revolution may be justified.

**Auto da fe**—The public ceremony in which those convicted of heresy by the Inquisition were given their final sentence.

**Banns of Marriage**—The public announcement of intended marriage on three consecutive Sundays or on two successive Sundays and an intervening holyday, in the church

or churches of the parties to be married. This publication imposes the burden on those in the congregation who know of any impediment to the marriage, to reveal this to the pastor. Ordinarily the marriage cannot take place until three days after the last publication

**Baptism**—A Sacrament of the New Law instituted by Christ whereby, through the pouring of water and the invocation of the Holy Trinity, man is spiritually reborn in the new life of sanctifying grace, becoming a child of God and an heir of heaven. Baptism cleanses man from original sin and all punishment due to sin. The sacrament imparts to the soul an ineradicable mark or character. This is Baptism of water, which may be administered also by immersion or aspersion.

There are two other kinds of Baptism which produce the same effects except the imparting of the sacramental character. They are baptism of blood—martyrdom for Christ or His Church which, being a perfect act of charity, removes sin from the soul and imparts sanctifying grace; baptism of desire—a perfect act of love of God, which implicitly contains the desire to do all that God enjoins for salvation and therefore contains the desire for Baptism. The priest is the ordinary minister of Baptism but any person may administer the sacrament in danger of death when a priest is not present. The manner of such Baptism is the pouring of water on the head while saying the words, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost." The intention of doing what Christ, the Gospel or the Church wishes done would suffice to render such Baptism valid, even if performed by one of different faith, or an infidel.

**Basilica**—Originally the form of building used for early Christian churches, being an adaptation of a regal edifice for Christian worship; the ground plan resembles a cross; the roof is supported by pil-

lars with arched windows in the clerestory; the facade faces the East. Today the name *basilica* is applied to historic and privileged churches, such as those of St. Peter and St. John Lateran.

**Beatification** — A pontifical declaration that a member of the Church deserves to be regarded as residing in heaven due to a saintly life or heroic death. An examination of the life, virtues and writings, must be made and at least two miracles established before the person is declared blessed and worthy of limited local cult. Not as definitive or infallible as canonization.

**Beatific Vision** — The vision of God enjoyed by the blessed in heaven, called beatific because it is the supreme object of the soul's desires

**Beatitudes** — Eight blessings in reward for virtues (see Sermon on the Mount): blessed are the poor in spirit, the meek, those who mourn, who seek justice, the merciful, peacemakers, the clean of heart and the persecuted.

**Bells** — Sacramentals used to remind us of God and our duties to Him, introduced toward the close of the fourth century. Tower bells have been rung at the elevation of the principal Mass in a church since the thirteenth century

The power of calling the faithful to Church, often attributed to the efficacy of the bell, is due to the blessing and prayer of the Church.

**Benediction of the Blessed Sacrament** — A religious service which originated in the fourteenth century with the custom of exposing the Blessed Sacrament for adoration and reparation. A blessing with the Host is given before it is taken from the ostensorium and replaced in the tabernacle.

**Benediction with Ciborium** — A less solemn form of benediction in which the Host remains in the ciborium and is not visible.

**Benefice** — Church property or revenue attached to spiritual offices for the support of the clergy.

**Benefit of Clergy** — The privilege of the clergy to be exempt from the

jurisdiction of civil courts, not always recognized by civil authorities of the present day.

**Benevolence** — A disposition akin to charity, consisting in wishing well for the happiness of others

**Betrothal** — A mutual agreement to marry. The contract to marry must be made in writing, signed by the parties and, in addition, by either the pastor or the ordinary of the place, or by at least two witnesses, if neither the pastor nor the ordinary sign. If either or both parties be unable to write, mention of that fact must be made in the document, for the validity of the act, and another witness must be added to sign the document. Promises of marriage made according to the prescribed form will be binding in conscience, but they do not give rise any more to the diriment impediment of public decency, nor to any canonical prohibiting impediment properly so called.

**Betting** — The backing of an issue with a sum of money, or other valuables, binding in conscience, if the object is honest, if the two parties have the free disposal of their stakes, if the bet is thoroughly understood by both parties, and if the outcome is not known beforehand. Bets are often null and void in the eyes of the law.

**Bible, The** — This name was given to the sacred books of the Jews and the Christians. The Catholic Bible is composed of a number of inspired books contained in the Vulgate translation and enumerated by the Council of Trent.

Some few Catholic theologians have, indeed, maintained that the Scriptures may err *in minimis* — i. e., in small matters of historical detail which in no way affect faith or morals. But in doing so, they do not contradict any express definition of Pope or Council, though such an opinion has never obtained any currency in the Church.

Secondly, the Church affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above the

Scripture. The Catholic view is reasonable. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken care that Christians should be at once provided with sacred books. As a matter of fact, He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth Me." Scripture is a source, but by no means the only source, of Christian doctrine. We must also appeal to the tradition of the Church. The Church from the beginning taught by word and letter.

Again, it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture; we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the Faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scriptures, for our Lord has promised that the gates of hell shall not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment.

It is not necessary for all Christians to read the Bible. Many nations, without knowledge of letters, without a Bible in their own tongue, received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant, and hence Clement XI condemned the proposition that "the reading of Scripture is for all."

**Bible in Public Schools** — The practice of reading the Bible in the

public schools has been opposed by non-Christians and Catholics, as generally only Protestant versions are used. Catholic school teachers in the public schools enjoined to read the Bible may compare the Catholic and Protestant versions and read verses common to both.

**Bigamy** — The contracting of a marriage while a previous one is still binding.

**Biglietto** — A papal document notifying a prelate of his elevation to the cardinalate.

**Bigotry** — Ignorant adherence to a belief, opinion, or practice, combined with intolerance of others holding different views.

**Bination** — The celebration of Mass twice in one day by the same priest, permitted when there are not enough priests to satisfy community needs, e.g., on Sundays.

**Biretta** — A stiff square cap with a number of ridges on top worn by clerics when entering the sanctuary and at other times.

**Birth Control** — The prevention of pregnancy, condemned by the Church as intrinsically evil because, in opposition to the divine natural law, it defeats the primary purpose of marriage, the procreation of children, and lessens the respect of husband and wife, satisfying unlawfully and basely only the secondary purpose, of allaying concupiscence.

**Blasphemy** — Evil, contumelious or reproachful language directed at or concerning God.

**Bollandists** — Belgian Jesuits, editors of the "Acta Sanctorum," an extensive collection of research into the lives of the saints.

**Breviary** — A book containing an abridgment of psalms, antiphons, responses, hymns, and selected parts of Holy Scripture. It has been in use from the infancy of the Church, though it has been subject to many revisions. In the present breviary we have seven hours corresponding to Matins with Lauds, Prime, Tierce, Sext, None, Vespers and Compline.

**Bribery** — An immoral act aiming to defeat justice by influencing those in office to act in a particular

manner for a stipulated sum of money or other valuables.

**Brief** — A letter issued by the Sovereign Pontiff at Rome, written on fine parchment in modern characters, subscribed by the Pope's secretary of briefs, and sealed with the Pope's signet-ring, the Seal of the Fisherman.

**Brothers** — Members of religious congregations and orders of men who follow a rule of life for the purpose of realizing personal sanctification and who perform works of Christian charity.

**Bull** — So named from the *bull* (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord if it be a bull of grace, and by one of hemp if a bull of justice) and which gives authenticity to it.

**Bullarium** — A collection of papal bulls. That of Cocquelines containing the bulls of all popes from Leo the Great to Benedict XIII is the most famous.

**Burial** — Interment with ecclesiastical rites and in consecrated ground granted to all baptized, converts and catechumens; denied to apostates, heretics, schismatics, Freemasons, etc., those excommunicated, deliberate suicides, duelists, those who have ordered their bodies cremated, and public sinners.

**Burse** — A square case into which the priest puts the corporal which is to be used in Mass; a fund for the education of poor students.

**Calendar, Ecclesiastical** — An arrangement founded on the Julian-Gregorian determinations of the civil year, marking the days set apart for particular celebration.

**Calumny** — Lying about one's neighbor. Imputing to him faults of which he is not guilty.

**Calvary** — The hill near Jerusalem where Christ was crucified, so called from the Latin word *calvaria*, meaning skull, from the shape of the eminence.

**Candelabrum** — Name applied to a chandelier for lamps, now also

applied to a candlestick, generally one holding a number of lights

**Candles** — When used for liturgical purposes, candles should be made of pure virgin beeswax, typifying the flesh of Christ, Who was born of a virgin Mother. The wick symbolizes the soul of Christ and the flame His divinity absorbing and dominating both body and soul. Candles are blessed and distributed to the faithful for use in the home on Candlemas day, the feast of the Purification of the Blessed Virgin, celebrated on February 2. Blessed candles are a sacramental. Every Catholic home should have at least one, to be lighted when the Blessed Sacrament is brought to the sick.

**Candlestick** — A symbol of the Eucharist. Six are placed on the main altar, three on either side of the crucifix.

**Canonical Hours** — Times set apart for the recitation of the Divine Office: Prime, meaning first hour; Tierce, the third; Sext, the sixth; None, the ninth; Vespers, evening, and Compline, the last. Matins and Lauds are recited in the morning.

**Canonization** — A definitive papal declaration that one already beatified is to be regarded as a saint and to be venerated everywhere. Proof of two miracles through intercession must first be accepted as having occurred after beatification. The celebration of canonization is held at St. Peter's, Rome.

**Canon Law** — Canon Law is the assemblage of rules or laws relating to faith, morals and discipline, prescribed or propounded to Christians by ecclesiastical authority. These are binding laws and liable to be enforced by penalties. In the early Church whenever a difficult case was set before a bishop, he had three things to guide him: Scripture, tradition and the holy canons. The latter were the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. A new code came into use in 1917 and contains five books, covering general rules, ecclesiastical persons,

sacred things, trials, crimes and punishments.

**Canon of Scripture** — The list of inspired books accepted by the Church as books of the Bible.

**Canopy** — A cloth, wood, or metal covering for an altar or throne for dignitaries; also a white cloth carried over the Blessed Sacrament in procession.

**Cantata** — Originally meant a story set to music for one or two voices; now generally applied to choral music.

**Canticle** — A sacred scriptural chant or prayer differing from the psalms, used in the Divine Office, such as the Benedictus and Magnificat.

**Capital Sins** — Grave offenses which, if habitual, give rise to many more sins. They are pride, covetousness, lust, anger, gluttony, envy, sloth. The opposite virtues are: humility, liberality, chastity, meekness, temperance, brotherly love, diligence.

**Cappa Magna** — A long garment with a train, lined with silk or fur, worn by bishops and cardinals.

**Cardinal** — The cardinals are commonly known as the princes of the Church. They owe their appointment solely to the Pope and are chosen usually from among those priests and bishops notable for their learning, piety and prudence.

The duties of the cardinals are twofold. They take an active part in the government of the universal Church; and at a vacancy of the Holy See, their duties are confined to protecting the Church and maintaining all things in their due order, till a conclave can be assembled for the election of a new Pope, who is chosen from among them. According to a constitution of Sixtus V in 1586, their number is not to exceed seventy of whom six were to be cardinal bishops, residing in Rome and administering the suburbicarian sees (these number seven but two are united), fifty cardinal priests, charged with the spiritual ministry of the faithful, and fourteen cardinal deacons who exercise

the ministry of material charity distribution of alms, care of hospitals, orphanages, etc. By Canon Law today all cardinals must be priests and at least twenty-four years of age, and all are made members of one or more of the Roman Congregations.

**Cardinal Protector** — A cardinal entrusted with the care of a particular religious group.

**Cardinal Virtues** — The four principal virtues of justice, prudence, temperance and fortitude.

**Cases of Conscience** — Problems exemplifying the application of the moral and canon law, such as in the case of a thief: in how far he is obliged to make restitution.

**Cassock** — A gown worn by clerics and priests — usually black for priests, purple for bishops and prelates, red for cardinals, white for the Pope.

**Catacombs** — In the days of the early Church, the Christians were subject to many and vigorous persecutions. It was necessary, therefore, that they should bury their dead and hold public worship in places far removed from the eyes of their persecutors. Hence the catacombs, which were long subterranean passageways, whose walls were lined on both sides with niches in which the dead were buried. These niches were sealed with a slab set in mortar. There were places where these tunnels widened out so as to make room for a moderate assembly of the faithful, and it was in these chapels that Mass was celebrated upon altars of stone. Sometimes there were three or four stories to these catacombs, each hallowed out underneath the preceding one as a necessity arose.

During the first two centuries the Christians used the catacombs in peace and safety. During this time the underground chambers were decorated with painting and sculpture. With the third century persecution became fierce and in numerous cases the Christians were followed to their catacombs and there martyred. After the third century they became a place of



pilgrimage. During the seventh and eighth centuries the Lombard invaders desecrated, plundered and partly destroyed them. After this they were for the most part closed and by many forgotten, and it was not until the sixteenth century that interest in them revived.

**Catafalque**—A small structure like a bier, covered with a black cloth and surrounded by candles, which is used at services for the dead when the corpse is not present.

**Catechism**—A summary of Christian doctrine usually in the form of question and answer for the instruction of Christian people.

**Catechumen**—One undergoing instruction before Baptism and reception into the Church.

**Cathedra**—The official chair throne on which the Bishop of the diocese sits during church functions. Cf. *Ex Cathedra*.

**Cathedral**—Official church of a bishop.

**Cathedral Schools**—Church schools introduced in the eighth century resembling somewhat the public schools of today and in use up to the eighteenth century.

**Cathedraticum**—The tax paid by all churches and benefices subject to a bishop as a token of their submission to him who rules from his cathedra. This pro rata assessment is needed for the support of his administration and for works of charity.

**Catholic**—Term meaning universal. It was applied to the early Church to distinguish it from heretical sects.

Also one who is a member of the Catholic Church.

**Catholic Action**—"The participation of the laity in the apostolate of the hierarchy" (Pope Pius XI), by the pursuit of personal Christian perfection and a union of all classes around those centers of sound doctrine and multiple social activity sustained by the authority of the bishops.

**Catholic Church**—A divinely instituted society with members in every land believing the same

truths, ruled by the successors of St. Peter. The total membership is about 335,000,000.

**Catholic Encyclopedia**—A work of reference on the constitution, doctrine, discipline and history of the Catholic Church, completed in 1914 and now being revised.

**Celibacy**—An ecclesiastical law of the Western Church binding all its clerics in major orders, in virtue of the dignity and the duties of the sacred priesthood, to refrain from entering the marriage state.

**Censer**—A metal vessel in which incense is burned, with a cover suspended by chains; swung before the Blessed Sacrament and used to incense priests and people.

**Censorship**—Examination before publication of religious writings by a priest especially appointed to the task. *Nihil Obstat* on a book means that it has been examined and that nothing hinders its publication.

**Censure**—A spiritual penalty imposed by the Church on an offender (a baptized person) for his correction and amendment. It deprives him of spiritual advantages or temporal benefits annexed to spiritual matters until he repents and is absolved. Absolution from censure is determined by reparation for the offense and the nature of the penalty attached to it. Hence it may be reserved to one in authority—the bishop or the Holy See. In danger of death, any priest may absolve from all censures.

**Ceremonies**—External acts, gestures or movements that accompany prayers and public worship.

**Chained Bibles**—Bibles chained to a wall or table in the Middle Ages to save them from stealth. Contrary to a widespread and false opinion among Protestants, they were so secured to afford people the opportunity of reading the Scriptures rather than prevent them from doing so. Protestants themselves chained Bibles.

**Chalice**—The precious cup used in Mass for the wine which is to be consecrated. The chalice must be consecrated by the bishop and can-

not be touched except by persons in Holy Orders.

**Chamberlain**—The title of several classes of palace officials at the Papal Court, also an honorary title given to those who have duties in the papal apartments.

**Chancel**—Part of the choir near the altar

**Chancellor**—Ecclesiastical notary of a diocese who draws up all written documents in the government of the diocese, takes care of, arranges and indexes diocesan archives, records of dispensations and Church trials.

**Chancery**—A branch of Church administration that handles all written documents used in the government of a diocese.

**Chant** is the music proper (but not exclusively so) to the liturgy of the Catholic Church. It is the "vehicle of the sacred text" which the Church uses when she sings her dogmas. It is a unisonous, diatonic, simple or florid melody moving with free rhythm in one or more of the eight modes.

**Chapel**—A small building or part of a larger building used for divine worship; also a portion of a church which is set aside for the celebration of Mass or for some special devotion. There are various kinds, such as cemetery chapels, Lady chapels, wayside chapels, etc.

**Chaplain**—A priest appointed by the bishop to care for the spiritual welfare of a part of the army, religious communities or institutions.

**Chaplet**—One third of the rosary, or 55 beads, on which are recited 50 Hail Marys and 5 Our Fathers during meditation on the Joyful, Sorrowful or Glorious Mysteries.

**Chapter**—A general meeting of delegates of certain religious orders to consider important interests of their communities.

**Charity**—A supernatural, infused virtue by which God is loved for His own sake. This motive is necessary for charity in the true sense of the word.

**Chastity**—A moral virtue, opposed to lust, by which is moderated, in the case of the married,

and excluded, in the case of the unmarried, the desire to indulge in carnal pleasure. It may also be considered as one of the three Vows of Religion.

**Cherubim**—The second among the nine choirs of angels

**Children of Mary**—Sodalities of our Lady for women and girls; in existence for the past century.

**Chrism**—A mixture of olive oil and balm, blessed by the bishop and used in the Church in Confirmation, Baptism and other ceremonies. The oil signifies fullness of grace and the balm mixed with it signifies incorruption.

**Christ**—The Greek word *Christos* meaning "Anointed," is a translation of the Hebrew word *Messiah*, designating the King Who, for the Jews, was to come. Thus, when our Lord came, "the Christ" was His official title, while "Jesus" was His ordinary name.

The work and office of Christ: Christ came chiefly to take away sin, to teach, to be the Head of the Church, to hold the supreme kingly, priestly, and judicial power, and, finally, by His vicarious atonement on the cross, to suffer and die for us, thus effecting the remission of our sins, and enabling us once more to become heirs to the Kingdom of Heaven.

**Christians**—A name first applied about the year 43 to the followers of Christ at Antioch, the capital of Syria. It was used by the pagans as a contemptuous term. The term as used today designates: (1) true imitators of the life of Christ, (2) Catholics, (3) all baptized persons believing in Christ, in counter-distinction to Jews and heathens.

**Church**—From the Greek *Kuria-kon*, meaning "house," used to designate the House of God from the beginning of the fourth century. Private houses were first used for this purpose, but at the beginning of the third century, churches, properly so-called, began to be erected. After the universal toleration granted to the Church by the Emperor Constantine (in the Edict of Milan, 313), these assumed large

and magnificent proportions. Churches, particularly the early ones, ordinarily had the sanctuary in the East end, facing the rising sun, and were divided into respective parts, for the bishops and priests (presbyterium), and for the laity (the nave). This last was again divided into parts for the men and women, and the different classes of the faithful, according to their rank in the Church. The chief church of the diocese is called the cathedral.

**Churching**—A pious and laudable custom, reserved for women who have borne children in wedlock. Properly speaking, it is to be performed by the parish priest. Having sprinkled the woman with holy water in the form of a cross, the priest says a prayer of thanksgiving, blesses her, and in these words invites her: "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in childbearing."

**Church Militant**—The faithful still living on earth as distinct from the Church Suffering in Purgatory and the Church Triumphant in heaven.

**Church Unity Octave**—Eight days of prayer offered from January 18 to January 25, that all lapsed Catholics return to the Church, and all those outside the Church be converted. This devotion was started by the Friars of the Atonement about 1910.

**Ciborium**—The vessel in which the Sacred Hosts are kept for distribution at Communion.

**Circumcision**—A custom observed by the Jews as a sign of the covenant between God and Abraham. The circumcision of the Child Jesus, in fulfillment of the law to which He was not personally obliged, is commemorated by the Church January 1.

**Clandestinity**—Lack of publicity or proper form required for a valid marriage. Valid form demands the assistance of the bishop of the diocese, or the pastor of the place, or a properly delegated priest, and at least two witnesses. In two exceptional cases (danger of death

and when severe difficulties, over a period of a month, prevent the presence of the proper priest or the witnesses), the complete form is not required for validity.

**Clergy, Married**—In many Oriental Churches priests and deacons may, with certain restrictions, licitly use matrimony contracted before ordination; bishops, however, are unmarried.

**Clergy, Religious**—Clergy who take the vows of poverty, chastity and obedience and who are subject to a religious superior. They are also called "regular" clergy because they observe a rule of life.

**Clergy, Secular**—Clergy immediately subject to a bishop of a diocese, devoted to ordinary parochial and administrative work. They are bound by celibacy and make a promise of obedience to their bishops.

**Cleric**—One who has been assigned to the Divine ministry by the reception of the clerical tonsure, and thus rendered capable of obtaining the power of orders and jurisdiction, benefices and pensions.

**Clericalism**—Term used by Free-thinkers for the application of moral principles to economic, social and political matters and for what is termed the exaggerated claims of the clergy.

**Cloister**—The enclosure of a convent or monastery, which the enclosed may not leave or outsiders enter without due permission.

**Closed Times**—Seasons of the year when the nuptial blessing is not given, except with special permission: during Advent and Lent, on Christmas and Easter Sunday.

**Coadjutor Bishop**—One raised to the episcopal rank and assigned by the pope to assist a bishop who is partly or entirely incapacitated. He usually has right of succession.

**Code**—A digest of rules or regulations such as the Code of Canon Law.

**Coeducation**—Joint education of both sexes. Arguments advanced in favor of this education are: economy, better discipline, and beneficial social intercourse. Objections

are that boys can and should be subjected to a stricter regimen than girls and that the lowering of sex tension leads to indifference and grave moral evils. Coeducation is not the Catholic ideal and at most is tolerated only in some schools.

**College, Sacred** — The body of cardinals.

**Colors, Liturgical** — The colors approved by the Church for use in public worship. Certain colors are prescribed for certain feasts. Draperies of the altar and vestments of the clergy are white, red, green, violet or black, according to the Office being solemnized.

**Commandments of God** — The "Decalogue" or "ten words" written by the finger of God on two tablets of stone, and given to Moses on Mt. Sinai. As defined by the Council of Trent, they bind the conscience of all mankind, manifesting to us God's will in our behalf, and, by their observance, enable us to attain to everlasting salvation. They are:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord, thy God, in vain.

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

**Commandments of the Church** — The Church, being our mother, and having the deposit of faith to preserve and make known to us, therefore has the power to make rules for us. Thus she commands us:

1. To hear Mass on Sundays and holy days of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

**Commissariat of the Holy Land** — A territory assigned to the Friars Minor for the purpose of collecting alms for the holy places in Palestine. There are some forty throughout the world, one being located at Mt. St. Sepulchre, Washington, D. C.

**Communion** — It is a tenet of the Catholic faith that the Body and Blood, Soul and Divinity of Jesus Christ are given in the Communion, and that Christ is received whole and entire under either species, i. e., under the form of bread alone, or wine alone.

**Communion, Frequent** — The Church exhorts the faithful to receive daily, if possible. It is recommended to keep free from venial sin in order to receive more worthily. The practice of frequent Communion was fostered by Pius X.

**Communion of Saints** — The union of the faithful in heaven, on earth and in purgatory. Belief in the Communion of Saints is expressed in the ninth article of the Apostles' Creed. According to the teaching of the Church, it is added as an explanation of the preceding article, "I believe in the Holy Catholic Church." It embraces the Church Triumphant, the Church Militant, and the Church Suffering. The faithful here upon earth are in communication with each other by their good works, charity and prayers. Our communication with the poor souls consists in our praying for their liberation from the cleansing fires of purgatory. We are in communion with the elect in heaven when we ask them to intercede to God in our behalf, by honoring and imitating them and by obtaining their help and prayers.

**Communism** — A social or economic system founded on the com-

munity of goods. In political practice it involves absolute control by the community in all matters pertaining to labor, religion and social relations. It embodies the principles of Karl Marx. Actually it has become a philosophy of life directing men to merely material ends, and militantly combats religion; as in Russia today. Pope Pius XI on March 19, 1937, issued the encyclical, "Divini Redemptoris," on Atheistic Communism.

**Concelebration**—In the Western Church this rite is now used only at the ordination of priests and the consecration of bishops when several priests say Mass together, all consecrating the same bread and wine. In all Eastern Churches concelebration is common.

**Conclave**—This term is applied to the place where the cardinals assemble for the election of a new pope, and to the assembly itself. In a General Council held at the Lateran in 1179, it was decreed that the election should henceforth rest with the cardinals alone, and that, in order to be canonical, it must be supported by two-thirds of their number. After the death of a pope, the cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the fifteenth or the eighteenth day after the death. Originally this period was for ten days, but, to allow those at a great distance to arrive on time, the period was lengthened to fifteen or eighteen days at the most. On the day on which the conclave officially begins a solemn Mass of the Holy Ghost is said in the Pauline Chapel, and after it the cardinals form a procession and proceed to the Sistine Chapel where the voting takes place. During the conclave the cardinals occupy apartments in the Vatican Palace. After three days the amount of food sent in is restricted; if five more days elapse without an election being made, the rule used to be that the cardinals should from that time subsist on nothing but bread, wine, and water; but

this rigor has been modified. Morning and evening, the cardinals meet in the chapel, and a secret scrutiny is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A cardinal coming from a distance can enter the conclave after the closure, but only if he claims the right of doing so within three days of his arrival in the city. There are three valid modes of election: by scrutiny, by compromise, and by what is called quasi-inspiration. Compromise occurs when all the cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode; elections have been made by this mode with reasonable dispatch. For election, present legislation requires that a two-thirds majority, plus one, be obtained by one of the candidates.

**Concordat**—A treaty between the Holy See and a secular state touching the conservation and promotion of the interests of religion in that state

**Concubinage**—Unlawful intercourse between a man and woman living together more or less permanently.

**Concupiscence**—Any desire of the sensitive appetite. More strictly, a desire of the lower appetite contrary to reason. Most frequently used in reference to inordinate desires for sinful sense pleasure. If the rational will resists such desires, there is no sin.

**Confession**—Sacramental Confession consists of accusing ourselves of our sins to a priest who has received authority to give absolution. Confession must be: (1) entire, (2) vocal, (3) accompanied by supernatural sorrow and firm purpose of amendment, (4) humble and sincere. The form of Confession, in general, is this: The penitent, kneeling at the confessor's feet, says: "Pray, Father, bless me, for I have sinned." The priest may give the following or a similar blessing, "The Lord be in thy heart and on thy lips, that thou

mayest truly and humbly confess thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." The penitent then enumerates the sins he has committed since his last worthy confession, and adds, "For these and all other sins which I cannot now remember I am heartily sorry; I purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my Spiritual Father."

**Confessional**—The seat or place which the priest uses when hearing confessions. According to the Roman ritual, the confessional should be in a conspicuous part of the church, and have a grating between the priest and the penitent. The division of the confessional into compartments does not appear to go back further than the sixteenth century. This arrangement became general in the following century.

**Confessor**—A male saint who lived a life of eminent sanctity and heroic virtue, but who did not suffer martyrdom for his faith. It also refers to a priest who has the necessary jurisdiction to hear confessions and absolve.

**Confirmation**—A sacrament of the new law which confers grace on baptized persons strengthening them to openly profess the Christian faith and overcome difficulties. It is ordinarily conferred by the bishop, who lays his hand on the recipients, making the sign of the cross with chrism on their foreheads, saying, "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." Besides conferring a special grace to profess the faith, it sets a new and special seal or character on the soul, so that this sacrament cannot be repeated.

**Confraternity**—An ecclesiastically authorized association, generally composed of laymen, having some work of devotion, charity, or instruction for its object, undertaken for the glory of God. When a

confraternity reaches the stage of which affiliations, similar to itself, are formed in other places, and adopt its rules, it takes the name of archconfraternity, and acquires certain particular privileges.

**Congregation, Religious**—A community bound by a common rule, either without public vows (as the Oratorians, the Oblates of St. Charles, etc.) or, more strictly, with religious vows (as the Passionists, the Redemptorists, etc.).

**Congregational Singing**—Strongly recommended by Pope Pius X in 1903 and Pope Pius XI in 1929 as a means of aiding the piety of the faithful and increasing the solemnity of the service.

**Conscience**—A judgment of reason concerning the moral goodness or sinfulness of an action. A person is obliged to obey his conscience even though it is inculpably erroneous. When in doubt, moral certainty should be acquired, at least indirectly by reflex principles, before acting.

**Consistory**—A meeting of official persons to transact business, and also the place where they meet. Before the Reformation every English bishop had his consistory, composed of some of the leading clergy of the diocese. In the Catholic Church the term is now seldom used except with reference to the papal consistory, the ecclesiastical senate in which the Pope, presiding over the College of Cardinals, deliberates upon grave ecclesiastical affairs.

**Consubstantiation**—The error of holding that the Body and Blood of Christ coexist with the substance of the bread and wine in the Eucharist.

**Continenence**—The state of one who controls the sex instinct.

**Contrition**—Sorrow and detestation for past sins and determination to sin no more.

**Cope**—A long cape-like vestment worn by the priest at Benediction and at other liturgical functions.

**Cornerstone**—A stone prominent in the corner of the foundation of a building inscribed with the date

and having a cavity containing coins and other mementoes of the time and circumstances.

**Corporal Works of Mercy, The** — To feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead.

**Cotta** — Another name for surplice.

**Council** — An assemblage of churchmen, called to settle ecclesiastical affairs. Councils may be: General or Ecumenical, presided over by the Pope; provincial, presided over by an archbishop; diocesan, presided over by a bishop.

**Counsels, Evangelical** — Recommendations by Christ, found in the Gospel, to observe Poverty, Chastity and Obedience to a greater degree. They are made permanent by vows. While keeping the commandments is sufficient for salvation, the counsels of more complete renunciation promise greater rewards, and are the best means of securing faithfulness and perfection.

**Counter-Reformation** — The Catholic reform from 1522 to 1648 to restore genuine Catholic life and stem the tide of Protestantism. The Council of Trent gave the reform official direction.

**Court, Diocesan** — Officials assisting a bishop of a diocese: vicar, chancellor, examiners, consultors, auditors, notaries, etc.

**Creation** — The production by God of something out of nothing.

**Creator** — A title belonging in a strict sense to God alone, since He is the supreme self-existing being, the absolute and infinite first cause of all things.

**Creature** — That which has been made out of nothing by God.

**Credence** — The table on the Epistle side of the altar on which the water, wine, and other articles used at Mass are placed.

**Creed** — A summary of the chief articles of faith, used by Christians to make a profession of their faith. Four creeds are at present used in the Catholic Church: the Apostles',

the Nicene, the Athanasian and that of Pope Pius IV. The Apostles' Creed is in common use.

**Cremation** — The violent and unnatural reduction of the mortal remains of a person to ashes by means of fire. It shows a lack of reverence for the body as the temple of the Holy Ghost and it was condemned by the Church because it was originated by unbelievers in an attempt to deny the resurrection of the body. (Catholics may not carry out the order of one who desires his body cremated, nor may they be buried in consecrated ground if they order their own bodies cremated.)

**Crib** — A representation of the manger which held the Christ Child in Bethlehem. The custom of erecting Cribs dates back to 1223, when St. Francis of Assisi obtained from Pope Honorius III permission to represent the mystery of Christmas in the form of a Crib.

**Crosier** — The Bishop's staff.

**Crowned Shrine** — Form of approval given by the Holy See to a place of pilgrimage, permitting public devotion at the shrine and implying that at least one miracle has resulted there.

**Crucifix** — A sacramental representing the death of Christ. It is a cross to which is affixed a corpus or representation of Christ's body in redeeming death.

**Cruets** — Small glass or metal vessels for the wine and water to be used at Mass.

**Crypt** — A secret vault to which the bodies of martyrs were brought before burial. The term is now applied to a burial place for dignitaries under the altar of a church, or the basement of a church used for worship or burial.

**Cult** — The veneration of a person or thing. Private veneration may be paid to anyone of whose holiness we are certain, but public devotion may be paid only to the Saints of God.

**Curia, Roman** — The Papal administrative offices through which the Pope governs the Church. It is composed of various bodies,

namely, the congregations, tribunals and curial offices.

**Curia, Diocesan**—The official personnel through which the Bishop governs his diocese.

**Custos** — In the Franciscan Order, a superior presiding over a number of convents called collectively a custody.

**Dark Ages** — Term erroneously applied to the Middle Ages to give the impression that there was no progress during the Ages of Faith. The term "dark" is now applied only to the first half of the period.

**Decalogue** — The Ten Commandments of God. (See Commandments.)

**Deacon** — The word means minister. Such an order has existed from the earliest times. Today, deacons merely assist the priest in the celebration of Solemn Mass and on certain occasions may preach and baptize.

**Deaconess** — A woman who performed certain functions, notably at baptism, for the female sex in the early Church, particularly in the East. The office disappeared in the Church by the twelfth century. The office was not an order, as the Sacrament of Orders can be received only by a man. Some Protestant sects still have deaconesses.

**Dean** — An ecclesiastical official; the head of a cathedral or collegiate chapter; a vicar forane or episcopal assistant, i.e., a priest who has supervision of a section of a diocese which embraces several parishes known as a deanery.

**Dean of the Sacred College**—The president of the College of Cardinals, who calls the College together, conducts its deliberations and represents it abroad.

**Death** — The cessation of mortal life; an experience common to all men. Death is an effect of sin.

**Decorations, Papal** — Given to laymen of exemplary character who have promoted the welfare of society, the Church or the papacy. The titles are: prince, baron and count. The papal orders of knighthood are: Supreme Order of Christ, Order of Pius IX, Order of Gregory

the Great, Order of St. Sylvester, Order of the Golden Spur, Order of the Holy Sepulchre. Other decorations are the medals *Pro Ecclesia et Pontifice*, *Benemerenti*, *Holy Land*.

**Dedication of Churches** — This means the act whereby a church is solemnly set apart for the worship of God. It is a custom carried over from the Jewish religion and imposed as a law by Pope Evaristus. Having once been consecrated, a church cannot be transferred to common use. The act of consecration must be done by a bishop.

**Definitors** — Members of the governing council of an order, each one having a decisive vote equal with the general or provincial superior.

**Despair** — A deliberate yielding to the conviction that one's sins are unpardonable; a grievous offense against God's goodness and mercy.

**Detachment**—The withholding of affection from creatures and all earthly things to give it to God alone.

**Detraction** — The destruction of another's reputation by the revelation of true but hidden faults. Reparation must be made proportionately to the damage done. The only time such faults may be revealed is to prevent evil by informing prudent persons.

**Devil** — The fallen angel, Lucifer, who sinned by pride but who still possesses the knowledge he had and may exercise influence over living and inanimate things, as in a case of diabolical possession. It is also the name common to any of the evil spirits.

**Devil's Advocate** — Popular name for the Promoter of the Faith who raises all possible objections in the cause of beatification.

**Devotion** — A pious practice in honor of Our Lord, the Blessed Virgin, the angels or saints.

**Dies Irae** — Hymn used as the Sequence in Requiem Masses, written in the thirteenth century by the Franciscan, Thomas of Celano.

**Diocese** — A section of a country and its population which is governed by a bishop.



**Disalced** — Applied to religious who go barefoot or wear sandals.

**Disciple** — Follower of our Lord. Sometimes used in reference to the Apostles, but more frequently applied to the early followers of Christ, who numbered seventy-two.

**Disciplina arcani** — Lat. "discipline of secret" — in the Ancient Church the knowledge of the Trinity and of some of the sacraments was kept from catechumens in order to shield these teachings from ridicule or misinterpretation.

**Discipline** — Systematic training under authority; also punishment given with a view to correction.

**Dismissio Ipso Facto** — Lat. *ipso facto*, by the fact itself — referring to acts which by their very performance carry the dismissal of a religious from his or her community, such as flight with a person of the opposite sex even without the intention to marry.

**Dispensation** — This is the relaxation of a law in a particular case. A law made for the general good may not be beneficial in a special instance wherefore a dispensation from one in authority may be obtained. Pastors, bishops, and religious superiors may dispense. A dispensation is granted from fasting, abstinence, certain vows, reading the office, etc.

**Dissolution of Marriage** — A non-consummated marriage between the baptized, or a baptized and a non-baptized person, may be dissolved by law through solemn religious profession or by an act of the Pope at the request of one or both of the parties, provided there is a just cause of a private or public nature (See Pauline Privilege, and Marriage Legislation of the Catholic Church.)

**Divination** — Seeking to know future or hidden things by unlawful means such as dreams, necromancy, spiritism, examination of entrails, astrology, augury, omens, palmistry, drawing straws, dice, cards, etc.

**Divine Office** — The official prayer by which the Church through her clergy, daily offers adoration and supplication to God. It is sometimes

recited publicly for the laity, and the daily recitation is observed by some orders of nuns, and as a devotional practice by some of the laity. It consists of psalms, hymns, prayers, and readings from the Bible, patristic homilies and lives of the saints. It is also called Canonical Hours.

**Divine Right of Kings** — A claim to absolute authority by civil rulers, regardless of how they rule, approved by Luther and Melancthon but never by the Church. Authority originates in God, and resides in the people who entrust it to reliable agents.

**Divorce** — A legal separation of married persons. There are three types: absolute, separating from the bond of matrimony, which is what is commonly understood by the term today; from the bed, making the denial of the marriage debt lawful; from the bed and board, by which the rights of cohabitation are denied. The matrimonial bond is indissoluble but an annulment may be decreed. The State has no right to grant divorces since it has no authority to annul a valid marriage.

**Doctor of the Church** — Title given to one who is ascribed as possessing learning to such an eminent degree that he is fitted to be a doctor not only in the Church but of the Church. Great sanctity must also be present and finally the title must be conferred by the Pope or a General Council.

**Dogma** — A truth contained in the word of God, written or unwritten (Scripture or Tradition), and proposed by the Church for universal belief.

**Dogmas, Principal** — Outstanding defined teachings of the Church are: The Church has the authority to interpret the Scriptures upon which the Catholic rule of faith is based; the Pope is infallible when speaking *ex cathedra*; there are three persons in God — the Father, Son and Holy Ghost; through an act of disobedience Adam and Eve fell from grace and lost immunity from disorderly affections of the

body and also the immortality of the body which punishments were passed on to the human race; Christ redeemed the human race from original sin; Christ was God as well as man; salvation is accomplished through co-operation with divine grace; grace is distributed by means of the Sacraments; man's present life will end in heaven, hell or purgatory.

**Douay Bible** — The name given to the English translation of the Vulgate version of the Bible, which was begun by Catholic scholars at Douay, France, and continued at Rheims; it was revised by Bishop Challoner in 1750. A new English translation from the original languages has been undertaken by American scholars. The New Testament has already been published.

**Dowry** — Property which a wife brings to her husband in marriage or that which a religious woman brings to her community to be invested for her support until death, when it becomes the property of the community. Should the religious leave, the property is returned without interest.

**Doxology** — The Doxology, or "ascription of glory to the Trinity," is usually called, from its initial words, the "Glory be to the Father." The first part of the Gloria dates back to the third or fourth century, and arose, no doubt, from the form of Baptism. The concluding words, "As it was in the beginning," are of later origin. The Gloria is recited after each psalm in the Divine Office said by the priests, and is also said after the "Judica," at the beginning of Mass.

The Glory be to the Father is called the lesser Doxology. The greater Doxology is the Gloria in Excelsis Deo, which is often recited at Mass. Thought to be of Eastern origin, it is found in the Apostolic Constitutions in a form much like the present. The common belief is that St. Hilary, Bishop of Poitiers (A. D. 366), translated it into Latin.

**Dulia** — Veneration or homage paid to the saints as faithful servants of God.

**Duty** — A moral obligation arising from divine natural or positive law, or from human law. In a conflict, divine law prevails over human law.

**Easter Duty** — The obligation binding Catholics, under pain of grievous sin, to receive the Eucharist during the Easter time: in the United States from the first Sunday in Lent to Trinity Sunday.

**Easter Water** — Holy water blessed with special ceremonies and distributed on Holy Saturday. Used for general purposes of holy water during Easter Week.

**Ecstasy** — An extraordinary state of infused contemplation in which the soul is absorbed in God, and the activity of the exterior senses is suspended.

**Edification** — The giving of good example by Christians.

**Ejaculations** — Short but fervent affective prayers, many of which are indulgenced.

**Elevation** — The Elevation of the Host after Consecration was introduced about the year 1100 to emphasize belief in transubstantiation against the heresy of Berengarius. Later the chalice also was elevated. The custom of ringing the Elevation bell began during the twelfth century.

**Emancipation** — The abolition of penal laws against Catholics in England and Ireland.

**Ember Days** — Wednesday, Friday and Saturday following December 13th, the first Sunday in Lent, Pentecost, and September 14th. They are days of fast and abstinence instituted for the purpose of doing penance and thus purifying the soul at the beginning of each quarter of the year.

**Emblem** — An object or device in Christian art, denoting the virtues or actions of the saints, as, for example, keys for St. Peter, to whom our Saviour said: "I will give to thee the keys of the kingdom of heaven."

**Encyclical** — A letter addressed by the Pope to all the bishops in communion with him, or to a group of them, in which he condemns pre-

valent errors, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education and the relation between the Church and State.

**End Justifies the Means**—This principle has frequently but falsely been attributed to members of the Society of Jesus Father Roh, S. J., in the year 1852, publicly offered 1,000 guineas to anyone who in the judgment of the law faculty of Heidelberg University could prove that any Jesuit had ever taught this doctrine, or any equivalent. The money has never been claimed.

**Epikela**—Greek, "reasonable" — a benign interpretation of the mind of the legislator, who is considered not to wish his law to urge in certain circumstances. In virtue of epikela, e. g., a mother is not bound to hear Mass on Sunday if there is no one to care for her sick child. It is never applicable in matters concerning Divine Law.

**Episcopate**—The dignity and sacramental powers bestowed upon a bishop at his consecration, the body of bishops collectively.

**Epistle**—An inspired letter of the Apostles, directed to a particular group or to all the faithful. The latter are termed "Catholic Epistles." In that part of the Mass called the Epistle or Lesson, a selection from the Old or New Testament other than the Gospels is read.

**Equivocation**—The use of phrases or words having more than one meaning in order to conceal information which the questioner has no right to seek. It is permissible to equivocate in answering impertinent and unjust questions.

**Eternity**—The perennial, interminable, perfect possession of life in its fullest totality without beginning or end — attributed to God, Who has no past or future. Also applied in a wider sense in the case of man, whose existence has a beginning, but no end

**Ethics**—The science of the morality of human acts in the light of human reason. Ethics comprises

personal, social, economic, political and international activities.

**Eucharist**—The Church regards the Eucharist as a sacrament and as a sacrifice. Considered as a sacrament, it is Jesus Christ really, truly and substantially present under the appearances of bread and wine, in order to give grace after the manner of spiritual food. Like other sacraments, it was instituted by Christ. Considered as a sacrifice, it is the Mass, in which Christ offers Himself in an unbloody manner, as He once offered Himself in a bloody manner on the cross.

**Eucharistic Congress**—An international or national assemblage of Catholics to honor the Blessed Sacrament. The first was held in Lille, France, in 1881. (See page 43.)

**Eugenics**—The study of heredity and environment for the physical and mental improvement of future generations. Extreme eugenics is untenable since it uses immoral means to a good end, such as compulsory breeding of the select, birth control among the poor and sterilization of the unfit. Some moderate forms of eugenics are lawful; all must be carefully examined by trained theologians.

**Evangelists**—The authors of the four gospels, Matthew, Mark, Luke and John.

**Evil**—A condition resulting from imperfection of constitution or action, an absence, defect or perversion of action called also, sin.

**Evolution**—The development from the rudimentary to the more highly organized. Regarding systems which treat of the origin of the world and living creatures, theologians distinguish two kinds: absolute or atheistic evolution denying God's part in the world, which is contrary to faith; mitigated evolution admitting divine intervention, which may be proposed as a theory. In judging systems of evolution, Catholics must remember that faith teaches: 1. God is the Ultimate Cause of all, by creation, 2. Matter is not eternal; 3. Man was created by God; 4. Man's soul was immediately created by God;

5. All men are descended from Adam and Eve. While not a matter of faith, it is temerarious to doubt the immediate creation of man's body, and the formation of the body of the first woman from that of the first man. Finally it is well to note that, while science today rejects the tenets of atheistic evolution, no system even of mitigated evolution has been scientifically proved

**Examination of Conscience** — Self-examination to determine one's spiritual state before God, especially one's sins and faults. It should be a regular practice for all Catholics, and is especially necessary in preparing for Confession.

**Ex Cathedra** — Lat. "from the chair" — referring to infallible decrees of the pope on questions of faith or morals when he speaks with supreme authority from the chair of St. Peter.

**Excommunication** — An ecclesiastical censure by which a person is excluded from the communion of the faithful. It is a measure implied by Christ's words: "If he refuse to hear even the Church, let him be to thee as the heathen and the publican" (Matt. 18:17). The effects of excommunication are summed up: As a man by Baptism is made a member of the Church in which there is a communication of spiritual goods, so by excommunication he is deprived of the same spiritual goods, until he repents and is absolved.

**Exorcism** — A sacramental of the Catholic Church; it is the imperative adjuring by the invocation of the name of God, performed by a lawful minister of the Church, to expel the devil and escape his power.

**Exposition of the Blessed Sacrament** — The Church has always adored Christ in the Eucharist but it is only in times comparatively modern that the Holy Sacrament has been publicly exposed for the adoration of the faithful. As early as 1373 we read of the bishop carrying the Host in procession, the monstrance in which it was borne

having sides of glass. Before that time the Host was generally carried in vessels which hid the Host from view. Later in the sixteenth century the Host was exposed more frequently, especially in times of public distress, generally for forty continuous hours. There are various rules with regard to public exposition; e.g., it cannot take place without the permission of the bishop, unless by Apostolic indult; twelve candles of wax must burn before the Host, etc.

**Extreme Unction** — A Sacrament instituted by Christ, in which through anointing with consecrated oil, and the prayer of the priest, those in danger of death receive strength of soul and also, if it be expedient for the salvation of the soul, health of body

**Faculties** — Powers granted by an ecclesiastical superior to his priests, to hear confessions, etc.

**Faculties of the Soul** — Capacities to act in a certain way, such as the capacity to think, remember, imagine and will.

**Faith** — A firm, unshaken belief based on the word of God

**Faith, Act of** — An assent of the mind to the truths revealed by God, made with the help of grace, by command of the will, on account of the authority of God revealing.

**Faith, Rule of** — Norm of revealed truths. Specifically, Scripture and Tradition as interpreted by the infallible teaching authority of the Church, and summarily expressed in the Apostles' Creed. Protestants hold only to Scripture as interpreted by the individual.

**Faith and Reason** — The Church teaches that reason may know certainly God's existence, His attributes, and the existence of revelation. Reason cannot understand, however, mysteries such as the Blessed Trinity. Faith and reason, therefore, are of mutual assistance to each other.

**Family** — The foundation of society, consisting of husband, wife and children. The perfect example of family life is the Holy Family. Divorce, birth control, and outside in-

terests injure the family and threaten both Church and State.

**Fanaticism** — Ungoverned enthusiasm going to extremes of unreasonableness in speech or conduct. Since religion is so fundamental in the life of man, religious fanatics are often very violent.

**Fascism** — A political system which makes the good of the state paramount and places control in the hands of a dictator. Fascism was established in 1922 in Italy under the dictatorship of Mussolini.

**Fasting, Fast Days** — The taking of one full meal at noon or in the evening, with two very light additional repasts. The fast days are: Ember days, the vigils of Pentecost, Assumption, All Saints, and Christmas, and all days of Lent up to noon of Holy Saturday.

**Fast, Eucharistic** — Abstinence from all food and drink from midnight before receiving Holy Communion. Midnight is ordinarily reckoned according to the accepted time of the region.

**Fathers of the Church** — Christian writers of antiquity approved by the Church, and eminent for holiness of life and orthodox doctrine. They are the witnesses of the true faith of Christ as taught by His Apostles.

**Fear** — A mental agitation or trepidation caused by the apprehension of present or future danger. Grave fear does not remove responsibility for an act, but regularly lessens it. Grave fear may at times invalidate marriage. (See Marriage and Fear, Marriage Legislation.)

**Field Mass** — Mass celebrated in the open in time of war, or on special occasions with the bishop's permission.

**First Communion** — The first reception of the Blessed Sacrament, ordinarily by children, in a solemn manner. Should be preceded by careful preparation of mind and heart.

**Fisherman's Ring** — A signet ring engraved with the effigy of St. Peter fishing from a boat and encircled with the name of the reigning Pope. It is used to seal briefs.

It is broken up after each pope's death.

**Five Scapulars** — Generally understood to include the Scapulars of the Holy Trinity, Our Lady of Mt. Carmel, Our Lady of the Seven Dolars, of the Passion, and the Immaculate Conception.

**Fixed Festivals** — Feasts that occur the same date every year, such as Christmas, December 25; Circumcision, January 1; Purification, February 2; Annunciation, March 25.

**Flectamus genua** — Lat. "Let us kneel" — A solemn introduction to certain prayers used in the Mass on the Ember Days, in the Mass of certain days in Lent, and at Ordination. Sung by the deacon at solemn Mass, the subdeacon answers *Levate* — "Arise." Prayers ordered to be said on the knees are offered most humbly and earnestly.

**Flowers on the Altar** — Plants, cut flowers or artificial flowers made of silk and placed in vases may be used excepting during Advent and Lent, when they are permitted only on Gaudete and Laetare Sundays, and during March if there be First Communion or special devotion to Saint Joseph.

**Forgiveness of Sin** — Catholics believe that forgiven sins are removed from the soul. God can forgive sin either immediately, in answer to an act of perfect contrition, or mediately through the Sacrament of Baptism or that of Penance, the obligation of doing penance often remaining in the latter case.

**Fortune Telling** — Predicting the future or otherwise seeking to discover the occult by means of cards, palm-reading, etc. If seriously indulged in, it is a grievous sin against the first commandment. Even as amusement it may give rise to scandal; also if the fortune teller be serious though the client is not, there would be the sin of co-operation. The Holy Office has often warned priests and others of the dangers even of scientific investigation along these lines.

**Forty Hours' Devotion or Reparation** — Solemn exposition of the

Blessed Sacrament for forty hours, commemorating the forty hours during which the body of Christ rested in the tomb. These hours are interrupted in the United States for the convenience of the faithful. A plenary indulgence is granted to all contrite persons who have approached the Sacraments of Penance and the Eucharist, visited the church each day and recited five Our Fathers, Hail Marys and Glory be to the Fathers, and one Our Father, Hail Mary and Glory be to the Father for the intentions of the Holy Father.

**Freedom of Thought** — Liberty to think the truth. In our day the expression has come to mean liberty to think as one pleases; this is an error. Our rational nature demands that we think only the truth, whatever the impact of outside forces or our own appetites.

**Freedom of Worship** — Liberty to practice the true religion of Jesus Christ. Since in practice every man must follow the dictates of his conscience, the term has come to mean liberty to worship God according to the dictates of one's conscience. Most of the practical difficulties arise from unduly coercing others.

**Freemasonry** — A religious sect diametrically opposed to Christianity. It has its own altars, temples, priesthood, worship, ritual, ceremonies, festivals; its own creed; its own morality. The chief reason why Freemasonry was first condemned by Pope Clement XII was that it professed to represent a primitive religion in which all men agree. This is in marked contrast to the Catholic idea of revelation. This still remains one of the chief Catholic objections, since it is evident that apostasy frequently follows entrance into a Masonic lodge. The Masonic oath was likewise condemned in 1738 as immoral in principle since it imposes blind obedience. Another reason for the Catholic attitude is found in the injuries inflicted on the Church by organized Masonry. In regard to foreign countries this is very evident. In the United States, Masonry, especially the Su-

preme Council of the Scottish Rite, 33rd degree, through its official organ, "The New Age," has shown itself as hostile and bent upon the destruction of Catholicism. "The American Freemason" through its editorial pages has emphasized that there can be no peace, nor even truce, between Freemasonry and the official Roman Church. Many of the leaders of Freemasonry, Pike, Richardson, Buck and Stewart, have shown open and unmistakable antagonism to the Catholic Church.

Eight different Popes in seventeen different pronouncements, and at least six different local Councils, have condemned Masonry.

The majority of American Masons go no further than the Third Degree or Blue Lodge system and have no antagonism toward the Church. Many indeed are not even cognizant of the real aims and purposes of the organization. They have joined the Masons for social and business reasons. To these many and benevolent Masons, not interested in the history or fundamental principles of Masonry, the attitude and position of the Catholic Church as regards Masonry is bewildering. They can see no justification for such condemnation. However, a study of the question pro and con will show any fair mind the reasons for the action of the Catholic Church. A thorough and accurate Catholic view of Masonry is contained in "The Catholic Encyclopedia" where the subject is discussed at length.

**Freethinker** — One who bases his beliefs on the findings of his reason and refuses to accept the Revelation.

**Free Will** — The faculty of making a reasonable choice among motives. The Council of Trent solemnly condemned those who taught that from the sin of Adam man lost his free will.

**Friar** — A term originally applied to members of mendicant orders, distinguishing them from monastic groups more exclusively devoted to solitude and contemplation. Dominicans, Franciscans, Carmelites, Au-

gustinians, Servites, Minims, Third Order Regulars of St Francis, Capuchins, etc

**Fruits of the Holy Ghost**—Charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity.

**Funeral Pall** — Black cloth with a white cross spread over a coffin during the last rites.

**Funeral Rites or Obsequies** — Mass for the deceased, absolution and interment by the priest. Black is the color used, except in the case of infants when white is employed.

**Gallicanism** — A body of doctrines which found particular favor in the French or Gallican Church, and limited the power and authority of the Pope in favor of the Bishops, and extended unduly the power of the State over ecclesiastical affairs. This dangerous belief was condemned by Pope Alexander VIII in 1693.

**Gambling** — Staking sums of money on the outcome of an uncertain event. In general, it is lawful if the outcome be truly uncertain, there be no fraud, no third party, e. g., a man's family be injured by a loss, and there be an equal chance of winning. But it often falls into disrepute, and becomes forbidden by civil law because of cheating, fraud, and other evils that almost inevitably accompany it.

**Gaudete Sunday** — Third Sunday in Advent, named from the first word of the Introit of the day, *Gaudete*, meaning "Rejoice"

**Gehenna** — Greek form of a Jewish name (*Gehinnom*) for a valley near Jerusalem, formerly the site of Moloch worship. Used as a synonym for hell.

**Genuflection** — Bending of the knee; a natural sign of adoration or reverence frequently used in the Church, e. g., the faithful genuflect when passing the tabernacle.

**Gethsemane** — Name in Hebrew meaning "oil press" — a plot of ground on the Mount of Olives where the Saviour spent much time

with His disciples. The hours He spent there in prayer the night before He died are known as the Agony in the Garden.

**Gifts of the Holy Ghost** — Supernatural habits disposing the soul to answer promptly the inspirations of grace; promised by our Redeemer and communicated through the Holy Spirit especially at Confirmation. They are: wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord.

**Gluttony** — The vicious tendency to eat or drink too often, too much, too costly food and drink; or living to eat and drink instead of eating and drinking to live. To acquire the virtue of temperance we must control this sensual appetite reasonably.

**God** — In the Apostles' and Nicene Creeds we begin by professing our belief in the one God, creator of heaven and earth. The Fourth Lateran Council and the Vatican Council define God as "The one absolutely and infinitely perfect Spirit Who is the Creator of all." The latter Council also adds that we can, by the natural light of reason and from the consideration of created things, attain to a "sure" knowledge of God. Taking the above definition for granted, we proceed to state the following propositions of St. Thomas proving from reason the existence of God. In brief, his argument from design is as follows: There are plain marks in the mechanism of created things which show that they are the work of an intelligent being. They display a high degree of wisdom united to immense power. Plainly this intelligence does not reside in the things themselves. Therefore, the world was created and is governed by an intelligent Being. As we grow in the knowledge and love of the Trinity, we grasp more and more the power and wisdom and love of the Supreme Good Whom we call God

**Godparents** — Sponsors at Baptism, who take upon themselves the responsibility of seeing that the child throughout his life lives up to

the promises they have made in his name. This includes the child's spiritual education. The duty need not be exercised directly unless the parents are negligent or unable to act. Godparents contract a spiritual relationship with the child for whom they stand sponsor.

**Golden Rose** — An ornament blessed by the Pope on Laetare Sunday and sent to outstanding Catholics annually since the year 1050. The office of Bearer of the Golden Rose, abolished during the pontificate of Leo XIII, was reestablished by Pius XII in 1941.

**Good Friday** — Friday in Holy Week, the day of Christ's death.

**Gospel** — The inspired account of the life and teachings ("good news") of Jesus Christ. In that part of the Mass called the Gospel, selections from the Evangelists are read or sung.

**Grace** — A supernatural gift of God bestowed upon intellectual creatures for the purpose of fitting them for eternal life. Since the fall of Adam we receive grace only through Christ. Without it eternal life cannot be obtained.

**Grace at Meals** — Prayers said before meals, asking a blessing of God, and after meals, giving thanks to God.

**Gregorian Chant** — The most approved Church music.

**Gregorian Masses** — A series of thirty Masses celebrated on thirty consecutive days for the soul of one specified deceased person.

**Gremial** — A cloth placed over the knees of the bishop during various pontifical ceremonies.

**Guardian Angels** — Angels appointed to protect and guide each individual soul through life, to whom are due reverence and affection for their care of us.

**Habit** — The disposition to do things easily by repetition. Also the dress worn by religious.

**Hagiography** — Writings or documents about saints, holy persons, holiness.

**Happiness** — Complete happiness consists in the Beatific Vision. Incomplete or relative happiness may

be had in this life, and consists in the joy gained by the knowledge and love of God, and the performance of His will.

**Heart of Jesus (Sacred Heart)** — The heart is considered the noblest part of the body. The physical Heart of Jesus Christ, hypostatically united to the Divine Word, is the symbol of His Infinite Love for man. In adoring this Heart, we adore the whole Christ. (For devotion see Index.)

**Heart of Mary, Immaculate** — The most pure Heart of the Blessed Virgin, which is the symbol of her most pure love of God. (For devotion see Index.)

**Heaven** — The place and state wherein the just attain to the vision of God, seeing Him face to face, being like unto Him in glory, and enjoying eternal happiness through participation in His divine nature, as promised to us.

**Hell** — The place and state of eternal punishment demanded by God's justice as the lot of the damned.

**Heresy** — An error by which a baptized person denies or positively doubts one or more doctrines taught by the Catholic Church. If he knowingly denies these doctrines he is a formal heretic, otherwise he is a material heretic. Formal heresy is a most grievous sin.

**Hermit** — A hermit or anchorite is a solitary dweller, making his home mostly in desert places. The fourth-century St. Paul was the first hermit. After ninety years spent in solitude he died in the year 342.

**Heroic Act of Charity** — The offering to God for the souls in purgatory of all the satisfactory works performed during life and all sufferings accruing to one after death. It is revocable at will.

**Hierarchy** — The orderly gradation of the members of the Church as rulers and subjects. The Catholic Church has two kinds of hierarchy, of jurisdiction and of Orders. In both there are found offices which are of divine institution and offices of ecclesiastical institution.



In the hierarchy of jurisdiction, the primacy of the Roman Pontiff and the power of the bishops under him are of divine right. For the rest, cardinals, pastors and other superiors are of ecclesiastical institution, and are charged with various administrative and judicial offices. In the hierarchy of Orders, bishops, priests and deacons are of divine institution, while subdeacons, and the four minor Orders of porter, reader, exorcist and acolyte are of ecclesiastical origin.

**Holy Ghost**—The Third Divine Person of the Blessed Trinity Who proceeds from the Father and the Son and is, in every respect, equal to Them.

**Holy Hour** — Form of devotion taught to St. Margaret Mary Alacoque by our Lord. The hour may be divided into parts for prayer, reflection, meditation and congregational singing.

**Holy Orders**—A sacrament instituted by Christ, by which spiritual power is given and grace is conferred for the performance of the sacred duties of the priesthood.

**Holy Saturday**—Vigil of Easter. Lent ends at noon on this day.

**Holy See**—The papal power, referring to the Pope personally or the various papal congregations and tribunals, Rome, the official seat of the Church.

**Holy Spirit**—The name of the Holy Ghost often preferred in modern usage.

**Holy Thursday** — Thursday in Holy Week. The day on which Our Lord instituted the Holy Eucharist and the priesthood.

**Holy Water** — Water blessed by the Church is a sacramental, and has been in constant use among Catholics since the time of the Apostles. Washing with water is a natural symbol of spiritual purification. "I will pour out upon you clean water and you shall be clean" (Ezekiel, xxvi, 25). On Holy Saturday the priest exorcizes water and salt, withdrawing them from the power of Satan, who since the fall has corrupted and abused even inanimate things. Prayers are

said that the water and salt may promote the spiritual and temporal health of those to whom they are applied and drive away the devil with his rebel angels. Finally the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace. By the reverent use of holy water, venial sin is blotted out.

**Holy Week**—The week preceding Easter, during which the Church commemorates the especially holy mysteries of man's Redemption. In the East, Holy Week was distinguished from the rest of Lent by the extreme strictness of the fast.

**Holy Year**—One during which the Pope grants the Jubilee Indulgence to all the faithful who meet the prescribed conditions of confession, Communion and prayers for his intentions at the Basilicas of St. Peter, St. Paul, the Lateran and St. Mary Major, in Rome. Practically all other indulgences are suspended in the Holy Year. The Holy Year has been proclaimed every 25 years since 1450.

**Hosanna** — Hebrew word meaning "O Lord, save, we pray."

**Host, The Sacred**—Christ present on the altar or in the tabernacle under the appearances of bread. The simple term "host" is sometimes used to designate the bread before consecration.

**Humeral Veil, The** — An oblong scarf of the same material as the vestments; worn by the subdeacon at solemn high Mass, when he holds the paten between the Offertory and Pater Noster, worn by the priest when he raises the monstrance to give benediction with the Blessed Sacrament, and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn around the shoulders, and the paten, pyx or monstrance is wrapped in it.

**Humility**—A supernatural virtue which causes us to evaluate ourselves at our true worth, recognize our dependence on God, render glory to God for all the good in us, and seek self-effacement.

**Hypnotism** — A profound artificial sleep in which the subject does the bidding of the hypnotist. Hypnotism should not be practiced even by reliable medical men without due caution and just cause because of the danger to body and soul.

**Hypostatic Union** — Two natures united in one person in Christ.

**Idolatry** — Worship of any but the true God. To the saints we offer veneration because they are friends of God, we venerate images only as representing the persons with whom they are connected.

**I H S** — The first three letters of the name of Jesus in Greek.

**Illegitimacy** — Condition of one born out of wedlock.

**Immaculate Conception** — Theologians distinguish between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate or without the soul, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. And although the Blessed Virgin sprang from the fallen race of Adam, and thereby incurred the "debt" or liability to contract original sin, still in Mary's case God's mercy did interpose. For the sake of Him Who was to be born of her and for "His merits foreseen," grace was poured into her soul at the first instant of its being. The best summary of the Church's doctrine is very nicely contained in these few words: "Thou art innocent," says Bossuet, addressing Christ,

"by nature, Mary only by grace; Thou by excellence, she only by privilege, Thou as Redeemer, she as the first of those whom Thy precious blood has purified."

This doctrine was defended by the heroic Franciscan philosopher and theologian, Blessed John Scotus, and it was finally defined as an article of faith and a truth contained in the original teachings of the apostles, by Pope Pius IX, on December 8, 1854, in the presence of more than 200 bishops.

**Immersion** — A mode of baptism in which the subject is completely immersed in the water by the one baptizing. This mode though valid is no longer in use in the Latin Church.

**Immortality** — The survival of the soul after death, reasonably proven from the spirituality of the soul and man's desire for perfect happiness.

**Immunity of the Clergy** — Exemption from military duty and civil office outside the clerical state, such as judge, juror or magistrate. This exemption is generally recognized by governments.

**Impediment** — A disqualification which stands in the way of marriage or Orders. Some of the impediments to marriage make the contract void.

**Impotency** — Physical incurable unfitness for matrimony which existed before marriage. Impotency is a diriment impediment, sterility is not an impediment.

**Imprimatur** — Lat. "it may be printed" — placed at the beginning of a publication to show it has complied with the Church law, and been examined by the censor.

**Impurity** — Unlawful indulgence in sex pleasures by those married or unmarried.

**Incarnation** — The union of the divine and human natures in the Person of Jesus Christ, Who is God and man.

**Incense** — Incense was introduced into the Church services when the persecution by the heathen ceased, and the splendor of churches and ritual began. The use of incense

carries with it many mystical significations. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the Introit, at the Gospel, Offertory and Elevation in High Mass; at the Magnificat in vespers; at funerals, etc.

**Incest**—Carnal intercourse with close relatives, both a sin of impurity and a grave violation of the natural reverence due to relatives

**Index of Prohibited Books**—A published catalogue of books Catholics are not permitted to read without special permission. The purpose of the publication is to warn Catholics solicitously of the special dangers that have been discovered by expert theologians in the works enumerated.

**Indifference**—Carelessness in practicing the faith one believes

**Indifferentism**—The theory that one religion is as good as another, which theory is completely false since there is only one true religion

**Indissolubility of Marriage**—A valid marriage between baptized persons which has been consummated, cannot be dissolved except by death. Even separation is not allowed by ecclesiastical authorities except for very serious reasons.

**Indulgence**—The remission of punishment still due to sin after sacramental absolution. An indulgence cannot be obtained for unforgiven sin. The guilt of sin is forgiven in the Sacrament of Penance. However, this still leaves a debt of temporal punishment, which is cleared by the granting of an indulgence. A plenary indulgence remits all the temporal punishment due to sin. A partial indulgence remits a portion of the temporal punishment due to sin. To gain a plenary indulgence it is necessary to detest all sin and have the purpose of avoiding even the least venial sin. Confession, Communion, prayers for the Pope's intention are the usual conditions attached to a work prescribed for a plenary indulgence.

**Indult**—A favor or privilege contrary to common law.

**Infallibility**—The Church is preserved from error in teaching faith or morals by the assistance of the Holy Ghost, the Spirit of truth. Before the Pope's teachings are to be accepted as infallible, he must intend to pronounce officially, or in virtue of his office.

**Infidels**—The Church, with her doctrine on grace, always regards the unbaptized as infidels, i.e., without supernatural faith. Popularly, those who have never heard of Christianity are not called infidels, but heathens.

**Infused Virtues**—Supernatural virtues like faith, hope and charity not acquired by repeated acts of our own, but given by God. Natural virtues such as prudence and temperance are also considered infused when sanctifying grace is given in order to practice them more easily.

**In Memoriam**—Lat. "in memory of"—inscription generally found on tombstones.

**In Partibus Infidelium**—Lat. "in heathen parts"—referring to titular sees.

**In Petto**—Italian "in the breast," or "secretly"—refers to the creation of a cardinal whose name the pope withholds from publication.

**Inquisition, Spanish**—This must not be identified and confused with the ecclesiastical Inquisition. The Spanish Inquisition was a mixed tribunal with the civil element predominating. Ferdinand and Isabella of Spain established it in 1481. The principal purpose of this tribunal was to seek out the convert Mohammedans and the convert Jews to Christianity who were suspected of wishing to return to their old religion. The former were called Moriscos and the latter, Maranos. Many of these Mohammedan and Jewish converts while openly professing Christianity, and some even having become priests and bishops, secretly had returned to their old beliefs, and thus made a mockery of the Christianity they professed. It must be clearly understood that the purpose of this Inquisition was not the persecution of the Jews as

such, or of those Jews who had not been converted to Christianity. It was directed primarily against those known as the *conversos*. At a later date the scope of the Inquisition was broadened to include crimes of murder, immorality, smuggling, usury and other offenses.

The king appointed the Grand Inquisitor and the other officials, and also signed the decrees, and the penalties were inflicted in his name. Pope Sixtus IV had approved of this Spanish Inquisition because he was left under the impression that it was to be an ecclesiastical tribunal. When the true state of affairs was made known it was too late to do anything except to protest against the excesses of the Inquisition.

This institution must not be viewed from a twentieth-century standpoint, but rather from the point of view of the times in which it existed. Heresy was a state offense, a crime against both Church and State and punished as such. Even during the Protestant Reformation the same view was held. The Rev. John Laux in his "Church History" makes the following comment with regard to the Protestant position as to the punishment of heretics: "The Protestant Reformation did nothing to change the traditional views in regard to the persecution of heretics. In Protestant as well as in Catholic countries heretics were imprisoned, tortured, and put to death by fire or otherwise. It was not until 1677 that the death penalty against heretics was removed from the statute books in England. Philip of Spain considered heresy to be no less dangerous to the state than Elizabeth of England considered Catholicism to be; and Philip's prisons were no more unsavory and noisome than the English prisons of the time. Luther, Melancthon, Calvin and Theodore of Beza explicitly approved of capital punishment for obstinate heretics. Calvin even wrote a special work in defense of the principle that 'Heretics are to be coerced by the sword,' after.

he had burned Michael Servetus at the stake."

I. N. R. I.—Inscription placed atop the Cross at Christ's crucifixion. These letters are the first letters of the Latin (I)esus (N)azaraenus, (R)ex (I)udaeorum—"Jesus of Nazareth, King of the Jews" (cf. John 19, 19-22).

Insanity—Mental disorder involving the inability to control one's life according to normal reason. Its form varies in degree and effect. As regards ecclesiastical effects, insane suicides are given Christian burial since they are not responsible for their acts. Baptism and Confirmation may be administered to the insane and Communion given in saner moments or at death when Extreme Unction may also be given. The Church opposes the sterilization but approves the segregation of the insane.

Inspiration—In its strict sense means divine influence by which authors of the Sacred Books of both Testaments freely wrote, as free instruments, those books which have God as their proper Author. Pope Leo XIII in his encyclical, "Providentissimus Deus," speaking on the subject of inspiration has the following to say with regard to the Holy Ghost and the writers of the Scriptures inspired by Him: "For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture." (See section on Bible.)

Interdict—Ecclesiastical penalty, personal or local, imposed upon a person or place respectively, for serious violations of Church laws. During an interdict the faithful are debarred from receiving certain sacraments, from liturgical services and Christian burial. Holy Communion, however, is given, marriages may be celebrated and

the sacraments given to the dying. Under certain circumstances during a local interdict a personal interdict will be more explicitly and stringently prohibitive.

**Internuncio**—A papal legate to countries of lesser importance, equivalent to ministers of the second class

**Intolerance**—Ordinarily synonymous with prejudice or bigotry. But ecclesiastically it means total and absolute avoidance of error and falsehood in faith and morals, as well as of compromise on religious principles. Hence we should have no truce or peace with error, but out of charity we should be tolerant with the erring.

**Irregularity**—Canonical impediment to licit reception of Orders, or to exercise of Orders already received. Of its nature it is permanent, instituted to safeguard the dignity of the sacerdotal or clerical state. Outstanding irregularities are illegitimacy, bigamy, bodily defect, apostasy, heresy, homicide, attempted suicide.

**Itinerary**—Prayers, including the Benedictus, and four Collects recited when clerics set out upon a journey

**Joys of the Blessed Virgin Mary**—Annunciation, Visitation, Nativity of Christ, Adoration of the Magi, Finding in the Temple, Resurrection and Assumption.

**Jubilee Indulgence**—Extraordinary plenary indulgence granted by the Pope during the Holy or Jubilee Year, usually the year following, and at other times by special grant.

**Jubilee Year**—See: Holy Year

**Judgment, Last**—Final judgment by Christ after the general Resurrection, when every good deed and every sin of every human being will be known to all, without embarrassment however to those who die in the state of grace.

**Judgment, Particular**—Judgment immediately after death followed by entrance into heaven, hell or purgatory.

**Justice**—One of the four cardinal virtues by which a man gives to

God, himself and his fellow man what is due to each. God owes nothing to His creatures, but since He loves good and hates evil, He punishes evil and rewards good.

**Justification**—The remission of sin and the infusion of sanctifying grace at Baptism, or its recovery in the Sacrament of Penance when lost through mortal sin.

**Keys, Power of the**—The spiritual jurisdiction of the Church, centered in the hands of the Pope.

**Ku Klux Klan**—The order of the Ku Klux Klan existed from 1866 to 1869 without any semblance of its later lawlessness and bigotry. Some historians claim that in its early stages it was a social fraternity. However, the Klan soon after the Civil War, realizing the terror which it struck in the mind of the Negro, began a crusade of violence to "protect the constitutional rights of the whites" by oppression of the freed Negro slaves. It claimed mercy and patriotism as its tenets and it gained a free hand during the days of Reconstruction in the South. President Grant was forced to suppress it.

As a secret fraternal organization, the Ku Klux Klan was reborn at Atlanta, Georgia, in 1915, as a political, religious body. This was pledged to uphold the Constitution by opposing Catholics, Jews, Negroes and the foreign born. Scandals and lawlessness caused its decline in 1926. It sprang up again in 1928 during the Smith campaign. More recently allied with un-American groups, it went into eclipse again in the early thirties. In 1944 the deorganization of the society was announced.

**Labarum**—The banner of the cross, used by Constantine in his campaigns.

**Laetare Sunday**—Fourth Sunday in Lent, also called Rose Sunday; named from the first word of the Introit of the day, *Laetare*, meaning "Rejoice."

**Laicism**—Error which declares that human society should be constituted and governed without any reference to religion. Condemned

by Pope Pius IX in the "Syllabus of Errors," Dec 8, 1864. Laicism may also mean Church administration by laymen in the fields of education, marriage, hospitals, charity, maintenance of churches, convents, and institutions.

**Lamps**—Used in the Christian churches from earliest times for practical and symbolic purposes.

**Language of the Church**—The Church's official language in the liturgy is Latin. Latin is also the diplomatic language of the Church. As regards the Oriental rites, Greek, Syriac, Coptic, Armenian and Slavonic languages are used with the sanction of the Church.

**Last Things, Four**—Death, judgment, heaven, hell

**Latria**—The honor and worship due to God alone.

**Law as Influenced by the Church**—From the beginning of Christianity, churchmen have influenced law by offering suggested corrections, by declaring the natural and divine law, and by opposing evils, such as usury

**Lay Brothers**—Religious occupied with the domestic affairs and upkeep of a monastery, such as taking care of the sacristy, buildings, farms, household, and visitors. Very often they are skilled artists and craftsmen.

**Legate, Papal**—An envoy of the Pope sent as his representative to a sovereign or government or on some special mission. Papal Legates are termed. Legates a latere, nuncios, internuncios or apostolic delegates. Legates a latere are the highest form of legation and are sent on matters of international importance. The representative of the Pope on some special occasion, such as a Eucharistic Congress, is simply designated as papal legate.

**Legitimation**—Removal of illegitimacy through marriage of parents. The Pope may legitimize illegitimate children and remove irregularity for entrance into the clerical state.

**Lent**—The forty days' fast beginning on Ash Wednesday and ending on Holy Saturday in memory of

the forty days' fast of our Lord in the desert. Sundays in Lent are not days of fast or abstinence. The name "Lent" is derived from the Anglo-Saxon *lencten*, meaning spring, referring to the season in which the fast occurs

**Limbo**—The place where the souls of the just were detained until the ascent of Christ into heaven; a place of rest and natural happiness in which unbaptized infants and others who die in original, but not actual sin, are detained.

**Litany**—A prayer for private devotions or public liturgical services in the form of responsive petition. There are five litanies approved for public devotions. Litanies of Loreto, the Holy Name, All Saints, the Sacred Heart, and St Joseph. Others may be used privately.

**Little Office of the Blessed Virgin**—Consists of psalms, lessons, and hymns in honor of the Blessed Virgin, arranged in seven hours like the Breviary Office, but much shorter. It is not influenced by the course of the Church year, except that the Alleluia is omitted in Lent, and that a change is made in the Office from Advent to the Purification. Its origin is shrouded in mystery, but it is believed to have been written about the middle of the eighth century.

**Liturgical Movement**—A movement within the Church to restore the full glory of the liturgy. Inaugurated at the Council of Trent, it was given great impetus by the Motu Proprio of Pope Pius X, 1903, ordering universal use of the Gregorian Chant, and of recent years has been generally activated by clergy and laity.

**Liturgy**—The public official service of the Church. It is used broadly to indicate all the public rites, ceremonies and prayers of the church; also the arrangement of those services in set forms, as the Roman Liturgy, in which sense it has the same meaning as rite. Thus, liturgical services are those contained in any official book of a rite; for example, Vespers is a liturgical service. Specifically, lit-

urgy signifies the chief liturgical service, the Sacrifice of the Mass.

**Lourdes**—A French town in the Pyrenees famous for the shrine built where the Immaculate Virgin appeared to St. Bernadette Soubirous.

**Lunula or Lunette**—A crescent-shaped instrument for holding the Sacred Host when inserted in the monstrance.

**Magi**—Wise men who visited the Christ Child at Bethlehem. Their traditional names are Melchior, Gaspar and Baltasar.

**Magic**—Not to be confused with sleight of hand or prestidigitation. Rather it concerns phenomena produced through the real or pretended intervention of spirits. Magic which invokes evil spirits has always been regarded as sinful.

**Magnificat**—Canticle recited by the Blessed Virgin when she visited her cousin, Elizabeth.

**Mantelletta**—A knee-length, sleeveless outer garment worn by cardinals, bishops, abbots and certain prelates of the papal court. The color varies according to rank, season, and habit (if a member of a religious order is concerned).

**Mariology**—A branch of theology treating of the life and prerogatives of the Blessed Virgin and the part she played in our redemption and sanctification.

**Marks of the Church**—The Council of Trent declared the four marks of the Church to be One, Holy, Catholic and Apostolic.

**Marriage without a Priest**—Is an extraordinary form of marriage sanctioned by the Church in her canon law. Can be applied in cases of danger of death, when pastor or delegated priest cannot be had or apart from danger of death, when these are not available for at least a month's duration. In such cases Catholic couples can marry by expressing mutual consent before two witnesses.

**Martyr**—A martyr is a witness for Christ. In early times the title was generally given to those who were distinguished witnesses for Christ; then to those who suffered

for Him; and eventually, it became restricted to those who died for Him. Martyrdom is the voluntary endurance of death for the faith or some other act of virtue relating to God. Nowadays for anyone to be deemed a martyr, he must have either actually died of his sufferings or endured pains which would have caused his death were it not for miraculous intervention.

**Martyrology**—A catalogue of martyrs and other saints according to the calendar.

**Mass**—The Mass is the unbloody renewal of the Sacrifice of Our Lord upon the Cross. In it the priest, as the representative of Christ, offers to God the bread and wine, which he changes into the Body and Blood of Our Lord at the Consecration, and then completes the sacrifice by consuming the Host and drinking the chalice at the Communion.

The Church has prescribed certain prayers and ceremonies for this Sacrifice, and these are universally followed throughout the entire Church, varying only in Rite. The name is derived from Lat., *missa*, as used in the phrase, "Ite missa est," spoken by the priest before the Last Gospel; this is the dismissal of the faithful, the Sacrifice being concluded, and gradually the term came to be applied to the entire Eucharistic Sacrifice.

Low Mass is read or recited by the priest. High Mass is sung by the celebrant. Officiating in Solemn High Mass are the priest, the deacon and the subdeacon. Pontifical Mass is said by the Pope or a bishop or other privileged dignitaries. Mass of the Presanctified is said on Good Friday, with the Host consecrated on Holy Thursday. Nuptial Mass is said at a marriage ceremony, to ask special blessing upon the married couple. Requiem Mass is offered at a funeral or in commemoration of the faithful departed.

**Master of Ceremonies**—He who directs the proceedings of a rite or ceremony during the function.

**Master of Novices** — He who trains novices of a religious order or congregation. He must be at least thirty-five years of age, have been a religious for ten years, be eminent for prudence, charity, piety, and the observance of the rules of the society.

**Matrimony** — The conjugal union of man and woman, contracted between two qualified persons, obliging them to live together throughout life. The word matrimony means motherhood, hers is the task of conceiving, of bringing forth, and of training her offspring. Marriage is a natural contract but Christ has raised it to the dignity of a sacrament. It is a union which gives to each party power over the other, forging an indissoluble bond of partnership. Marriage is not a mere donation but a mutual agreement, and hence the voluntary consent of both contracting parties is essential. This consent must be mutual, voluntary, deliberate, and manifested by external signs; this consent must be given to actual marriage then and there, and not at some future time.

**Maundy Thursday** — Name given to Holy Thursday from the Antiphon "Mandatum" said at the ceremony of the washing of the feet.

**May Laws** — Laws of the Prussian Diet, May, 1873, known as the Kulturkampf, which abolished the Catholic department of public worship, persecuted the clergy, expelled the religious, and took over control of education. The May Laws were modified in 1886, when several Religious Orders were allowed to return, and again in 1887 when greater concessions were made by the Prussian government; the last remnant of the May Laws disappeared in 1915, when the Jesuits were allowed to return.

**Meditation** — Methodical mental prayer, or the application of memory, understanding and will to some spiritual principle, event or mystery in order to arouse proper spiritual emotions and sanctify one's soul. Exchanges of sentiment and thought, or colloquies, with God

or the saints are made especially at the end of the meditation, which closes with a formal prayer.

**Mendicants** — Friars of the Augustinian, Carmelite, Dominican and Franciscan orders, the members of which originally renounced proprietorship not only individually but also in common; and relied mainly for support on begging. Prescriptions for mendicants were changed by the Council of Trent, except in the case of the Friars Minor and Capuchins. The term is also applied to members of other religious orders.

**Mercy, Divine** — Love and goodness of God, particularly in the time of need, as when a soul is clouded with sin.

**Metropolitan** — In each ecclesiastical province a certain episcopal see is constituted by the Roman Pontiff, the superior see, and the one who presides over this see is metropolitan of the province. He is also called an archbishop, though the two titles are not exactly synonymous.

**Millennium** — The belief based upon a false interpretation of the Apocalypse that Christ and His saints will rule upon earth for a thousand years before the end of the world.

**Minor Orders** — Orders in advancement to the priesthood: porter, reader, exorcist, acolyte.

**Miracles** — St. Thomas says that a miracle "is beyond the order (or laws) of the whole of created nature." This definition makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Nor does God in working miracles contradict Himself, for He need not be restricted by the laws of nature which He Himself made.

It is also clear from this definition that God alone can work miracles. In all cases a miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error. True miracles, then, are practically distinguished from false ones by their moral character.



Miracles did not cease with the Apostolic Age. The Catholic Church, by her constant practice in the canonization of saints and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent because heathen nations have still to be converted and the fervor of the Christians must necessarily be renewed from time to time. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does.

**Miraculous Medal, The** — See section: Principal Devotions.

**Missal** — The book which contains the complete service for Mass throughout the year. The Roman missal was carefully revised and printed under Pius V.

**Mission** — A course of sermons and spiritual exercises, conducted in parishes by missionary priests for the purpose of renewing spiritual fervor and good resolutions.

**Mitre** — A headdress worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre must confine themselves only to the mitre, unless in case of an express concession by the Pope.

**Mixed Marriages** — Marriages between persons of different religions. Unless a dispensation has been obtained from the pope or his delegate, a marriage between a Catholic and an unbaptized person is invalid; one between a Catholic and a baptized non-Catholic, e.g., a Protestant, is valid, but unlawful. For validity in the latter case, the marriage must be contracted before an accredited priest and two witnesses. (Decree, April 18, 1908.)

**Monastery** — A dwelling of religious, who live in seclusion and who recite the office in common.

**Monk** — A member of a religious order who, by his vows, assumes

the obligations of the monastic life in its integrity.

**Monsignor** — Title of distinction given to the clergy as a mark of papal recognition of their services to the Church.

**Monstrance** — The sacred vessel in which the Blessed Sacrament is exposed for adoration or Benediction.

**Morality** — Conformity to right conduct. Conditions necessary for the growth of morality are: proper education of the young at home and at school, healthy public opinion, sound legislation.

**Mortal Sin** — Called mortal because it brings death to the soul. Conditions necessary for mortal sin are: gravity of matter, sufficient reflection, full consent of the will.

**Mortification** — Hardships, austerities, and penances undergone for progress in virtue.

**Mosaic** — The Christian art of glass mosaic rose in the fourth century. The pontifical works for mosaic were established in 1727. Modern mosaics have been used in St. Paul's and Westminster Cathedral, England.

**Motu Proprio** — Lat. "own accord"—applied to an informal decree of the Pope.

**Mozzetta** — An elbow-length cape with a small hood. Made of silk or wool (the Pope's is velvet or satin), it signifies jurisdiction and is worn in their place of jurisdiction by cardinals, bishops, exempt abbots, abbots general and as a privilege by other prelates. The color varies according to rank, season, and habit (if a member of a religious order is concerned).

**Mysteries** — Supernatural truths whose existence cannot be known without revelation, and whose internal possibility, while not contrary to reason, can never be wholly comprehended even after revelation. Since there are countless mysteries in nature it is not surprising to find them in God. Among the great Divine mysteries are the Trinity, Incarnation, and Eucharist.

**Necromancy** — Supposed communication with the dead. It is a

form of black magic or sorcerous divination.

**Neophyte**—A term used in the early Church to designate newly baptized converts.

**Novena**—Nine days of public or private devotion in imitation of the apostles who gathered for prayer for nine days between Ascension Thursday and Pentecost.

**Novice**—One who having entered a religious order, undergoes a period of probation in preparation for the religious life.

**Nun**—Strictly, a member of a religious order of women with solemn vows (*moniales*), in general even women religious, Sisters, with simple vows (*sorores*), are called nuns.

**Nuncio**—The Pope's representative at a foreign government, handling affairs between the Holy See and that government.

**Nuptial Mass and Blessing**—A special Mass for marriages celebrated outside of Lent and Advent. The Nuptial Blessing is given after the Pater Noster and before the last blessing at the end of Mass.

**Oath**—The calling upon God to witness the truth of a statement. There must be a reason for taking an oath as when required by lawful authority.

**Obedience**—Submission to one in authority. All sin is disobedience to law. Higher obedience, or submission to lawfully chosen and approved superiors, is the principal vow of religious.

**Obligation**—The duty of doing what is good and avoiding what is evil. It is the essence of the natural, ecclesiastical and civil law.

**Occasions of Sin**—Circumstances which easily lead to sin. There is an obligation to avoid voluntary proximate occasions of sin.

**Octave**—A period of eight days given over to the celebration of a major feast, such as Easter.

**Odium Theologicum**—Lat. "theological hatred"—a hatred due to differences in religious beliefs.

**Oils, Holy**—There are three holy oils consecrated by bishops on Holy Thursday, and sent to parish

priests 1. The oil of catechumens used in Baptism, at the ordination of priests and at the blessing and coronation of kings and queens 2. Chrism, used after Baptism, in Confirmation, at the consecration of a bishop, in the consecration of churches, altars, altar stones, chalices, patens and in the blessing of bells and baptismal water. 3. Oil of the sick, used in Extreme Unction. The Roman Ritual requires these oils to be kept in vessels of silver or alloyed metals, in a decent place and under lock and key. The Sacred Congregation of Rites strictly forbids the pastor to keep them in his house except in cases of necessity. The holy oils are all olive oil, except the chrism which is oil mixed with balsam. The oils of the past year must not be used, but common oil, in lesser quantity, may be added to the blessed oils if necessary.

**Old Catholics**—Swiss and German heretics who refused to acknowledge the authority of the Pope as defined in the Vatican Council of 1870.

**Orders, Religious**—Orders of monks did not arise so long as every monastery was an independent entity managing its own affairs without reference to any other authority but the general law of the Church. It was only when, commencing in the tenth century, separate communities such as those of Cluny, Citeaux and the Chartreuse were formed within the great Benedictine brotherhood, that the term "order" came into use. Early in the thirteenth century the mendicant orders—Franciscan, Dominican and Carmelite Friars—were either founded or came into distinct prominence; in the second half of the century they were joined by the Augustinian hermits. These four orders, having no landed property, but subsisting on alms, began in all parts of Europe, but especially in cities, where luxury and civic pride were beginning to show themselves, to preach the humbling and fortifying doctrines of Christ.

**Ordinary**—One who has the jurisdiction of an office: The Pope, diocesan bishops, vicars general, prelates nullius, vicars apostolic, prefects apostolic, vicars capitular during the vacancy of a see, superiors general, abbots primate, and provincials.

**Ordination**—The consecration of sacred ministers in the Church for divine worship and to rule the faithful. The power must come from Christ and the Church and be conferred by a minister authorized to communicate it. Minor and major orders precede the priesthood, which is increased by the episcopacy.

**Original Sin**—The sin inherited from Adam, together with its consequences of loss of sanctifying grace; loss of immortality, entailing death, loss of control of the baser appetites. This sin is contracted by all Adam's descendants, the Blessed Virgin alone being excepted.

**Orthodoxy**—Conformity with the standards of truth, i. e., belief in and agreement with the true doctrine of the Catholic Church. Though the schismatic Eastern Orthodox Church claims this title, it is at variance with the true doctrine in not accepting the authority of the Pope. The priests, however, receive Holy Orders from lawfully consecrated bishops and therefore have the power of offering Mass and of administering the sacraments

**Paganism**—Superstitious natural religion without true knowledge of God, marked by belief in false gods and a degraded morality. Two-thirds of the world is still pagan.

**Pallium**—A circular band of white wool about 2 inches wide, worn about the neck, breast and shoulders, having 2 pendants, one hanging down in front, the other behind. It is set with 6 black crosses of silk, one each on the breast and back, one on each shoulder, and one on each pendant. It is worn by the Pope and sent by him upon request to patriarchs, primates, archbishops and (rarely) to bishops as a token that they possess

the "fullness of the episcopal office." The pallium is made from the wool of two lambs

**Palms**—Blessed palms are a sacramental. They are distributed on Palm Sunday in commemoration of the triumphant entrance of Christ into Jerusalem.

**Parable**—A short narrative designed to convey some speculative truth or to illustrate a truth of comparison of religious nature. It differs from history because it narrates a possible or probable event. It differs from simile and metaphor because it is a continuous narrative. It differs from a myth, which although it may teach a truth, leads to the conclusion that the whole narration is true.

**Paraclete**—A Greek word meaning advocate or consoler, applied to the Holy Ghost.

**Parental Duties**—It is the duty of parents to educate their children for God and for salvation, to direct them toward good and bring them under the guidance of the Church, provide for their temporal welfare by nourishing them and developing their faculties.

**Paschal Candle**—A large candle symbolic of the Risen Christ, blessed and lighted on Holy Saturday and placed at the Gospel side of the altar until Ascension Day.

**Paschal Precept**—The Church law that the faithful must receive Holy Communion during the Easter time. See Easter Duty.

**Passion of Christ**—Sufferings of Christ recorded in the four Gospels. Passion plays were developed in the fifteenth century, particularly in Germany, and there revived in the nineteenth and twentieth centuries.

**Pater Noster**—The Our Father, or Lord's Prayer.

**Patriarch**—A bishop who holds the highest rank after the pope in the hierarchy of jurisdiction. In the order of dignity they are as follows: major, Constantinople, Alexandria, Antioch and Jerusalem; minor, Babylon, Cilicia, Venice, Lisbon, West Indies. The last four are merely titular. There

are patriarchs of various rites in certain patriarchates as the Syrian, Maronite and Melchite Patriarchs of Antioch

**Patron Saint**—A saint to whom special devotion is paid by the faithful in a particular place; one whose aid is sought in special needs; one whose name is received at Baptism, Confirmation or in religion.

**Pauline Privilege**—In virtue of the authority of St. Paul, in his First Epistle to the Corinthians (7:12-15), the valid marriage, even though consummated, of two unbaptized people may be dissolved if the following conditions are fulfilled: (a) one of the parties is baptized after the marriage; (b) the unbaptized party refuses to be baptized, live peacefully with the converted party, permit the converted party the free practice of the Catholic religion. (Cf Marriage Legislation of the Catholic Church)

**Pax**—The kiss of peace, given in the Mass.

**Pectoral Cross**—A small cross worn on the breast by bishops and abbots as a mark of their office.

**Pelican**—An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with blood from her own breast.

**Penance**—Penance is a sacrament instituted by Christ for the remission of sins committed after Baptism. The penitent confesses his sins to a priest, and if he is truly sorry, sincerely intends to sin no more, and accepts and intends to perform the penance the priest gives him, his sins are forgiven through the absolution of the priest.

**Pentateuch**—The first five books of the Old Testament, which are the work of Moses. These are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

**Perjury**—The taking of a false oath which is always a grievous sin.

**Persecutions**—The ten great persecutions extended from about the year 54 to 313. The Christians were looked upon by the Roman officials as treasonable men who refused to

honor the gods of the empire, who dealt in magic and, lastly, practiced an unlawful religion. If anything went adverse with the empire the cry was always: The Christians to the lions! The first persecution started under Nero Domitian continued it, and Trajan followed in their footsteps. The persecutions continued up to Constantine's Edict of Toleration at Milan in 313.

**Peter's Pence**—A voluntary contribution raised among Catholics and sent to Rome for the maintenance of the Sovereign Pontiff. It was originally a tax of a penny on each house, and was collected on St. Peter's day, whence the name. It originated in England in the eighth century.

**Pharisees**—Those Jews who in the time of Christ were noted for their letter-for-letter interpretation of the Jewish law and refused to associate or communicate with the Gentiles.

**Pilgrimage**—Pilgrimages to the holy places at Palestine have been customary since early times. Similar journeys to celebrated shrines are still made to worship, ask special favors, or discharge obligations.

**Polyglot Bible**—The Bible in a number of languages arranged generally in parallel columns in Hebrew, Greek, Latin, etc.

**Poor Box**—The alms-box has been found in churches from the earliest days of Christianity.

**Pope**—Name derived from the Greek word *Papas*, meaning Father. The Pope is elected by the College of Cardinals, a two-thirds vote being necessary. There have been 262 popes.

**Portiuncula**—The little Church near Assisi, Italy, repaired by St. Francis; the annual indulgence attached to this church and later extended to all Franciscan churches. It may be gained between noon of August 1 and midnight of August 2 or on the Sunday following.

**Possession, Diabolical**—The state of a person inhabited by the devil.

**Poverty**—One of the evangelical counsels, a voluntary renunciation of the right of ownership and the

using of goods in the manner of the poor.

**Precious Blood**—The Blood of Christ (Cf. Principal Devotions.)

**Predella**—The platform immediately in front of the altar.

**Prelate**—In the strict sense of the term, one who has ordinary jurisdiction in the external forum. There are major and minor prelates.

**Priest**—An ordained sacred minister with the power to celebrate Mass, administer the sacraments, preach and bless.

**Promoter of the Faith**—An official of the Congregation of Rites whose main duty is to bring out the truth and prevent any rash decisions concerning the miracles and virtues of the candidates for beatification and canonization.

**Prothonotary Apostolic**—A chief secretary or notary of the Papal Curia for important recordings in processes such as canonization. Appointment to this classification puts one in the rank of dignitaries. It may be an honorary title conferred on priests outside of Rome, the highest grade of *monsignori*. The bearer of this title is at times permitted the use of the white mitre and to celebrate a form of the Pontifical Mass, he may also wear a pectoral cross and a prelate's ring.

**Province**—A territory comprising several dioceses and one archdiocese; a territory in which the members of a religious order are under the jurisdiction of a provincial superior.

**Provost**—The first dignitary of a cathedral or collegiate chapter, under the bishop, or the second dignitary under a dean. Superiors of some religious communities are called Provost General.

**Pulpit**—An elevated stand for preaching, situated on the Gospel side of the church except in cathedrals where it is on the Epistle side.

**Purgatory**—A place or state where departed souls, having died in the state of grace, suffer for a time before they are admitted into

heaven, in order to be cleansed from unrepented venial sins or to make satisfaction still due after the guilt of mortal sin has been remitted.

**Pyx**—A vessel of gold or silver in which the Blessed Sacrament is preserved or carried.

**Quarantine**—A term applied to a partial indulgence. The indulgence of quarantines remits as much temporal punishment due to sin as would equal forty days of public penance. The term has not been used officially since 1938.

**Quasi-domicile**—Residence giving full membership rights and duties within a diocese or parish which is acquired by the intention of remaining in that place for the greater part of the year, or acquired by remaining in a place more than six months but without manifesting the intention of doing so. It ceases with departure and intention of not returning.

**Quinquagesima**—The last Sunday before Lent, marking a period of fifty days before Easter.

**Rashness**—A vice opposed to prudence and counsel by which one acts without consideration of actual conditions, without foresight or advice.

**Red Mass**—Liturgically, a Red Mass is any Mass celebrated in red vestments. In particular it is a Votive Mass of the Holy Ghost celebrated for the benefit of judges and lawyers that they may exercise prudence and equity in their official capacities.

**Regina Coeli** (Queen of Heaven)—The opening words of the Easter-tide antiphon of the Blessed Virgin said, standing, in place of the Angelus and after the Divine Office, from Compline of Holy Saturday until None of the Saturday after Pentecost inclusively. It dates at least from the twelfth century.

**Relics**—The remains of holy persons, either parts of their bodies or possessions, entitled to veneration.

**Relics of the Passion**—There are various relics of the true cross to

be found principally in European cities: Brussels, Ghent, Rome, Venice, Ragusa, Paris, Limbourg, and Mt. Athos. The inscription placed above the cross is preserved in the Basilica of the Holy Cross of Jerusalem at Rome. The crown of thorns is kept at Paris. One of the nails was supposedly thrown into the Adriatic to calm a storm, another was made into the famous iron crown of Lombardy, another is in the Church of Notre Dame, Paris. The sponge is in Rome at the Basilica of St John Lateran. The point of the lance is in Paris, the rest is in Rome. The robe is in the Church of Treves. The tunic is in the Church of Argenteuil near Paris. A part of the winding sheet is in Turin. The linen with which Veronica wiped Christ's face is in Rome. Part of the Pillar of the Scourging is in Rome, part in Jerusalem.

**Religion and Science**—There is no contradiction between religion and science since one deals with material things and the other with supernatural. Conflict arises only when the scientist tries to turn theologian or the theologian, scientist.

**Reliquary**—A vessel for the preservation and exposition of a relic.

**Reparation**—The making amends to God for evil done by men, such as rendering homage to Him in reparation for the irreverence done to the Blessed Sacrament.

**Reserved Case**—A sin or censure whose absolution is reserved to a religious superior, bishop, or the pope, some confessors have the special faculty of absolving from reserved cases. Cases are reserved either on account of the sin itself without censure, or because of the censures attached to it.

**Restitution**—An act of reparation made for an injury done to another. The injury may be caused by retaining what is known to belong to another, or by wilfully damaging the property or reputation of another.

**Resurrection**—The reunion, through His own power, of the soul

of Christ with His body, commemorated on Easter. The reunion on the last day of the soul of every man with his body after which the person will live either in heaven or hell.

**Retreat**—A few days withdrawal from worldly affairs for solitude, meditation, self-examination and amendment of life.

**Ring**—A circular band of metal, usually of gold or silver, worn on the finger. Its use in the Church as a part of the insignia of bishops, abbots, etc., worn by nuns or sisters to denote their consecration to God and their symbolical betrothal to Christ, the wedding ring marks the marriage of a man and woman; a plain golden ring is sometimes conferred on doctors of theology but it is not worn at liturgical functions.

**Ritual**—A book used by priests with forms to be observed by them in the administration of the Sacraments, and in such functions as churching, burials, and in most of the blessings which they can give.

**Rochet**—Knee-length, narrow-sleeved white linen vestment, the lower part being made of lace. It is worn by prelates and, with special papal indult, by other ecclesiastics.

**Rogation Days**—April 25, and the three days before Ascension Day, when special prayers are offered to appease God's anger at man's transgressions, to ask His protection in calamities and for the blessing of the harvest.

**Rosary**—A set form of prayer recited on beads in which fifteen decades of Hail Marys are preceded by an Our Father and followed by a Glory Be to the Father. In saying each decade (ten beads) a mystery is contemplated. There are five glorious, five joyful and five sorrowful mysteries. The joyful mysteries are: Annunciation, Visitation, Nativity, Presentation of the Child Jesus in the Temple, and Finding of the Child Jesus in the Temple. The sorrowful mysteries are: Agony in the Garden, Scourging at the Pillar, Crowning with Thorns, Carrying of the Cross, and Crucifixion.

The glorious mysteries are. Resurrection, Ascension, Descent of the Holy Ghost, Assumption, and Coronation of the Blessed Virgin in Heaven.

**Rota**—The ordinary tribunal of the Roman Curia. Constituted for the hearing of appeals from all lower courts in the Church throughout the world.

**Rubrics**—Directions printed in red in liturgical books for the proper execution of liturgical functions.

**Sabbath**—The Jewish day of rest. Under the Christian law the day of rest was changed to Sunday in honor of the Resurrection.

**Sabbatine Privilege**—The early liberation from purgatory through the special intercession of the Blessed Virgin of persons who in this life fulfilled the following conditions: a virtuous life, observance of chastity, daily recitation of the entire Little Office of the Blessed Virgin, wearing of her scapular, dying in the state of grace. It is assumed that this intercession is made on Saturday.

**Sacramentals**—Rites, actions, prayers, or objects used by the Church for the purpose of obtaining from God through the prayers of the Church temporal and especially spiritual effects. Their efficacy depends principally on the power of the Church, secondarily on the quality of the minister and recipient. They remit venial sin insofar as they excite contrition for sin; they remit temporal punishment due to sin; they have the power of expelling devils; they can confer temporal benefits, e.g., health. But their principal effect is from the infallible power of the Church to help by her prayers those who seek to procure or increase sanctifying grace and who will be aided in this by obtaining what they request.

**Sacramentary**—A book containing the rites for the Mass and the Sacraments generally.

**Sacraments**—Visible signs instituted by Christ to signify and confer grace. They are seven in num-

ber: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

**Sacred Heart**—The corporal heart of Christ united to the fullness of His divinity and symbolic of His love, accorded supreme adoration in the Church. (See Heart of Jesus.)

**Sacrilege**—Irreverent treatment of sacred persons, places or things, a grave sin.

**Sacristy**—A room where vestments, church furnishings and sacred vessels are kept and where the clergy vest for sacred functions.

**Sadducees**—Jewish free-thinkers at the time of Christ, opposed to the Pharisees. They held only to the revelation of Moses or the first five books of the Old Testament.

**Saints**—All inhabitants of heaven. In the strict sense, those who have received the official approval of the Church for 'public veneration, this approval being given because of the holy and virtuous lives which these persons lived on earth, and the attestation of God by certified miracles obtained through their intercession.

**Sanctifying Grace**—A supernatural gift infused into the soul at Baptism rendering it capable of acting in a way to merit eternal happiness. Sanctifying grace is lost by mortal sin; recovered by repentance and the Sacrament of Penance.

**Sanctuary**—Space reserved for the high altar and the use of the clergy in a church; generally enclosed by a rail.

**Sanctuary Lamp**—The light continually burning before the Blessed Sacrament. This lamp is fed with olive oil or beeswax.

**Sanhedrin**—The Jewish supreme council and court of justice, composed of seventy members. The members were divided into three classes: the chief priests, the scribes, and the ancients.

**Scandal**—Words or actions having at least the appearance of evil and leading others to sin.

**Scapular**—The part of the habit of monastic orders worn over the

tunic, about the width of the breast and reaching almost to the feet in front and behind. Common scapulars for the laity consist of two small pieces of woolen cloth connected by two strings or bands, so that one is worn on the breast and the other on the back. They denote that the wearer is associated with a religious order or association and they give the wearer the right to share in their spiritual blessings. There are eighteen small scapulars approved by the Church. The color of the cloth depends on the color of the monastic habit it represents, or on the mystery in honor of which it is worn.

**Scapular Medal**—A small medalion of metal with a representation of the Sacred Heart on one side and of the Blessed Virgin on the other. This may be worn in place of the small cloth scapular.

**Schism**—The term applied to a formal separation from the unity of the Church or from the jurisdiction of the Pope.

**Scribes**—The doctors and teachers of the Law among the Jews at the time of Christ.

**Scruple**—An unreasonable fear and anxiety that one's actions are sinful when they are not, or mortally sinful when they are only venial.

**Seal of Confession**—The obligation to keep secret, facts learned through sacramental confession, not to reveal them or make any reference to them.

**Secret Societies**—Societies which are formed to plot against the Church or State, whose members are bound to undue secrecy and absolute obedience to the head, and which employ a ceremonial equivalent to religious sects. Catholics are forbidden membership in such societies even though they offend in only one of the above. Freemasonry is forbidden under pain of excommunication. Membership in the following is forbidden under pain of grievous sin: Odd Fellows, Knights of Pythias, Sons of Temperance, and the Independent Order of Good Templars. The

same applies to secret societies of women.

**Secular Clergy**—Clergy not affiliated with religious orders, under the allegiance and direction of a bishop.

**Secular Institutes**—Societies, whether clerical or lay, whose members, for the sake of acquiring Christian perfection and exercising the apostolate fully, profess in the world the Evangelical Counsels, in order that they may be fittingly distinguished from other common associations of the faithful. They do not have the three public vows of religion, and do not impose common life or dwelling under the same roof on all their members.

**Septuagesima**—The ninth Sunday before Easter and the third Sunday before Lent.

**Septuagint**—The chief Greek translation of the Old Testament.

**Seraphim**—The first of the nine choirs of angels. They are considered closest to God because of their burning love.

**Servile Work**—Bodily as contrasted with mental labor.

**Seven Last Words of Christ**—After being nailed to the cross: "Father, forgive them for they know not what they do"; to the penitent thief: "Amen, Amen, I say to thee, this day thou shalt be with Me in Paradise"; to the Blessed Virgin and St John: "Woman, behold thy son: son, behold thy mother"; in an agony of loneliness: "My God, My God, why hast Thou forsaken Me"; parched with thirst: "I thirst"; when every prophecy foretold of Him had been fulfilled: "It is consummated"; lastly: "Father, into Thy hands I commend My Spirit."

**Sexagesima**—The eighth Sunday before Easter and the second Sunday before Lent.

**Sign of the Cross**—Sacred symbol used by Catholics to signify belief in the mystery of Redemption wrought by Christ on the Cross.

**Simony**—The sacrilegious vice of purchasing or selling ecclesiastical offices, benefices, and sacred objects.

**Sins against the Holy Ghost**—Despair of salvation, presumption



of God's mercy, impugning the known truths of faith, envy at another's spiritual good, obstinacy in sin, final impenitence Those guilty of such sins stubbornly resist the influence of grace and as long as they do so cannot be forgiven

**Sins That Cry to Heaven for Vengeance** — Wilful murder; sins against nature; oppression of the poor, widows, and orphans; defrauding laborers of their wages

**Slander** — Attributing to another a fault that one knows him to be innocent of, doubly sinful since it destroys a good name and is based on a lie.

**Socialism** — A system based on collective ownership by society of the principal means of production with equal distribution of profits and comforts of life among the citizens

**Sodality** — An association of lay persons, meeting under certain rules for pious purposes.

**Sorcery** — A species of magic by which evil is brought on men or beasts with the aid of the devil.

**Sorrows of the Blessed Virgin Mary** — Prophecy of Simeon, flight into Egypt, loss of Jesus at Jerusalem, meeting Jesus on the way to Calvary, standing at the foot of the Cross, descent of Jesus from the Cross, burial of Jesus.

**Species, Sacred** — The appearances of bread and wine which remain after the Consecration.

**Spiritism** — A system of religion that attempts communication with spirits and departed souls by means of seances, table tapping, ouija boards, etc. Spiritism is condemned by the Church.

**Spiritual Bouquet** — An offering to God of religious practices and devotions for someone living or dead.

**Spiritualism** — The philosophical doctrine that all is spirit. (See also Spiritism.)

**Spiritual Works of Mercy, The** — To counsel the doubtful; to instruct the ignorant; to admonish sinners; to comfort the afflicted; to forgive

offenses, to bear wrongs patiently, to pray for the living and the dead

**Sponsor** — The godparent at Baptism or Confirmation who promises to safeguard the spiritual welfare of the person baptized or confirmed

**State of Grace** — Freedom from mortal sin, whether actual or original, implying also divine favor.

**Station Days** — This term is retained from the old custom of the clergy and faithful meeting in one of the churches of Rome on certain days, especially during Lent, for the celebration of Mass and other divine services The pope or his delegate usually offered the Mass

**Stations of the Cross** — A devotion commemorating the fourteen stages of Christ's passage from Pilate's House to Mount Calvary, first adopted by the Franciscans in 1350 The fourteen stations are (1) Jesus is condemned to death; (2) Jesus takes up His Cross; (3) Jesus falls the first time; (4) Jesus meets His afflicted Mother; (5) Simon of Cyrene helps Jesus to carry His Cross; (6) Veronica wipes the Face of Jesus; (7) Jesus falls the second time; (8) Jesus comforts the women of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of His garments; (11) Jesus is nailed to the Cross; (12) Jesus dies on the Cross; (13) Jesus is taken down from the Cross; (14) Jesus is laid in the tomb.

**Stigmata** — The miraculous impress of the five wounds of our Saviour on the body of a person

**Stole** — A long narrow vestment worn around the neck indicative of the priestly power. Bishops, priests and deacons must wear it when exercising their orders, administering the sacraments, blessing persons and things, as well as at Mass.

**Stole Fees** — Offerings made to priests who administer the sacraments.

**Stoup** — A vessel used to contain holy water.

**Stylites** — Religious men of early centuries who lived atop pillars, there performing acts of heroic penance

**Superstition**—An excess in worship by which an object is given honor which belongs to God alone, or God is honored in ways unworthy and unfitting.

**Surplice**—A white linen garment worn over the cassock. It is a vestment proper to priests and clerics assisting in the sanctuary and in performing their sacred duties. Altar-boys wear it while serving Mass and at other Church ceremonies.

**Suspension**—A penalty by which a cleric is forbidden to exercise some or all of his powers or to accept the financial support of his benefice.

**Tabernacle**—The receptacle, silk-lined or gold plated, placed at the center and to the rear of the altar, wherein the Blessed Sacrament is reserved. The door of the tabernacle should be kept locked and its key kept in a safe place.

**Te Deum**—A hymn of praise and thanksgiving sung on solemn occasions. It is also recited daily in the Divine Office at the conclusion of Matins.

**Temperance**—One of the four cardinal virtues which imposes moderation and self-control in everything, but oftenest associated with the use of food, drink and sexual gratification.

**Temporal Power**—The right of the pope independently to hold and govern territory, such as Vatican City, and to be recognized by the nations of the world.

**Temptation**—An attempt of our lower faculties to rebel against the control of the will and to commit sin. This may come from the devil, another human being, or from one's own concupiscence. Temptation is never sin in itself, but easily leads to sin.

**Tenebrae**—The Matins and Lauds of Holy Thursday, Good Friday, and Holy Saturday, chanted publicly in the afternoon or the evening of Wednesday, Thursday, and Friday of Holy Week. Literally, the word means darkness and the service is symbolical of the sorrow of those days.

**Tertiary**—A member of a Third Order.

**Theological Virtues**—Those virtues which have God directly for their object: faith, or belief in God's infallible teaching, hope, or confidence in divine assistance, charity, or love of our Supreme Friend. They are theological virtues because they tend toward God as man's ultimate end, and Supernatural because they cannot be acquired, but must be infused.

**Theology**—The science which treats of God and whatever in any way pertains to Him, studied in the light of revelation, tradition, Church decisions, and reason. Theology is divided into dogmatic, moral, mystical, and ascetical.

**Third Orders**—Associations sponsored by religious orders, of members of the laity and secular clergy living in the world but according to a rule and way of life related to that of the particular order. Members share in the prayers and privileges of the order.

**Three Hours**—A devotion originated by the Jesuits to be practised on Good Friday from noon to three o'clock in remembrance of the three hours our Lord hung upon the cross.

**Thurible**—The vessel in which incense is burned during sacred ceremonies. (Cf. Censer.)

**Tiara**—A cylindrical head-dress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignty.

**Tithes**—Offerings of the faithful for the support of their pastors, originally the tenth part of one's income.

**Titular Sees**—Diocese where the Church once flourished but which later were overrun by pagans or Moslems and no longer have a residential bishop. Bishops without a diocese of their own, e. g., auxiliary bishops, are given titular sees.

**Tonsure**—A crown made by shaving the upper part of the head, distinctive of clerics and religious. The ceremony in which some of the hair is clipped to symbolize that

one has been raised to the clerical state.

**Toties Quoties** — Lat. "as often as" — applied to indulgences signifying they may be obtained as often as one wishes by fulfilling the requirements

**Tradition** — Revealed doctrine pertaining to faith and morals, not contained in Sacred Scripture but infallibly handed down from age to age by the legitimate teaching authority of the Church. It supplies certain information which the Bible does not give.

**Transubstantiation** — The conversion of the whole substance of bread and wine, their species alone remaining, into the Body and Blood of Christ in the act of Consecration at Mass.

**Treasury of the Church** — The merits of Christ and the saints from which the Church may draw to confer spiritual benefits such as the granting of indulgences.

**Triduum** — A three days' prayer or celebration.

**Urbi et Orbi** — Lat. "for the city and for the world" — applied to the blessing given by the Pope on certain occasions.

**Usury** — A species of theft by which interest is unjustly exacted, or an unjust rate of interest is charged for a loan.

**Vatican City** — Property owned and ruled by the Holy See, with extra-territorial possessions, mostly churches and palaces, amounting to about 160 acres.

**Veil** — One of the vestments worn by the priest at Benediction of the Blessed Sacrament (see Humeral Veil); the cloth covering the chalice before the Offertory and after the Communion; the covering of the head and shoulders worn by members of religious communities of women.

**Venerable** — A title given to persons because of their heroic virtue and sanctity, as the first step toward beatification and canonization.

**Veneration** — The reverence paid to saints, relics, etc. It is of a different kind and degree than that given to God.

**Venial Sin** — An offense against God in a light matter or in a grave matter but in partial ignorance or without full consent of the will. It does not destroy the supernatural life of the soul or deprive the soul of the right to eternal salvation; it is, however, a partial aversion from God, weakening the soul and disposing it toward mortal sin

**Veronica's Veil** — The cloth with which Veronica wiped the face of Jesus and on which the imprint of Christ's features remained, preserved at St. Peter's in Rome.

**Vespers** — See section: Principal Devotions.

**Vestments** — Distinctive garments worn by the clergy in the celebration of Mass and other divine services.

**Viaticum** — The word Viaticum means provision for a journey, and it is now used exclusively to denote Holy Communion, given to those in danger of death.

**Vicar Apostolic** — A titular bishop or a priest who governs, in the name of the pope or apostolic see, a territory not yet established as a diocese

**Vicar Forane (V. F.)** — A senior priest entrusted with vigilance over Church discipline in a deanery or section of a diocese. He has the power of calling and presiding at meetings of the clergy of that region.

**Vicar General** — A priest appointed by the bishop to help him rule the diocese. He is the second highest official in the diocese, is considered morally one with, and enjoying the same ordinary jurisdiction as, the bishop; his office ceases with the reign of the bishop.

**Vigil** — The day before a prominent feast set aside for preparation, watching, prayer and fasting.

**Vidi Aquam** — The title of that variation of the "Asperges" which is sung during the Paschal season. It is derived from the first words of the Antiphon ("I saw water flowing from the right side of the temple," etc.).

**Violation** — The act whereby a church, chapel, or cemetery is dese-

crated through the commission of one of the following crimes homicide (including suicide); sinful and serious shedding of blood; putting the church to sordid and impious uses; burial of an infidel or one excommunicated after sentence of condemnation. The church which has been violated must be reconciled, i. e., blessed according to prescribed form

**Virgin Birth of Christ**—The doctrine that Christ, conceived by the Holy Ghost, was born of the Blessed Virgin Mary who, by divine intervention, remained a virgin before, during, and after the conception and birth.

**Virtue**—A habit by which one has the power and inclination to perform good acts. Virtues are natural (acquired and increased by repeating good acts) or supernatural (directly infused into the soul by God).

**Visitation of the Blessed Virgin Mary**—The visit of the Blessed Virgin, immediately after the announcement, to her cousin Elizabeth to help her before the birth of her son, John the Baptist. (See Magnificat.)

**Visitor Apostolic**—One sent by the Holy See with the special mission of observing and reporting the religious state of a given ecclesiastical district, or of a house or province of a religious community.

**Vocation**—The disposition of Divine Providence in diverse ways whereby persons are called to serve God in a particular state of life

**Votive Candles and Offerings**—Candles burned before a statue or shrine in honor of our Lord or the saints and out of devotion to them. Offerings are presented in thanksgiving for favors received, either in virtue of previous promises or as free will offerings.

**Votive Mass**—Differing from the prescribed feast or office of the day, a Votive Mass may be offered for a particular intention under certain specific conditions as directed by authority, or required by circumstances, or at the discretion of the celebrant. Special rubrics govern

the first two cases, as to the third, a priest may ordinarily offer a private Votive Mass on any day below the rank of a double.

**Vow**—A promise made to God with sufficient knowledge and freedom, which has as its object something that is possible, good, and better than its opposite. By a vow one binds himself under pain of sin, either mortal or venial, to the fulfillment of the promise. Public vows are either solemn, rendering all contrary acts invalid, or simple, merely forbidding or making unlawful all contrary acts

**Vulgate**—The official Latin version of the Bible, founded on the translation of St. Jerome in the fourth century.

**Whitsunday**—The name used in England, from at least the twelfth century, for the feast of Pentecost, so called from the white garments worn at that time by those who received the Sacrament of Baptism during the vigil

**Wine**—Pure fermented grape juice, unsoured, is used in the Mass and changed at the consecration into the Blood of Christ.

**Witchcraft**—Dealing with the devil, either directly or through someone who has a compact with him

**Worldling**—One who prefers the ambition and show of the world with its distractions and dissipations to the serious and better things of life.

**Worship**—Homage paid to God. This is the highest form of reverence, and is paid to God alone. Veneration, which is reverence in lesser degree, is paid to saints and relics.

**Zeal**—Love in action manifested in propagating the faith, sanctifying souls and making God better known

**Zimarra**—The ordinary cassock of bishops and other prelates. It is black, with cape and purple sash, buttons and piping.

**Zucchetto**—A skullcap worn by bishops and other prelates.

## PRINCIPAL HERESIES

Schismatics, according to the definition of Canon Law, are those baptized persons who "refuse to be subject to the Supreme Pontiff, or to have communication with the members of the Church subject to the Pope" (Canon 1325). The schismatic Eastern Orthodox Church is an example. Many heresies, e. g., Anglicanism, began as schisms. Separation from the Pope, the Vicar of Christ on earth and the custodian of Revelation, leads to errors concerning dogmatic truths.

Heretics are defined in Canon Law as "baptized persons who, while retaining the name of Christian, obstinately deny or doubt any of the truths proposed for belief by the divine and Catholic faith" (Canon 1325). The underlying idea of heresy is the selection of some truths and the rejection of others. Heretics arbitrarily assume the right to choose their beliefs, whereas only the infallible Church alone has the right to define dogmas and to propose to men the truths they are to believe.

**Adoptionism (700-1177)** — Leaders: Elipandus of Toledo; Felix of Urgel. Adoptionism taught that Christ in His divinity was the natural Son of God, but that in His humanity, He was only the Son of God by adoption, through grace. Pope Adrian I condemned these teachings in 785. They were again condemned in the decrees of the Council of Frankfurt in 794. Abelard (1079-1142) revived Adoptionism and denied the substantial reality of the Man Christ. This Neo-Adoptionism was condemned by Pope Alexander III in 1177.

**Albigensianism (1175-1400)** is a revival of Manichaean dualism. The Albigenses asserted the co-existence of two mutually opposed principles: a good spirit who created the spiritual world; and an evil spirit who created the material world. Because the evil spirit created the body, Christ the Redeemer could not have taken a genuine human body. Suicide was recommended; marriage condemned; and the sacraments denied. The Fourth Lateran Council in 1215 condemned this heresy. The devotion of the rosary, popularized particularly by St. Dominic, aided in repelling this heresy.

**Anabaptism (1521-1553)** — Anabaptists proposed to reestablish "primitive" Christianity, using Scripture as the sole rule of faith. The State was to be reconstructed along the lines of early Christian community life. Infant baptism was rejected because non-scriptural.

**Anglicanism (1534- )** — Leaders: Henry VIII (1491-1547); Cranmer (1489-1556). The Henrician Period of Anglicanism (1534-1547) set up an independent national church and transferred the supreme authority from the Pope to the Crown. The Elizabethan Period (1558-1603) carried the work of separation much further. With logical sequence, doctrinal and liturgical changes quickly followed the denial of papal supremacy. Scripture was declared the sole rule of faith. The Real Presence was denied, and the Mass was replaced by a communion service. The rite of ordination was changed, all mention of the sacrificial office of the priesthood being excluded. Invocation of the Blessed Virgin Mary and the saints was rejected as idolatry. The Anglican Church in the United States became known as the Protestant Episcopal Church, taking its name from the fact that it is governed by bishops. The tenets of Episcopalianism are the same as those of present-day Anglicanism.

**Arianism (320-380)** — Leader: Arius (280?-336). This first great heresy that rocked the infant Church was an attempt to rationalize the Trinity. Concerned principally with the relations between the Father and the Son, Arius found it necessary to subject one to the other in order to formulate a rational explanation. He assigned Christ a unique place in creation — the only one made by the Father — yet he made Christ a mere

creature. St. Athanasius was the champion of orthodoxy against Arius. The heresy was condemned at the Council of Nicea in 325.

**Baptists (1600- )** — Leaders: John Smythe, in England (d. 1612); Roger Williams, in America (1600-1683). Baptists reject infant baptism, and consider only baptism by immersion as valid. Baptism and the Eucharist, the only two sacraments they admit, they consider as mere symbols. Scripture is their sole rule of faith. They allow private interpretation of Scripture. All non-scriptural doctrines and duties are rejected as without authority.

**Berengarius, Heresy of (999-1088)** — Berengarius taught a mere spiritual presence of our Lord in the Eucharist. His doctrine was condemned by various Synods (Rome, Vercelli, Paris, Tours) and finally by the Council of Rome (VI) in 1079. Although he retracted many times, nevertheless he persisted in his error until a few years before his death in 1088.

**Calvinism (1541-1648)** — Leader: John Calvin (1509-1564). The dogma of absolute predestination constitutes the essence of Calvinism. God wills the salvation of some and the damnation of others by a direct act of His will. Original sin has so completely vitiated human nature that man is deprived of free will, and justification must come from an extrinsic principle. Calvinism also denied the Real Presence. Presbyterians today profess Calvinistic doctrines, their name being derived from the *presbyteres* who, according to Calvin, held equal rank with the *episcopus* or bishop. Calvinism was condemned at the Council of Trent (1545-1563).

**Catharism (1100-1500)** was the forerunner of Albigensianism in the revival of Manichaean dualism. The Cathari are divided into two groups: the absolute dualists, who believed in the existence of two eternal principles; and the mitigated dualists, who considered the evil principle a mere fallen spirit. The Cathari believed in the migration of souls, rejected matri-

mony as evil, denied the authority of the State, and approved suicide. The Third Lateran Council in 1179 urged continued opposition against Catharism.

**Christian Science (1879- )** — Leader: Mary Baker Eddy (1821-1910). Christian Science contains elements of pantheism and idealism and rejects doctrine as the foundation of religion. It claims to heal ailments through the scientific application of faith. After Mrs. Eddy declared herself cured of hysterical fits through mental cure she became interested in faith healing. In 1879 she founded the Third Church of Christ Scientist with 26 members and herself as pastor.

**Congregationalism (1600- )** — Leader: Robert Brown. Congregationalism teaches the freedom of the individual soul and the independence of the local church. The name was adopted by the Pilgrim Fathers.

**Episcopalianism.** See Anglicanism.

**Eutychianism.** See Monophysitism.

**Gnosticism (117-400)** — Originated in the East and consisted of many sects, all claiming a deeper and keener rationalistic insight into the doctrine of Christianity. The fundamental errors of the Gnostics consisted in placing reason above faith and disregarding all ecclesiastical authority. Many early ecclesiastical writers, particularly St. Irenaeus, strenuously combated its errors.

**Hus, Heresy of (1400- )**. See Wycliff.

**Iconoclasm (726-787)** — Leader: Leo the Isaurian (717-741). The Iconoclasts rejected all veneration of images of Christ, and the Blessed Mother; also the veneration of all relics. St. John Damascene wrote against them. The Iconoclasts became fanatical, going about destroying pictures, statues and relics. The heresy was condemned at the Second Council of Nicea in 787.

**Jansenism (1636- )** — Leaders: Cornelius Jansenius (1585-1638); Antoine Arnauld (1612-1694); Pasquier Quesnel (1634-1719). Jansenism was a misguided attempt to

revive the ancient discipline of the Church, the Jansenists claiming to be strict followers of St. Augustine. Jansenius taught that men are free from external forces only, and not from internal forces, that is, the inward necessity or power to choose good or evil; that grace could never fail, even though man's will was in opposition, provided the grace was proportionately greater than the evil tendency of the will; that some Commandments are impossible even for the good to observe; that the good works of unbelievers are sinful; that Christ died only for a few. Innocent X condemned these errors in 1653. Arnauld proposed the insidious doctrine that for the worthy reception of Holy Communion severe penance for past sins and most pure love of God are required. Quesnel held that all love is sinful except the supernatural love of God; that every prayer of a sinner is sinful; that the Church consists of those who are *electi*; that sinners should not be admitted to the Holy Sacrifice of the Mass; that penance must be performed before absolution may be given. All these errors were condemned by Clement XI, in the Bull "Unigenitus" of 1713.

**Judaizers (33-200)** — Convert Jews who adhered to the observance of the Old Law. They held that pagans must first observe the Old Law before becoming Christians. They would make Christianity a mere branch on the parent tree of Judaism. The heresy split into several factions over the question of Christ's nature. Sts. Peter and Paul condemned this heresy.

**Lutheranism (1517- )** — Leaders: Martin Luther (1483-1546) and Melancthon, Luther's "theologian." The twofold principle of invincible concupiscence, and justification by faith alone constitutes the fundamental error of Lutheranism. Luther formulated the principle of private interpretation of Scripture; cast aside the Sacrifice of the Mass; ridiculed the doctrine of indulgences; taught that confession, fasting and mortification were not

necessary; denied the supremacy of the Pope; and repudiated celibacy of the clergy. He wrote, in fact, against most articles of Christian belief. The Council of Trent (1545-1563) condemned Lutheranism.

**Macedonianism (342-381)** — Leader: Macedonius (d. 362). The Macedonians denied the divinity of the Holy Ghost. They erred in saying the Holy Ghost is a creature: a ministering spirit who differs from the angels only in degree. The First Council of Constantinople (381) condemned this doctrine.

**Manicheism (241-1600)** — Leader: Mani (216-276). Manicheism is essentially a dualistic theory teaching that in the beginning there existed two sharply opposed principles; one good, the other evil. The creation of the world was the result of the struggle for supremacy between these two principles. Christ came clothed in an ethereal body to teach men the distinction between the kingdom of light and that of darkness. To facilitate the victory of the kingdom of light, marriage, use of meat and wine, and ordinary work were forbidden the elect. Manicheism was refuted by St. Augustine.

**Methodism (1739- )** — Leader: John Wesley (1703-1791). Methodism, a movement to infuse a higher life into the Anglican Church, drifted away from the Established Church and split into many denominations. The distinctive doctrines of Methodism are the "witness of the Spirit" to the individual soul and the consequent assurance of salvation, or the certainty of present pardon. Methodists admit two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith. They regard the Eucharist only as a memorial of the Passion and death of Christ.

**Modernism** — Defined by Pius X as a "synthesis of all heresies." Modernism attempts to demolish

not only Catholicism but all supernatural religion. The fundamental error is that the religious soul must draw from itself the objects and the motives of its faith and realize the existence of God from the inner conscience and craving after the divine. Thus Modernism rejects all supernatural revelation, denies the divinity of Christ and rejects the authority of the Church established by Him. It is particularly insidious because it usurps Catholic terms to which it attributes new and false meanings. Pius X condemned Modernism, in the decree "Lamentabili" (July 3, 1907) and in the encyclical "Pascendi" (Sept. 8, 1907).

**Monophysitism (400-700)** — Leaders: Eutyches and Dioscorus. The Monophysites (or Eutychians) denied the doctrine of two natures in Christ, stressing only His unity. They seem to have confused the notions of person and nature. In his "Epistola Dogmatica ad Flavianum," Pope Leo I set forth the Catholic teaching on the two natures in Christ. The heresy was condemned at the Council of Chalcedon in 451.

**Monothelitism (625-681)** — Leader: Sergius (d. 638). Monothelites taught that Christ had only one will and one energy, at the same time both human and divine. By destroying the human will and activity which is necessary for the complete human nature, the Monothelites implicitly denied the humanity of Christ. The Third Council of Constantinople in 681 condemned the heresy.

**Montanism (156-400)** — Leader: Montanus. The basic error of Montanism consists in the inauguration of the reign of the Holy Ghost succeeding the time of Christ's revelation which had passed. As prophet of the new revelation, Montanus denied the divinity of the Church, declared that only Montanists could forgive sins. Montanism would have had few followers had not Tertullian, a leader in the early Church, joined its ranks.

**Mormonism (1830- )** — Leader: Joseph Smith (1805-1844). He claimed to have received from an angel the records of the prophet Mormon which were later proven fictitious. Established at Salt Lake City, the new church came to resemble Mohammedanism and adopted polygamy which was forbidden by the United States courts in 1871.

**Nestorianism (400- )** — Leader: Nestorius (d. 451). The Church teaches that there is but one Person in Christ. Nestorius implicitly denied this doctrine by denying the divine motherhood of Mary. He held that Mary is only the Mother of the Man Christ, not the Mother of God. The Councils of Ephesus in 431 and of Chalcedon in 451 condemned Nestorianism.

**Pelagianism (405-529)** — Leaders: Pelagius, Caelestius, and Julian. Beginning with the idea that God's help was unnecessary to man (actual grace), Pelagius came to the conclusion that sanctifying grace was not necessary either. To be logical, he then denied the fact of original sin. Pelagius overstressed the free will of man in the problem of grace. He forgot to distinguish between the natural and supernatural end of man, holding that Adam was born to enjoy supernatural life as a natural reward. St. Augustine refuted Pelagianism. It was finally condemned at the Council of Ephesus in 431.

**Presbyterianism.** See Calvinism.

**Quakerism (1648- )** — Leader: George Fox (1624-1691). Quakerism, founded on isolated texts of Scripture, is a sect at variance with every existing form of Christianity. Its central doctrine is that of the "inner light" communicated to the individual soul by Christ. It rejects the priesthood, exterior ceremony, and authority.

**Quietism (1680- )** — Leader: Miguel de Molinos. Quietism teaches that Christian perfection consists in entire passivity of the soul and in such complete immolation of self



that there remains no desire for the individual's salvation, for virtue or for perfection; hence any movements of man's lower nature are considered licit. Quietism is a dangerous error which "would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit, setting aside and neglecting the collaboration which is due from us." (Encyclical, "Mystici Corporis" of Pius XII). Sixty-eight propositions of Molinos' doctrine were declared heretical by Innocent XI, in 1687.

**Rosicrucianism (1600- )** — Leader: John Andrea (1586-1654). The Rosicrucians are a secret society conceived by Andrea and spread by means of the fictitious writings of an imaginary author, Christian Rosenkreuz. Rosicrucians claim special revelations on the wisdom and secret heritage of the ages; disparage recognized beliefs; claim not to be a religious society; indulge mainly in occultism, theosophy and hermetical philosophy.

**Semipelagianism (420-529)** — Leaders: Sts. Cassian, Victor of Marseilles, Gennadius, and Faustus. In refuting the Pelagians St. Augustine did in several instances overstress the divine element in grace. His theory of predestination was taken strictly by some monks of Marseilles. Fighting this state of affairs, St. Cassian and others again brought the factor of free will to the fore, and went a bit too far. They were in good faith, and would have corrected their error had attention been brought to it. What they taught, however, viz., that the beginnings of faith could be merited by man, was wrong and was accordingly condemned.

**Swedenborgianism (1787- )** — Leader: Emmanuel Swedenborg. He professed to have received revelations, and rejected the Trinity, original sin, the resurrection and all sacraments except Baptism and the Eucharist. He taught that after

death souls pass into an intermediate state preparatory to entering heaven.

**Unitarianism (1570- )** — A heterogeneous sect whose bond of unity consists more in its anti-dogmatic tendency than in its uniformity of belief. Its distinctive tenet is belief in a uni-personal God. The local church is autonomous.

**Universalism (1750- )** — The distinctive tenet of this doctrine is the final salvation of all souls. Present-day Universalists reject the doctrine of the Trinity. The reception of the sacraments is not enjoined, but Baptism and the Lord's Supper are administered.

**Waldensianism (1180- )** — Leader: Waldes: The Waldenses were an heretical sect claiming to practise Christianity in its pristine purity. Among the doctrinal errors are the denial of purgatory, of indulgences, and of prayers for the dead. Waldensians denounced all lying as a grievous sin, refused to take oaths, and considered the shedding of human blood unlawful. The Third Lateran Council in 1179 condemned this heresy.

**Wycliff, Heresy of (1350- )** — Leader: John Wycliff (1324-1384). Wycliff claimed the Bible to be the sole rule of faith. He defended predestination, and denied freedom of the will and the doctrine of transubstantiation. He rejected the divine institution of the hierarchy and taught that the Pope is not the head of the Church and the bishops have no pre-eminence over other priests. He held that all ecclesiastical powers are forfeited or are in abeyance when the subject is in mortal sin. He taught that confession is useless, for man cannot help but sin, and that God approves sin. He thought that ecclesiastics who sin should be punished with the death penalty. After the death of Wycliff, John Hus spread his doctrines throughout Bohemia. The Council of Constance in 1414 condemned these doctrines as heretical.

## THE CATHOLIC EASTERN CHURCHES

The division of the Catholic Church into two parts, the Western or Latin Church and the Eastern Church, is the result of political accidents: the division of the Roman Empire by Diocletian (284-305), again by the sons of Theodosius I (Arcadius in the East, 395-408; Honorius in the West, 395-423); and finally, the strengthening of the breach by establishment of the Holy Roman Empire by Charles the Great (Charlemagne) in 800. The Western Church comprises the patriarchate of the West, its Patriarch being the Bishop of Rome. The Eastern Church, originating within the boundaries of the ancient Eastern Empire whose capital was Constantinople (Byzantium), is not one similar integral body. Not since before the Council of Nicea (325) has there been a unified Eastern Church. At that Council three patriarchs were recognized, those of Rome, Alexandria and Antioch; by 451 two more were added Jerusalem and Constantinople, the former only a title of honor. Thus four patriarchates constitute the Eastern Church, as opposed to the one Western patriarchate.

Any Catholic who is not subject to the Bishop of Rome as his patriarch but who does recognize him as the Supreme Pontiff of the Catholic Church is an Eastern Catholic. The term Uniate, frequently employed in the past, is not favorably regarded by Eastern Catholics. Hence its use is not approved by the Holy See.

It is a matter of little concern where the Eastern Catholic lives; he may be in North America or Syria; he still belongs to the Eastern Catholic Church of his patriarch. It is not possible to assign definite geographical limits to an Eastern Catholic Church and say this Church is found exclusively in such a place. Since the Eastern Catholics may move about, the Eastern Catholic Churches are found wherever Eastern Catholics dwell.

There are some fundamental distinctions which when they are clar-

ified help to dispel much of the confusion concerning the Eastern Churches. They have to do with the terms, religion, patriarchate, rite, language and place.

The Catholic religion, founded by Jesus Christ, comprises specific truths, precepts and means of salvation by which those who profess it are united with God and, in virtue of this union, with one another. It is therefore one religion, not a plurality of religions. Hence one is a Catholic or not depending upon his adherence to or rejection of the tenets of the Catholic Church.

The five Bishops of Rome, Alexandria, Antioch, Jerusalem and Constantinople are all patriarchs. The patriarchate or geographical territory over whose inhabitants each rules comprises many dioceses whose bishops are subject to the respective patriarch (see Patriarchs).

A rite may be defined as the manner of performing all services for the public worship of God and the sanctification of men (see Rites).

Language naturally is concerned with rite but is its least important note. Any rite may be celebrated in any language without ceasing to be the same rite, e.g., the Mass according to the Roman Rite is said in the old Church Slavonic in parts of Yugoslavia and in Prague.

Lastly, place is of little moment in the Eastern Churches. At one time this was otherwise. When there were clear-cut geographical divisions of patriarchates, an Eastern Catholic was born within the limits of a particular patriarchate. Now a man belongs to his rite wherever he may dwell and his children inherit this quality from him where-soever they may travel.

When these distinctions are clear it can be seen that it is not necessary to hear Mass in the Latin language or to receive the sacraments according to the Roman Ritual in order to be a member of the Catholic Church. Unity of religion is not the same thing as uniformity of rite. The profession of the Cath-

olic Faith is not the same as the manner in which it is professed.

Though a discussion of the schismatic Eastern Churches is beyond the scope of this article, yet some consideration of them must be made when the Eastern Catholic Churches are classified. The greater part of the Eastern Catholic Churches are reunited portions of the schismatic Churches. The Maronite and Italo-Greek Churches, never having been in schism, are an exception to this rule. The Eastern Catholic Rites include the following: Coptic, Ethiopian, Syrian, Chaldean, Armenian, the two Malabar Churches in India, Byzantine and Maronite.

The Catholic Copts have their own Patriarchate, but at present are ruled by an Apostolic Administrator. The old Coptic of their liturgy, which is Alexandrian in origin, is gradually being supplanted by Arabic, the present-day vernacular.

The Ethiopian Catholics were converted from the Ethiopian National Church which went into schism with the Copts. Their rite is substantially Coptic (Alexandrian), with Geez, the classical language.

The Syrians were converted from the Jacobites in 1781. Their patriarch lives at Beirut. A derivation of the Antiochean Rite is used in a Syrian dialect.

The Chaldeans were converted from Nestorianism. They use an adaptation of the Antiochean Rite with the Syriac language. Their immediate superior lives at Mosul as Patriarch of Babylon.

The Catholic Armenians were converted from the Armenian National Church. The head of this group is the Armenian Katholikos, Patriarch of Cilicia. They are found principally in the Levant, Italy and Austria. Their rite, derived from that of Antioch and Caesarea and influenced by the Latin ritual, is in exclusive use among Armenians.

The Malabarese were converted from the Malabar Christians in India in 1599. They lack a patriarch,

having instead two ecclesiastical provinces headed by their own Metropolitans. Ernakulam is the center for Catholics of the Chaldean Rite of Malabar (with noticeable Western influence); this branch has been Catholic since before 1599. After Mar Ivanios' conversion, he became in 1932 the Metropolitan. Ernakulam is the for the faithful of the Antiochean Rite of Malankara, centered in Trivandrum.

The Byzantine Catholics are the Catholic counterpart of the extensive Orthodox Church (see Orthodoxy). These Eastern Catholics have no common authority other than that of the Supreme Pontiff. They represent groups which have never been in schism and others which have been reunited to Rome in different countries and at various times. Their common bond, besides union with the Supreme Pontiff and all it implies, is the use of the Byzantine rite (that used by the Greek Orthodox, i.e., the schismatic, Church in Constantinople) at least in its fundamental notes, even though this rite is used in various languages. Within this group there are several divisions: (1) Melkites in Syria and Egypt using Arabic liturgically and subject to the Patriarch of Antioch; (2) Greek Catholics in Greece and Turkey using Greek liturgically; (3) Ruthenians (Ukrainians and Carpatho-Russians) in Europe and the Americas using Old Slavic. (4) Bulgarian Catholics also using Old Slavic; (5) Rumanian Catholics using their own language liturgically; (6) Italo-Greeks in Italy, Sicily using Greek liturgically but with many Latin modifications in their rite, (7) Russian Catholics using Old Slavic in their liturgy. Since the Revolution in 1917 this Church has been practically extinct in Russia, but has made some gains among Russian refugees in Europe, America and China. Rome is keeping this Church alive by instituting colleges for Russian priests (even from other nations and rites) in various countries of the Latin Rite.

The Maronite Church is a group with no counterpart; there is no such thing as a schismatical Maronite. They are found in Lebanon, Egypt, Cyprus and the United States. Their liturgy is basically Antiochean with modifications including the use of the Syriac tongue.

This completes the list of the Eastern Churches. These Eastern Churches, with the exception of the Maronites, have counterparts in the various dissident Eastern Churches of the corresponding rite; some of them are heretical (Nestorian and Monophysite), others are considered as merely schismatical and commonly called "Orthodox."

The attitude of Roman Catholics of the Latin Rite towards Catholics of the Eastern Rites varies considerably with the extent of their knowledge. Many do not know that there can be and are Catholics who do not pray before statues of the Blessed Mother of Christ and St. Joseph, who have never been to Benediction of the Blessed Sacrament, who do not genuflect in passing before the Blessed Sacrament. Those who have heard only superficially about the Eastern Churches are inclined to consider them a cross between Catholicism and Protestantism, and this attitude unfortunately has been fostered quite strenuously by Anglicanism. These

Easterners are Catholics and have as much right to be so treated as Latins. Regarding faith and morals they must be numbered with the Romans. Schism and heresy to the Eastern Catholics are as abhorrent as to those of the Roman rite.

At the beginning of the fourth century Christendom presented a picture of unity in regard to faith, morals and obedience to the Bishop of Rome as the visible head of the Church. Uniformity of rite was not then and is not now the ideal of the Holy See. No Catholic can be more Catholic than the Holy See, and Benedict XIV in speaking of the schismatics and Eastern Catholics in the East has aptly expressed the attitude of the Church: "Eastern Christians should be Catholics; they have no need to become Latins."

Indeed the Catholic Eastern Churches are the living proof of the Church's universality. Eastern schisms have been largely the outcome of political quarrels. The Eastern Catholics in remaining loyal to the Holy See and preserving the bond of faith have cast aside their political, social and economic aspirations and come not as Greeks and Slavs and Russians and Armenians and Syrians but as Catholics to rally around the Holy Father uniting their efforts with his to "restore all things in Christ."

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## LITURGY AND RITES

Liturgy and rite are not the same thing. Liturgy is the broader term. It denotes the public act of worship; rite is the manner in which the act of worship is performed. Specifically the liturgy is the Church's public and lawful act of worship performed and conducted by the officials whom the Church has designated for the post—her priests. The whole collection of services used in public worship in a certain church or group of churches comprises a rite. But while the indiscriminate use of the two terms is thus not exact, common usage as expressed by many authorities on the liturgical question permits the practice.

The early history of rites is obscure. At the Last Supper the Apostles saw Christ institute the Holy Sacrifice. Later in their apostolic journeys it was natural to embellish the essentials of the Mass and the sacraments which they had learned from Christ with additions of their own choosing. The additions were the outgrowth of reverence, custom and necessity. According to their own temperament and the needs of their people in various parts of the world the Apostles and their successors devised

appropriate ceremonies to accompany the Holy Sacrifice and the administration of the sacraments. During the period of persecution rites were numerous and diverse. After the peace of Constantine when the Church became better organized, local practices were combined and the rites became more uniform throughout ecclesiastical provinces. The patriarchs imposed some uniformity of rite within the regions of their jurisdiction, and in this way the old Patriarchates of Rome, Alexandria and Antioch are responsible for the foundations of all the rites used in the Church today. Although all Europe practically belonged to the Roman Patriarchate, still Gaul and Northwest Europe had special rites till the seventh and eighth centuries.

### **The Rites of the Western Church**

**Roman Rite** — For all practical purposes this is the one universal rite used in the Western Church. With an isolated exception here and there, Latin is the only language used.

**Gallican Rite** — This rite, as a separate thing, has disappeared, but it has not departed without having left traces of its influence on the Roman Rite. Its name is derived from the country where it was principally used, that is, Gaul. There are, however, two extant remnants of this rite:

**Ambrosian Rite**, also called Milanese, which is in use in the Archdiocese of Milan.

**Mozarabic Rite**, which is used in the Cathedral of Toledo and on three days during the year in the Cathedral of Salamanca

### **The Rites of the Eastern Church**

(See also Catholic Eastern Churches)

There are five principal rites which are used in their entirety or in modified form by the various Churches of the East. They are the Byzantine, Alexandrian, Antiochean, Armenian and Chaldean.

**Byzantine Rite** — This was originally proper to the Church of Constantinople. It is based on the Rite of St. James of Jerusalem and that of the churches of Antioch, and reached Constantinople through Caesarea. The rite was reformed by St. Basil and later by St. John Chrysostom. It is now used by the whole Orthodox Eastern Church, by many Eastern Catholics and is the most widely spread rite after the Roman.

The Liturgy of St. John Chrysostom is the ordinary one. The Liturgy of St. Basil is used for the Sundays of Lent (except Palm Sunday), Maundy Thursday, Holy Saturday, the Vigils of Christmas, Epiphany and the feast of St. Basil.

**Alexandrian Rite** — There are no extant records of this rite, called also the Liturgy of St. Mark; but existing manuscripts of the old rite, after it was somewhat modified by the Copts and Melkites, reveal the general outlines of the ancient liturgy.

The Coptic Church uses an adaptation of the Byzantine Rite of St. Basil for ordinary days and Sundays; that of St. Mark and that of St. Cyril are used on their respective feast days; and the Liturgy of St. Gregory Nazianzen is used on the great feast days.

The Ethiopian Church uses an expanded version of St. Mark's Liturgy. The liturgy is substantially that of the Coptic Church.

**Antiochean Rite** — This rite is the source of more derived rites than any of the other parent rites. Its origin may be traced to the Eighth Book of the Apostolic Constitutions and to the Liturgy of St. James of

Jerusalem, the "brother of the Lord." This latter ultimately spread to the whole patriarchate, displacing the older form of the Apostolic Constitutions.

**Armenian Rite** — This liturgy is essentially the Greek Liturgy of St Basil, and is considered to be an old form of the Byzantine Rite. It is used exclusively by all Armenians.

**Chaldean Rite** — By some writers this is classed under the Antiochean Rite. Though there is historical evidence for such a derivation, in the list according to the Sacred Congregation for the Oriental Church it is separate and considered a distinct rite. There are two broad divisions: the Chaldean properly so called, used by the Chaldeans, and the Malabarese, employed by the Malabar Catholics

#### Some Liturgical Practices Common to All Eastern Rites

**Eucharistic Liturgy** — Among the Orientals, leavened bread is used by all, with the exception of the Maronites and the Armenians who use unleavened bread, and the Ethiopians who may use either one or the other. All have Communion under both species except the Maronites. Communion under one species is usual among the Chaldeans and it is permitted among the Ethiopians. On the Vigils of Christmas and Easter the liturgy is celebrated in the evening by the Syrians (Western) and the Chaldeans. This latter body also celebrates it in the evening on the Vigil of Holy Thursday.

**Holy Orders** throughout the East has only two minor orders, lector and subdeacon, in addition to deaconship and the priesthood. The Armenians are to be excepted, for they have the same four minor orders and the three major orders as in the Western rites.

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#### SICK CALLS

When the priest is called to administer the Sacraments in our homes to the sick, the following preparations should be made:

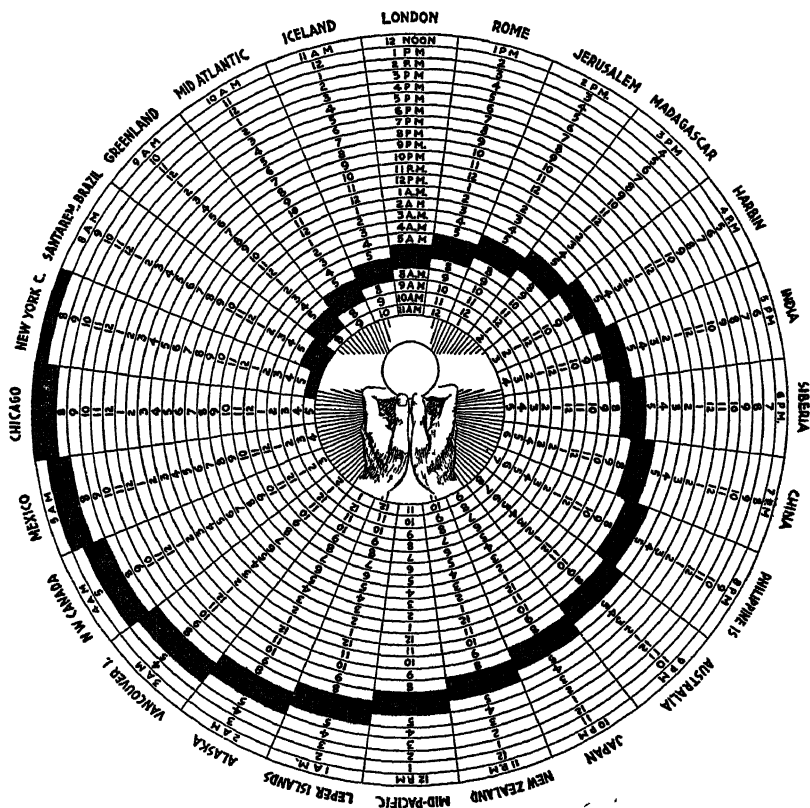
1. The room should be clean and suitably ornamented.
2. A small table should be conveniently placed, covered with a white cloth.
3. A crucifix placed in the center of the table.
4. Two blessed candles placed in candlesticks on the table. These should be lighted when the priest is expected.
5. A vessel containing holy water should be provided, and a sprinkler if possible.
6. A glass of fresh water placed on the table, a teaspoon and a plate with small crumbs of bread for cleansing the oil from the hands of the priest.
7. A white cloth or towel placed ready to be used by the sick person while receiving Holy Communion.
8. Some cotton wool provided to wipe away the anointing.

When the priest is known to be carrying the Blessed Sacrament, it is a very laudable custom for one of the family to meet him at the street door with a lighted candle and escort him to the sick room. All those present in the room should kneel when the priest enters with the Blessed Sacrament.

During the administration of Communion and Extreme Unction the members of the family should assemble in the sick room and pray for the patient.

# MASS DIAL

"FOR FROM THE RISING OF THE SUN EVEN TO THE GOING DOWN,  
MY NAME IS GREAT AMONG THE GENTILES, AND IN EVERY PLACE THERE IS SACRIFICE,  
AND THERE IS OFFERED TO MY NAME A CLEAN OBLATION "



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## THE ETERNAL SACRIFICE

Each concentric circle indicates the clock time in various parts of the world, based upon the common prime meridian at Greenwich. Thus, when it is 12 noon in London, it is 2 p. m. in Jerusalem. The black spaces represent the hours of 6 and 7 a. m., the usual time for the celebration of Mass. To find out where Mass is being celebrated at any given hour, find that hour in your own meridian time; then follow that concentric circle until you reach the two black spaces. Thus at midnight in New York City, the Eternal Sacrifice is being offered in Rome and Jerusalem.

## The Mass

### WHAT THE MASS IS

Jesus Christ Himself instituted the Mass at the Last Supper the night before His death. "Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat. This is My Body. And taking the chalice, He gave thanks, and gave to them saying: Drink ye all of this. For this is My Blood of the new testament, which shall be shed for many unto the remission of sins" (Matt. 26:26-28). In these words of institution we find the one essential element of the Mass — the Consecration. Through the course of centuries the Church has added various prayers and ceremonies, but the essence of the Mass is the sacred words of Him Who gave the Mass to us as a loving memorial of His death on Calvary.

The Council of Trent summarizes and defines the Church's teaching in reference to the Sacrifice of the Mass as follows:

(1) There is in the Catholic Church a true Sacrifice, the Mass, instituted by Jesus Christ; the sacrifice of His Body and Blood under the appearances of bread and wine.

(2) This Sacrifice is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

(3) It is a propitiatory Sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered.

(4) Its efficacy is derived from the Sacrifice of the Cross, whose superabundant merits it applies to us.

(5) Although offered to God, alone, it may be celebrated in honor and memory of the saints.

(6) The Mass was instituted at the Last Supper when Christ, about to offer Himself on the altar of the Cross by His death (Heb. 10:10) for our redemption (Heb. 9:12), wished to endow His Church with a visible Sacrifice, commemorative

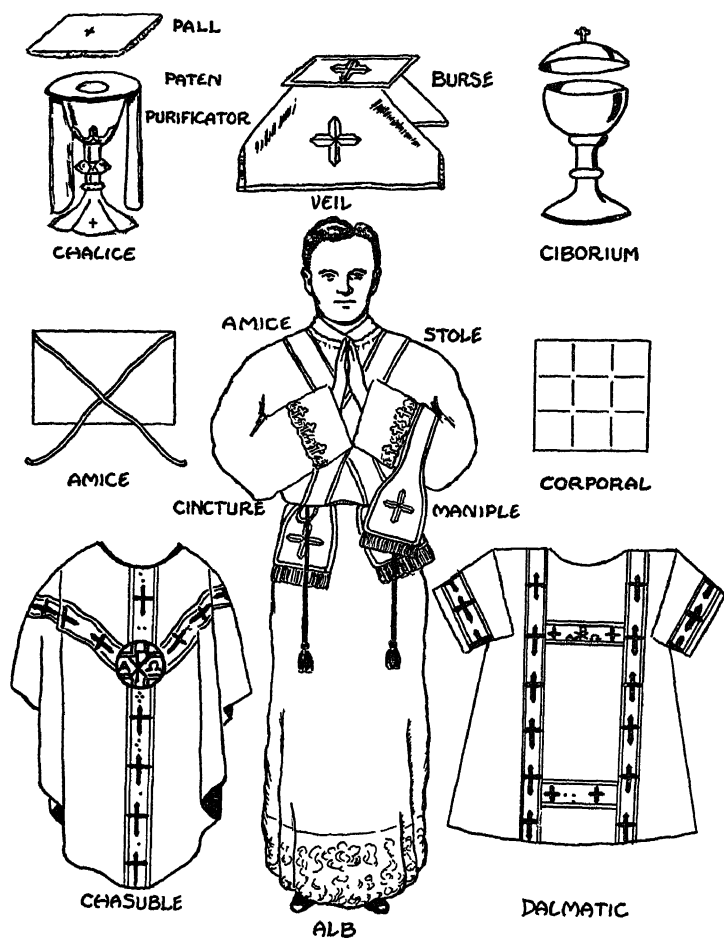
of His Bloody Sacrifice of the Cross. As High Priest, according to the order of Melchisedech (Ps. 109:4), He offered to His Father His own Body and Blood under the appearances of bread and wine, and constituted His Apostles priests of the New Testament to renew this same offering until He came again (1 Cor. 11:26) by the words, "Do this for a commemoration of me" (Lk. 22:19; 1 Cor. 11:24).

Instituted by Jesus Christ, the Mass is the most perfect act of worship that man can make to God, his Creator and Redeemer. By the Mass we call to mind particularly the Passion and death of Christ. But around this central thought of Calvary is built up also the other events of Our Saviour's life. In the "Sunday Cycle" which begins with the first Sunday of Advent we follow the earthly life of Our Saviour through its every stage until we come finally to the last Sunday after Pentecost which describes the Last Judgment and the coming of Christ in power and majesty. The "Festal Cycle," i. e., the Masses in honor of the Saints, is interwoven with the story of Christ's earthly life in the liturgy of the Mass. But in the very center and heart of it all stands the hill of Calvary with its Cross of Sacrifice.

The Mass is the unbloody renewal of the Sacrifice of Calvary, and has the two essential characteristics of sacrifice: oblation and immolation of the Victim. These two actions occur during Mass, in which the Consecration is the essential, and the Communion an integral part.

Briefly, the Mass is the perpetuation of the Sacrifice of Calvary; the most perfect act of worship that can be made to God; the Banquet at which our Crucified Saviour communicates Himself to us as food and drink for our souls.





## SACRED VESSELS and VESTMENTS

### USED IN THE CELEBRATION OF MASS

## THE CHURCH EDIFICE AND LITURGICAL APPURTENANCES

The church is a sacred building dedicated to divine worship and open to all the faithful who assemble there to offer up the Holy Sacrifice of the Mass and there take part in other services. What distinguishes a Catholic church from all other sacred edifices is the fact that every Catholic church becomes, through the Mass, the dwelling place of God.

During the first three centuries of Christianity there were no special buildings consecrated to Eucharistic worship. Services were held in private homes (Acts 2:46; Rom. 16:5; 1 Cor. 16:15; Col. 4:15). The persecutions of those early days made it impossible to have public places of worship. But when the Church came up from the catacombs, when she was no longer persecuted, then began the building of churches. Through the centuries men have used the very best that architecture can offer in order to make their churches fit dwelling places for God.

The aisle of the church from the main door to the Communion railing is called the nave. If another aisle cuts across the nave, forming a cross, the two arms of this aisle are called transepts. The part inside the communion railing is called the sanctuary. The back portion of the sanctuary, which is often arched, is called the apse.

Stained glass windows, paintings and statues are the ordinary ornaments of the church. Their purpose is to depict the main events in the life of Christ and the Saints. When the Blessed Sacrament is kept in the church a sanctuary lamp burns before the tabernacle day and night. At the entrance there are fonts containing holy water with which the faithful bless themselves when entering and leaving the church. In the rear or along the sides are confessionals used in the administration of the Sacrament of Penance. Generally on the Gospel side of the church there is a pulpit from which the priest announces to the people the word of God. Inside the sanctuary are the *sedilia*, the seats used by the priest and ministers when they sit down for any part of the ceremonies. Attached to the wall of the sanctuary is a locked box called the *ambry* which contains the holy oils used in the various sacraments. In the sanctuary on the epistle side is a table or shelf called the *credence* table which is used to hold the cruets, basin and finger towel which are needed in the sacrifice of the Mass.

The altar is the most important part of the church. It is in fact the very reason why we have churches. The Mass is the center of Catholic worship and the altar is the table on which the Mass is offered up.

At the Last Supper the Mass was offered, very probably, on a plain wooden table covered with linens according to the Jewish rite of the Paschal supper. In the early Church the Sacrifice of the Mass was offered on ordinary wooden tables. During the Roman persecutions Mass was celebrated in the catacombs, on the tombs of martyrs. Because of this practice in the catacombs every altar-stone today must contain the relics of martyrs. Today our altar still retains the form of the table and the tomb. It is in reality a combination of the two: the table on which Christ offered the first Mass, and the coffin of the catacombs.

Because of the use of stone in the catacombs, and because stone is far more permanent than wood, it became customary to erect stone altars. Only stone altars may be consecrated today. Altars of other material are in use, but it is required that the altar-stone placed in the center of the table, containing the relics of martyrs, and on which the consecration takes place, be of stone. Stone is durable, and according to St. Paul (1 Cor. x, 4) symbolizes Christ.

In order to stress the importance of the altar and to increase reverence for it, it was covered by a canopy called the *baldakin*. Though

not universally used, baldakins are found in many of our large churches. Gradually ornamental screens containing paintings, sculptures and niches for statues were placed back of the altar. These ornamented backs of altars are called reredos or retables.

The tabernacle is a box-like enclosure set in the center of the altar containing sacred vessels in which the Blessed Sacrament is reserved. It should be solidly built and gold-plated within or at least lined with white silk.

A crucifix must be placed in the middle of the altar where it can easily be seen by all. It should be an outstanding feature of the altar because its purpose is to remind the priest and the faithful of the Sacrifice of Calvary, of which the Mass is the unbloody renewal.

Steps were placed before the altar as soon as it became fixed in the church. The obvious and practical reason of a raised altar is that those who assist at Mass may see the priest. The raised altar also

reminds us of the hill of Calvary. Every altar must have at least one step.

Ledges were not used in the back of the altar table in the early church. They were introduced later for the purpose of holding the crucifix, candles and flowers.

Candles are a reminder of the Church of the catacombs, when candle light was a necessity. The Church prescribes that the candles used at Mass be made of beeswax. The pure wax symbolizes the pure flesh of Christ received from His Virgin Mother, the wick signifies the Soul of Christ, and the flame represents His divinity.

The missal is the book containing the Mass prayers for the entire year.

Three altar cards are placed upon the altar. They contain certain prayers which the priest says during the Mass.

A bell is rung by the server to draw the attention of the faithful to the important parts of the Mass.

#### Altar Linens and Draperies

Three altar-cloths of white linen or hemp must be placed on every altar. The two lower ones must cover the whole table of the altar. The top one should extend to the platform. Three cloths are prescribed out of reverence for the Precious Blood, which, if it were accidentally spilled, would be absorbed by these cloths. Under the three altar-cloths is placed another linen cloth, waxed on the side next to the altar and called the cere-cloth. The altar-cloths symbolize the winding sheets in which the Body of Christ was laid in the tomb.

**Veils**—The tabernacle should be covered by a veil when the Blessed Sacrament is reserved there. It should strictly cover the entire tabernacle but is often merely a small veil hung before the door of the tabernacle. The tabernacle veil may be white or the color of the feast. A veil of white silk always covers the ciborium when it is in the tabernacle. The monstrance, when it stands upon the altar be-

fore or after Benediction, is also covered with a white silk cloth. The missal stand may be covered with a veil of the color of the feast. The chalice veil (see illustration) is a piece of silk fabric of the same color and quality as the vestments. It is ornamented with a cross and is used to cover the chalice on the way to and from the altar, and during the earlier and later parts of the Mass. The antependium is a sort of veil covering the front of the altar. It is usually of the same material as the vestments.

The burse (see illustration) is a sort of purse open at one end in which the corporal is placed. The top of the burse is covered with silk of the same material and color as the vestments. It is placed on top of the covered chalice.

The corporal (see illustration) which is carried to the altar in the burse is a square piece of fine linen or hemp. At the Offertory it is spread out on the altar over the altar-stone and should be large

enough to contain the chalice, the Host and the ciborium at the celebration of Mass.

The pall consists of two pieces of linen or hemp, between which cardboard is inserted for the sake of stiffening it (see illustration). The upper side of the pall may be ornamented but the lower side must be plain. It must be large enough to cover the paten completely.

The purificator (see illustration) is a linen or hemp cloth from twelve to eighteen inches long and nine or ten inches wide. It is

folded over twice and placed between the chalice and paten. It is used for cleansing the chalice before the wine is put into it at the Offertory, for cleaning the paten after the Our Father before the Host is placed on it, and for drying the priest's lips and the chalice after the priest's communion.

A finger towel is used by the priest when he washes his hands at the Offertory. Finger towels are of varying sizes and may be of any suitable material, preferably linen or hemp.

### Sacred Vessels

The chalice (see illustration) is the cup which the priest uses at the Mass in which to consecrate and from which to receive the Precious Blood of Our Lord. Chalices of glass, ivory, wood and even clay have been used at different times. Today only metal may be used. They should be of gold or silver; if an inferior metal is used, then the inside of the cup must be heavily plated with gold. The Church insists upon this use of gold because the Precious Blood comes into direct contact with the inside of the cup. There is a very special blessing for the chalice by which it is dedicated to the service of God. Lay persons may not touch the chalice.

The paten (see illustration) is the plate upon which the priest puts the Host which he offers and consecrates in the Mass. It must be of the same metal as the chalice. Like the chalice it is consecrated

with a special blessing and may not be handled by lay persons.

The ciborium (see illustration) is a sacred vessel used to contain the consecrated Hosts for the Communion of the faithful. Like the chalice it must be at least gold-plated.

The pyx is a small vessel of gold or silver used in carrying the Holy Eucharist to the sick. Its shape resembles that of the case of a watch. It is kept in a silk-lined leather case, called a burse, with a small purificator and corporal.

The monstrance or ostensorium is a kind of portable tabernacle made in such a way that the Blessed Sacrament may be distinctly seen by the faithful. It is used at Benediction and for Exposition.

The luna, lunula or lunette is a receptacle which holds the Sacred Host in an upright position in the monstrance. It is removed from the monstrance after Benediction and placed in the tabernacle.

### Vestments

In the early Church the liturgical vestments were the same as the ordinary civil dress. The Church continued to use the same style of clothing for sacred functions so that as the styles of civil attire changed there emerged a distinctive type of liturgical attire. There have been minor changes in some of the vestments but in general they have kept their distinctively Roman appearance.

Many symbolical meanings have been attached to the different vest-

ments by various writers. The prayers the priest says as he puts on each vestment signify the meaning the Church attaches to them.

The amice (see illustration) serves the practical purpose of protecting the rich fabric of the chasuble from perspiration. When he puts it on the priest says: "Place, O Lord, on my head the helmet of salvation, that I may overcome the attacks of Satan."

The alb (see illustration) is a survival of the long inner tunic

worn by men in the early centuries. The vesting prayer reads: "Purify me, O Lord, from all stain and cleanse my heart, that washed in the blood of the Lamb I may enjoy eternal delights."

The cincture (see illustration) holds the alb in place close to the body, allowing freedom of movement for the feet. As he puts it on the priest says: "Gird me, O Lord, with the cincture of purity, and extinguish in me all concupiscence that the virtue of continence and chastity may remain in me."

The maniple (see illustration) was originally an ornamental handkerchief held in the right hand by Roman officials. It is worn only in the Mass. It is the special badge of the order of subdeaconship and may not be worn by those in lower orders. The prayer: "Let me merit, O Lord, to bear the maniple of tears and sorrow so that one day I may come with joy into the reward of my labors"

The stole (see illustration) was probably worn by Roman court officials as a sign of their authority. At any rate it is the symbol of authority in the Church. Today only the Pope has the right to wear the stole everywhere as a sign of his universal authority. As a sign of the plenitude of the priestly power which he has, the bishop does not cross the stole in front. The deacon wears the stole diagonally from his left shoulder to his right side. It was once the distinguishing mark of the priesthood but is now worn only when performing a religious function. The vesting prayer says: "Return to me, O Lord, that stole of immortality which was lost to me by my first parents, and though unworthy I approach Thy great Mystery, nevertheless, grant me to merit joy eternal."

The chasuble (see illustration) was originally a large round mantle or cloak covering the whole body. In the Middle Ages the chasuble was considerably shortened and cut away at the sides to secure freedom of movement. The vesting prayer: "O Lord, Who has said, 'My yoke is sweet My burden light,'

grant that I may carry this yoke and burden in such a manner as to obtain Thy grace. Amen."

The dalmatic (see illustration) is the outward vestment worn by the deacon at High Mass. It was part of the clothing of the higher classes adapted for ecclesiastical use. When putting it on the deacon says: "Clothe me, O Lord, with the garment of salvation, and cover me with the vestment of joy and the dalmatic of justice."

The tunic is the outward garment worn by the subdeacon of the Mass. It differs only slightly, in ornamentation, from the dalmatic of the deacon. The prayer: "May the Lord clothe me with the tunic of delight and the garments of joy"

Color of the vestments varies with the feast that is being celebrated.

White, the color of light, is a symbol of joy, purity and innocence; it is used on feasts of the Holy Trinity, Our Lord, the Blessed Virgin, the angels, confessors, holy women not martyrs, and on Sundays after Easter.

Red, the color of fire and blood, is a symbol of love and of the sacrifice of the martyrs. It is also a reminder of Christ's Passion. It is used on Pentecost Sunday, the feasts of Our Lord's Passion, and the feasts of the Apostles and martyrs.

Green, the symbol of hope, is used on the Sundays after Epiphany and the Sundays after Pentecost.

Violet, the color of penance, mortification and sorrow, is used during Advent and Lent, on the three Sundays preceding the first Sunday of Lent, on vigils except those occurring during Paschal time, and on Rogation Days.

Rose, less penitential than violet, is used on the Third Sunday of Advent and the Fourth Sunday of Lent, because these Sundays are joyful in the midst of the penitential season.

Black, the symbol of mourning and death, is used in Masses for the Dead and on Good Friday.

Cloth of gold may take the place of white, red or green, but not of purple or black.

## RUBRICS FOR THE LAITY

### How the Faithful Should Conduct Themselves during Church Services

#### Low Mass

According to the rubrics of the missal, all who assist at low Mass should kneel during the whole Mass except at the Gospel, when they stand. Custom, however, has modified this as follows:

When the celebrant enters the sanctuary to begin Mass, the congregation either kneels at once or stands up, according to the custom in that particular church. When the priest descends from the altar after opening the missal, however, all shall kneel.

They remain kneeling until the priest, having finished the prayer at the center of the altar, goes over to read the Gospel. All stand until the Gospel is finished.

If the priest makes any announcements, or preaches to the congregation, they should be seated. When he begins the Gospel in English, they should stand and listen reverently to the word of God.

Should the Credo be recited, the people remain standing, and genuflect with the priest during it. When he turns to them after the Credo is finished, and says "Dominus vobiscum," they may sit down.

At the Sanctus, when the altar boy rings the bell three times, all shall kneel. Thus they remain until after the priest's Communion, and also during the Communion of the faithful, should there be any receiving at that Mass.

After Communion, when the priest has closed the tabernacle door, the congregation may sit down while the celebrant purifies and covers the chalice.

They should kneel again, however, at the "Ite, Missa est," so that they may receive the blessing.

After the blessing, all rise and stand during the reading of the last Gospel, genuflecting with the priest during it.

When the priest descends from the altar and kneels, they shall kneel with him and say the prayers in a loud, clear voice.

No one should leave his place in the church until the priest has re-entered the sacristy.

#### High Mass: Missa Cantata

(The following rubrics are preceptive for the laity in the Diocese of Fargo, N. D., and may be considered as directive in other dioceses. They are the only rubrics preceptive for the laity in any diocese in the United States.)

In general those present at a sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at the Mass. Accordingly:

They stand when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass is begun, even though the Asperges takes place. Each person bows and makes the Sign of the Cross when sprinkled at the Asperges.

All kneel for the prayers of preparation (up to the "Oremus") and stand when the celebrant ascends the altar steps.

All remain standing for the Introit, Kyrie, and the Gloria, while they are recited by the celebrant. When the celebrant has sat down for the singing of the Gloria, all sit. They rise when the celebrant rises towards the end of this chant.

All stand for the singing of the prayers (except at a Requiem Mass) and sit for the chanting of the Epistle and what follows.

When "Dominus vobiscum" is sung before the chanting of the Gospel all stand. They remain standing during the recitation of the Creed, genuflecting with the celebrant at the words "et incarnatus," etc. All sit when the celebrant has sat down for the singing of the Creed. While the words "et incarnatus," etc., are sung all bow. (Only those who are standing at the time when these words are begun then kneel.) They rise when the celebrant rises towards the end of the Creed, remain standing while he sings "Dominus vobiscum" and "Oremus," and then sit.

When the celebrant begins to sing "Per omnia saecula saeculorum" before the Preface, all rise and remain standing until the Sanctus has been recited (or sung, if the people sing it). Then all kneel. All bow down during the Consecration but look up for a moment at the Sacred Host (saying "My Lord and My God") and at the chalice, when they are elevated. After the Elevation all stand until the celebrant has drunk the Precious Blood. (They bow while the celebrant consumes the Sacred Host and drinks the contents of the chalice.) Then all sit.

Note: If Holy Communion is given, those who are about to communicate kneel for the Confiteor and other prayers that precede Communion, and kneel when they return to their places after having received the Eucharist. All others remain standing for the prayers, but kneel for the distribution of Communion and remain kneeling until the Blessed Sacrament has been returned to the tabernacle.

All stand for the singing of "Dominus vobiscum" before the Post-communion prayers, and remain standing during these prayers (except at a Requiem Mass, when they kneel).

All kneel for the Blessing and make the Sign of the Cross.

All stand for the last Gospel (genuflecting if the celebrant genuflects during its recitation) and remain standing until the procession has returned to the sacristy.

#### Solemn High Mass

The rubrics are the same as for a high Mass. Note, however, that the congregation does not stand while the celebrant reads the Gospel, but only when the deacon commences it, with "Dominus vobiscum." And when the altar boy incenses the people at the Offertory they should all stand.

#### Requiem Masses

At low Masses for the dead, the same rubrics are to be observed as at other low Masses.

At high Masses, either with or without the presence of the corpse

in the church, the faithful kneel from the beginning of the Mass until the Epistle, during which they should sit down.

They stand during the singing of the Gospel.

They sit down during the Offertory, until the priest begins the Preface, when they stand, and remain standing until the Sanctus.

Then they kneel until after the priest's Communion. They may sit after Communion, whilst the priest purifies and covers the chalice.

Should the priest or clergy sit down at any time during the Mass, as is done sometimes during the singing of the "Dies Irae" after the Epistle, the faithful should also sit.

If the Libera (the absolution of the body) is performed after the Mass, the people should rise as the priest approaches the catafalque and stand during the ceremony.

#### Vespers

All should kneel when the celebrant kneels at the foot of the altar and says the first prayer. They rise when he rises, and remain standing until he sits down after the intoning of the first psalm by the chanters. At the Gloria Patri, at the end of each psalm, all should bow the head.

During the singing of the chapter, when the five psalms are finished, all should stand up. If the celebrant kneels during the singing of a hymn the people should kneel.

During the singing of the "Magnificat," whilst the altar is incensed by the celebrant, the people stand.

When the celebrant kneels at the foot of the altar, before the exposition of the Blessed Sacrament, all kneel and remain kneeling until Benediction is finished and the tabernacle door is closed, when they rise and remain standing until the priest has left the sanctuary.

#### Rubrics for all Occasions

In church all should center their attention on the altar and think only of God Who dwells there for them. They should avoid all manner of noise, or any distraction to others. They should be neat and modest in their person and dress.

## THE LITURGICAL MOVEMENT

### Purpose

"A need of our times," said the late Pope Pius XI, "is social, or communal prayer, to be voiced under the guidance of the pastors in enacting the functions of the liturgy. This alternating of prayers will be the greatest assistance in banishing the numberless evils which disturb the minds of the faithful in our age..." Thus the basic object of the liturgical movement is to put the liturgy into the life of modern man, and to teach him how to participate most fully in the corporate worship of the Church.

The essence of corporate or liturgical worship is the offering of prayers through the hands of a mediator. Christ being the Mediator between God and man, it follows that the Mass, His Sacrifice, is the center of liturgical worship. In the Mass every man has the active role of offering to God the sacrifice with the priest. Only when he has thus offered the Mass can man hope to partake fully of its benefits.

Once the Mass has become the center of life, the sacraments, sacramentals and Divine Office fall into place. The liturgical year becomes for the members of the Mystical Body of Christ the reliving of the visible earthly life of Christ. The sacraments and sacramentals are appreciated as channels through which grace flows to men. The Divine Office becomes earth's counterpart of heaven's ceaseless "Holy, Holy, Holy." Men become fully aware of their mystical union with one another through Him Who is their Head.

The liturgical movement is a conscious effort to revitalize Catholicism. It would have men realize their status as members of the Mystical Body according to the words of Christ's first Vicar: "Be you yourselves as living stones, built thereon into a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ... You, however, are

a chosen race, a royal priesthood..." (I Peter 2:5, 9).

### History

The modern liturgical movement, dating back to 1840, is the work of Dom Prosper Gueranger of Solesmes. Another pioneer was Franz Staudenmaier of Germany. In 1903 Pius X in his "Motu Proprio" gave official approval to the movement.

The Benedictine Monks of Belgium took the initial step in organized efforts. The first national council was held in 1920. Under the direction of the secular clergy, Holland closely followed Belgium. In Germany the revival in 1915 was promoted by the Abbey of Maria-Laach and Dr. Franz Xavier Muench. In Austria the movement owes much to Dr. Pius Parsch, author of the publications, "Study the Mass" and "The Liturgy of the Mass." In Italy cardinal-archbishops and bishops have warmly recommended the movement, while Abbot Caronti and Cardinal-Archbishop Schuster have nourished its growth. In England the movement has received an impetus from the writings of Donald Attwater, Fr. C. C. Martindale, S. J., and from the English Benedictine liturgical review, "The Church and the People." In Nova Scotia the Catholic Co-operatives have propagated the liturgical spirit. Since 1925 the movement has been well organized in the United States under the direction of the Benedictine Monks of St. John's Abbey, Collegeville, Minn. The first national Liturgical Day in the United States was held at Collegeville, July 25, 1929, and since then has grown into an annual Liturgical Week. The published proceedings of these Liturgical Weeks may be purchased from the Benedictine Liturgical Conference, Ferdinand, Ind.

### Approval

The liturgical movement has had the approbation of all the popes since the time of Pius X. Their ap-



proval may be summed up in the words of the same Holy Father: "The primary and indispensable source of the true Christian spirit

is the active participation in the most holy mysteries and in the solemn and public prayer of the Church."

## ECCLESIASTICAL CHANT

### Definition

Ecclesiastical chant is the liturgical music of the Catholic Church. Its melodies are unisonous, diatonic, simple or florid, moving with free rhythm in one or more of eight modes. It is prayer sung, not music rendered.

### Names

Plain and Gregorian chant are the more common names given to this type of music. Plain chant is free rhythm in counter-distinction to all measured music. The use of the term Gregorian is a tribute to the organizing genius of Pope St. Gregory the Great.

### Elements

Chant is made up of two elements—the text and melody, of which the text is the more important. Directly or indirectly the texts are taken from Sacred Scripture. The present liturgical melodies, the fruit of great musical genius, were created under the inspiration of the sacred text. They are in every sense the property and the achievement of the Catholic Church. The musical structure was influenced mainly by three civilizations: the Jewish, Greek and Roman. From the Jewish civilization the Church took the jubilus and the recitative formulas. From the Greek influence the diatonic tonality was adopted because of its firmness and dignity. The tonic accent and the *cursus* are a heritage of the Roman influence.

### History

**Consecration**—The use of chant in Catholic liturgy was inaugurated by Christ Himself at the Last Supper: "And after reciting a hymn, they went out to Mount Olivet" (Matt. 26:30). Here we have the consecration of chant. Hence it has been rightly said that the first

Mass had its first liturgical chant and that Christ is the first chanter in the New Dispensation.

**Apostolic Era**—Following the example of Christ, the Church has always used plain-song in her liturgy. The very first converts were Jews. It was but natural that these first Christians should have retained some of the melodies long associated with Sacred Scripture. St. Paul even exhorted his converts to continue their former practice. "But be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord..." (Eph 5:18-19).

**Period of Growth**—The period of the persecution of the Church gave little opportunity for the development of chant. It was only after the victory over paganism (313) that liturgy and chant were free to develop. The antiphonal psalmody, hymns and three additional chants, namely, the Introit, the Offertory and Communion, were introduced in this period.

**Period of Perfection**—The blending of the various characteristics which the Church took from the three aforementioned civilizations reached its climax with the dawn of the seventh century. The unifying genius was Pope St. Gregory the Great (590-604). His two great contributions were the Antiphony of the Mass and the foundation of two new "*Scholae Cantorum*" at Rome.

**Post-Gregorian Composition (609-1250)**—A development of the liturgy called for additional chants. The need was supplied in three ways. In some instances new melodies were composed. The more common practice was either to choose a text with its melody from the Gregorian collection and assign

it a new role, or to take the melody from the same collection and adapt it with necessary changes to a different text. The Sequence and the Tropes were introduced in this period.

**Decadence**—The period of decadence extended from the middle of the thirteenth century to the middle of the nineteenth. Factors contributing to the decline were the development of polyphony and the rise of measured music.

**Restoration**—In the current period of restoration the basic scien-

tific principle used is a return to the traditional melodies by a close examination of the ancient manuscripts. The Benedictines of Solesmes have achieved outstanding results in this work. In his celebrated "*Motu Proprio*," Pius X reminds us that the sole purpose of sacred music is to clothe the text with suitable melody; congregational singing is to be fostered; and that a committee should be established in each diocese for the proper and correct execution of liturgical music.

### THE LEAGUE OF THE DIVINE OFFICE

The League of the Divine Office was established primarily to encourage the laity to pray with the Church according to the custom of the Middle Ages when laity and clergy recited the Divine Office. The League is composed of men and women who voluntarily agree to recite some part of the Divine Office every day. This daily recita-

tion does not bind in conscience but is optional with individual members and groups. Members are either chapter members or associate members, the former taking a more active part in recitation.

For information, inquiries may be sent to the League of the Divine Office, Liturgical Press, Collegeville, Minn.

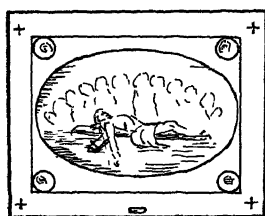
### LITURGICAL ART

The creation of religious art must be traced back to the origins of religion. Art and religion have always been companions. The advent of Christianity saw the rise of an allied art. Throughout the history of the Church art has testified to the rise and recession of the Church's spiritual activity.

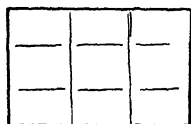
Christian art has one field with two divisions. The first is religious art. It strives to portray the beauty of supernatural things revealed to us by faith. The second division, liturgical art, is Christian art in the service of the sanctuary. It expresses the dogmatic and moral elements of the liturgy. To be liturgical it must present the mysteries of faith as revealed and elucidated by the Scriptures and Tradition. It must show the beauty which is God, the mercy which is Christ, and the love which is the Holy Spirit. It may depict by painting or stained glass the life of Christ, His Mother and the whole array of saints.

All liturgical art must be Christocentric. It must find its center in the altar which is Christ. It must indicate that here, in the Church are Christ and the sacramental life, and direct the eyes of the body and the soul upward to the altar and even higher, to the throne of grace. The art of the Church should attract not as a caricature but as an impelling force which, through the natural expression of the beautiful supernatural, lifts souls up and drives them on to God.

The liturgical art movement has progressed slowly. In the United States the movement is still young. Inspiration and direction have been received primarily from the Liturgical Society whose members, both clergy and laity, are pledged to realize the potentialities of liturgical art as a means of renewing all things in Christ. The quarterly publication of the Society, "*Liturgical Arts*," is a medium of education in artistic-liturgical matters.



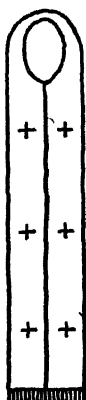
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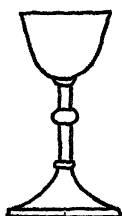
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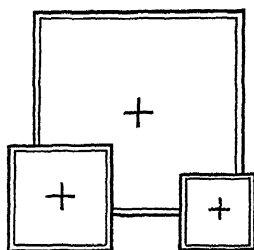
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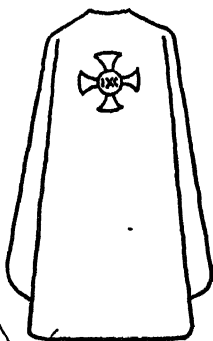
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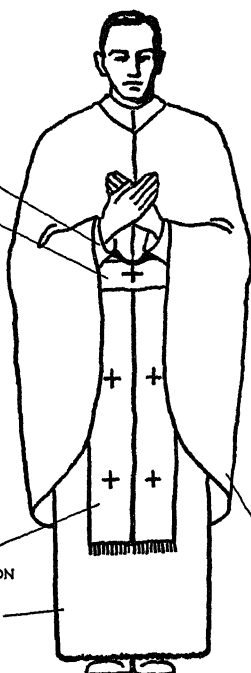
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POTERION and DISKOS VEILS



PHELONION



# SACRED VESSELS and VESTMENTS

## USED IN THE CELEBRATION OF THE DIVINE LITURGY IN THE BYZANTINE RITE

## VESTMENTS

The vestments of the Byzantine Rite correspond in general to those of the Latin Rite, for they evolved from a common tradition.

The *sticharion* (see illustration) is of white linen, having wide sleeves and decorated with embroidery. Formerly it was used as the vestment for the clerics of minor orders, acolytes, lectors, chanters, and subdeacons. It signifies the purity of the priest who while vesting for the Mass says the following prayer: "My soul rejoices in the Lord, for He has endured me with the robe of salvation, and He has arrayed me in the garment of joy; as on the bridegroom He has put a crown on my head, and as a bride He has adorned me with ornaments."

The *epitrachelion* is a stole with ends sewn together, having a loop through which the head is passed. Its seven crosses signify the priestly duties. The prayer: "Blessed is our God Who pours forth His grace on His priests as an ointment on the head, which runs upon the beard, the beard of Aaron, which runs down to the hem of his garment."

### OTHER LITURGICAL APPURTENANCES

The *antimension* is a silk or linen cloth laid upon the altar at Mass and corresponding to an altar stone. It bears the picture of the burial of Christ and the instruments of His Passion. Sewn into the center of the front border are relics of martyrs. When not in use the *antimension* is folded in a protecting cloth called the *elieton*.

The *poterion* (chalice), as in the Latin Rite, is the cup used at Mass to hold the Precious Blood of Our Lord.

The *diskos*, a shallow plate (sometimes elevated on a low stand), corresponds to the paten of the Latin Rite.

The *asteriskos* is placed over the *diskos* and covered with a veil. It is made of two curved bands of

The zone is a narrow clasped belt of the same material as the *epitrachelion*. It signifies the wisdom of the priest, his strength against the enemies of the Church, and his willingness to fulfill his holy duties. The prayer: "Blessed is God Who girds me with strength and makes my path sinless, Who makes my feet like unto the deer's, and puts me upon the high places."

The *epimanikia* are ornamental cuffs, the right a symbol of strength, the left of patience and good will. The prayers: "Thy right hand, O Lord, is glorified in strength; Thy right hand, O Lord, has shattered Thine enemies. By the greatness of Thy glory Thou hast crushed Thy foes"; "Thy hands have created me and built me, give me understanding and I shall learn Thy commandments."

The *phelonion* is an ample cape-like vestment, long at the back and sides and cut away in front. It signifies the higher gifts of the Holy Ghost. Putting on the *phelonion* the priest says: "Thy priests, O Lord, shall clothe themselves in righteousness, and Thy saints shall rejoice, now and forever, and unto ages of ages."

gold or silver which cross each other to form a double arch; a cross surmounts the junction and a star depends from it.

The *poterion* and *diskos* veils. The smallest of these three veils covers the *poterion*, the next in size the *diskos*, and the largest covers both.

The *spoon*, which is peculiar to the Byzantine Rite, is used in giving Holy Communion to the faithful.

The *lance* is a metal knife for cutting up the bread to be consecrated.

The *sponge*, covered with silk, is used to wipe sacred articles from the *diskos* and the celebrant's fingers, to convey the Host to the *poterion*, etc.

## PRINCIPAL FEASTS

### Arranged in Chronological Order

The Circumcision is a feast in memory of the day upon which Our Lord was circumcised according to the Jewish law and received the adorable name of Jesus, brought down from heaven and made known to the Blessed Virgin by the Angel Gabriel. It is commemorated on the eighth day after Christmas, and is a very ancient one. In the sixth century the Church made it a solemn feast, in order to atone in some way for the crimes committed by the pagans on that day, which is the first in the year, and is consequently called New Year's Day.

The Epiphany is a feast observed January 6, in honor of Christ's manifestation to the Gentiles, represented by the Three Kings of the East who, guided by a miraculous star, came to adore Him. It also commemorates the baptism of Christ and the miracle of the marriage feast of Cana. It is sometimes called Twelfth Night, as it comes twelve days after Christmas.

The Purification, on February 2, is a feast in honor of (1) the Purification of the Blessed Virgin in the Temple of Jerusalem, and (2) the Presentation of our Lord on the same occasion, according to the law of Moses. This feast is also called Candlemas, because candles are blessed before the Mass of this day and carried in solemn procession by the faithful while the choir sings the canticle of the high priest Simeon: "A light to the revelation of the Gentiles, and the glory of His people Israel." This procession represents the entry of Christ Who is the Light of the World into the Temple of Jerusalem.

Ash Wednesday is a day of public penance, and is so called from the ceremony of blessing ashes on that day, with which the priest signs the people with a cross on their foreheads, at the same time saying, "Remember, man, thou art of dust, and to dust thou shalt return." Lent begins with this day.

The Annunciation, on March 25, is a feast in memory of the Angel Gabriel being sent to the Blessed Virgin, at Nazareth, to announce to her that she was to be the Mother of God.

Palm Sunday is the Sunday immediately preceding Easter Sunday, commemorating our Lord's triumphant entry into Jerusalem. It receives its name from the palm branches which the people spread under the feet of Jesus, crying out, "Hosanna to the Son of David." On this day palms are blessed and distributed to the faithful.

Maundy Thursday, or Holy Thursday, occurs in Holy Week and commemorates the institution of the Holy Eucharist by our Lord at the Last Supper the night before He died. There is only one Mass in each church on this day; white vestments are used because of the joyful commemoration, but at the same time there are certain signs of the mourning proper to Holy Week, such as the silencing of the bells. The celebrant consecrates two Hosts, one of which he receives, while the other is placed in a chalice and carried in solemn procession to an altar prepared for its reception called the Altar of Repose or Repository. Here it remains for the adoration of the faithful until Good Friday when it is taken back to the high altar and received by the priest at the Communion in the Mass of the Presanctified. After the procession of the Blessed Sacrament on Holy Thursday, the altars are stripped to remind us of the way our Lord was stripped of His garments. Then follows the washing of the feet, known as the "Mandatum" from the first word of the antiphon recited during the ceremony, whence the name "Maundy" Thursday.

Good Friday commemorates the Passion and Crucifixion of our Lord. It has been a day of fasting and penance from the earliest ages.

of the Church, and the liturgy is in every way of an exceptional character, befitting the day of the Great Atonement. Black vestments are worn, the altar is covered only by a single linen cloth and there are no lights. The distinctive feature is the Mass of the Presanctified said on this day, in which there is no Consecration, the Host having been consecrated in the Mass the day before. The service consists of: (1) lessons from Holy Scripture and prayers, terminating with the chanting of the Passion; (2) solemn supplication for all conditions of men; (3) veneration of the Holy Cross; (4) procession of the Blessed Sacrament from the Repository and the priest's Communion, or the Mass of the Presanctified proper.

Holy Saturday is the day before Easter. During the twelfth century the custom of anticipating the vigil Office was creeping in. Now the time has been changed but the words of the Office remain the same. This explains the joyous character of the Mass, and the fact that the history of the Resurrection is sung in the Gospel. The ceremonies begin early in the morning with the blessing of the new fire and the Paschal Candle, which is followed by the reading of the twelve prophecies. The priest then goes in procession to bless the font, and the water is scattered toward the four quarters of the world to indicate the catholicity of the Church and the worldwide efficacy of her sacraments. Solemn High Mass is then sung, white vestments are used, flowers and candles set upon the altar, statues unveiled, the organ is heard and the bells, silent since Holy Thursday, are joyfully rung. Lent ends officially at noon on this day.

The Resurrection or Easter Sunday commemorates our Lord's rising from the dead by His own power on the third day after His Crucifixion, and occurs on the first Sunday after the first full moon after the vernal equinox, or March 21. It is named from "Oriens,"

which signifies the "East" or "Rising," and is one of the titles of Christ: "And His name shall be called 'Oriens.'"

The Invention or Finding of the Holy Cross is a feast established in memory of the miraculous cross which appeared to Constantine A. D. 312, and of the finding of the true Cross by St Helena A. D. 326, after it had been hidden and buried by the infidels for 180 years. This feast is observed on May 3.

The Patronage of St. Joseph, on the third Wednesday after Easter, honors St Joseph as the patron of the Universal Church.

The Ascension, on the fortieth day after Easter, commemorates our Lord's Ascension into heaven from the top of Mount Olivet, in the presence of His Blessed Mother and His Apostles and disciples.

Pentecost is a solemn feast on the fiftieth day after Easter in honor of the descent of the Holy Ghost upon the Apostles, in the form of fiery tongues. The word "Pentecost" means "fiftieth." The time from Easter to Trinity Sunday is the Paschal time, which is a joyous preparation for this feast. It is also called Whitsunday, from the white garb of the catechumens, who were admitted to baptism on the eve of this feast.

Trinity Sunday is the first Sunday after Pentecost, and is a day on which the Church honors in an especial manner One God in Three Divine Persons.

Corpus Christi is a feast on the Thursday after Trinity Sunday, in honor of the Body and Blood of Christ, really present in the Most Holy Sacrament of the Eucharist. The observance of this feast was extended to the Universal Church by Urban IV in 1264. It was established in order to assist in making reparation for the sins committed against our Lord in the Blessed Sacrament and to reanimate the devotion of Christians toward the adorable Mystery.

The Feast of the Sacred Heart, on the Friday after the Octave of Corpus Christi, is a day on which

we honor the Heart of Jesus as a symbol of His love for us and render love to Him. The feast was extended to the Universal Church in 1856 and raised to the highest rank in 1929. An act of reparation is recited in all churches on that day.

**The Feast of SS. Peter and Paul**, on June 29, honors the Prince of the Apostles, and the great Apostle of the Gentiles, who were both martyred on this day at Rome. St. Peter was crucified with his head downwards, as he felt himself unworthy to die in the same manner and posture as his Divine Master. St. Paul, being a Roman citizen, was beheaded.

**The Precious Blood** is a feast established by Pius IX and celebrated on July 1, in honor of the Blood of our Saviour shed for the redemption of mankind.

**The Visitation** is celebrated on July 2, in memory of the Blessed Virgin's visit to her cousin St. Elizabeth. This feast was established by Pope Urban VI, and was afterwards extended to the whole Church, in the fourteenth century, by Pope Boniface IX.

**The Assumption**, on August 15, commemorates the Blessed Virgin's being taken up, soul and body, into heaven, after her death.

**The Immaculate Heart of Mary** is a feast instituted by Pope Pius VII, increased with a proper Office and Mass by Pope Pius IX, and, in 1945, extended to the Universal Church by Pope Pius XII, with date permanently fixed on August 22.

**The Nativity of the Blessed Virgin** is a feast in honor of her birth, and is kept on September 8. It is of very ancient origin.

**The Exaltation of the Holy Cross** is a feast established in the seventh century in memory of the exaltation or setting up of the Cross by Heractus the emperor, who regained it from the Persians. He carried it on his own shoulders to Mount Calvary. This feast is observed on September 14.

**Michaelmas**, on September 29, is a feast in honor of St. Michael, prince of the heavenly host, who remained faithful to God and defeated Lucifer and the apostate angels in the great battle fought in heaven in defense of God's honor.

**The Feast of Christ the King**, instituted by Pius XI, is celebrated on the last Sunday in October to give public homage to Christ the Ruler of the World. The consecration of the world to the Sacred Heart is yearly renewed on this day.

**The Feast of All Saints**, on November 1, was established at Rome by Pope Boniface IV. On this day we honor all the saints, especially those who have no fixed festivals during the year.

**All Souls' Day**, on November 2, is a day set apart by the Church to pray for all the faithful departed in purgatory. The clergy recite the Office of the Dead, and by a decree of Benedict XV all priests may say three Masses: one for the souls in purgatory, one for the intention of the Pope, and one for a stipend intention.

**The Presentation of the Blessed Virgin** is a feast commemorating her presentation in the Temple of Jerusalem at the age of three by her parents, St. Joachim and St. Anne. It is observed on November 21.

**The Immaculate Conception** is a feast commemorating the preservation of the Blessed Virgin from the stain of original sin from the moment of her conception. It is the patronal feast of the United States, observed December 8.

**The Nativity** is a solemn feast observed December 25, commemorating the birth of Christ. It is also called Christmas from the Mass of the birth of Christ. On this day priests are allowed to say three Masses in honor of the three births of our Lord: (1) His eternal birth in the bosom of His Father, (2) His temporal birth in the stable at Bethlehem, (3) His spiritual birth in the hearts of the just.

## PRINCIPAL DEVOTIONS

The Stations of the Cross is a devotional exercise instituted as a means of helping us to meditate on and have sympathy for the sufferings of our Divine Lord. The early Christians had the deepest love and veneration for those places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land from the farthest parts of the earth, to visit Jerusalem, the Garden of Olives and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited the scenes of our Lord's Passion. Many for various reasons were unable to share in this devotion and in the spiritual blessings attached to it. Therefore, the Church sanctioned the establishment in churches of the Stations of the Cross, which represent fourteen scenes from the Passion of Our Lord.

The faithful who with at least a contrite heart, either alone or in a group, perform the pious exercise of the Way of the Cross, when the latter has been erected according to the prescriptions of the Holy See, may gain a plenary indulgence as often as they perform the same; another plenary indulgence, if they receive Holy Communion on the same day, or within a month after having made the Stations ten times; an indulgence of 10 years for each station, if for any legitimate reason they are unable to complete the entire Way of the Cross.

The same indulgences are valid for the following:

(a) Those at sea, prisoners, sick persons and those who live in pagan countries, as well as those who are lawfully hindered from making the Stations in their ordinary form, may gain all the indulgences provided they hold in their hand a crucifix blessed for this purpose by a priest with the proper faculties, and recite with a contrite heart and devout sentiments Our Father, Hail Mary and Glory twenty

times, namely, one for each Station, five in honor of the five sacred Wounds of our Lord, and one for the intention of the Sovereign Pontiff. If reasonably prevented from saying all, they are entitled to a partial indulgence of 10 years for each recitation of Our Father, Hail Mary and Glory.

(b) The sick who on account of their condition cannot without grave inconvenience or difficulty perform the Way of the Cross in its ordinary form or in the shorter form described above, may gain all the indulgences, provided they devoutly and contritely kiss, or at least fix their eyes upon a crucifix duly blessed for this purpose, which is held before them, and recite, if possible, some short prayer or ejaculation in memory of the Passion and Death of our Lord.

The Three Hours' Agony is a devotion practised on Good Friday, in memory of the three hours our Lord hung upon the Cross. It begins at twelve o'clock, the hour our Lord was nailed to the Cross, includes prayers, hymns and meditations upon His sufferings and His seven last words, and ends at three o'clock, the hour at which He died.

The Sacred Heart.—We owe the Sacred Heart of our Lord the same worship we owe to His humanity for it is personally united to His divinity. By practising this devotion we honor the infinite love of the Heart of Jesus for all mankind, and in some measure repair the outrages to which He is exposed in the Blessed Sacrament. This devotion was revealed to St. Margaret-Mary Alacoque at the Visitation monastery of Paray-le-Monial, France, in the seventeenth century. The feast is celebrated on the third Friday after Pentecost. The Holy Hour and the Communion of Reparation on the First Friday of each month are special manifestations of this devotion. Our Lord promised the "grace of final perseverance" to those who receive Communion on nine consecutive First Fridays.



**The Enthronement of the Sacred Heart** in the home is the acknowledgment of the sovereignty of Jesus Christ over the Christian family, expressed by the solemn installation of an image of the Sacred Heart in a place of honor, accompanied by a prescribed act of consecration. Night adoration in the home which consists of one hour of adoration once a month between the hours of 9 p. m. and 6 a. m. by one or more persons, or even the entire family, is connected with the Enthronement, though distinct from it. Its purpose is to make reparation for the sins of families.

**The Five Wounds**—We honor the five Sacred Wounds of our Lord, and have devotion to them, because they are the channels through which the Precious Blood flowed for our redemption. This feast is observed on the third Friday in Lent.

**The Precious Blood**—We honor the Precious Blood of our Lord, and have devotion to It, because It is the price of our redemption, for our salvation is due to the merits of Jesus Christ Who shed His Blood for us. This feast is celebrated on July 1.

**The Forty Hours' Adoration** is a most solemn form of exposition of the Blessed Sacrament. This devotion was first instituted in Milan in 1534, and received the formal sanction of Pope Clement VIII in 1592. It begins and ends with a High Mass and procession and the Litany of the Saints.

**Benediction** is a short exposition of the Blessed Sacrament which takes place sometimes after Mass but usually after Vespers or as an evening service. At the close of the exposition, following the singing of the "Tantum Ergo," the priest makes the Sign of the Cross with the Blessed Sacrament over the people.

**Vespers and Compline** form a part of the Divine Office which all priests are obliged to say every day, and which is divided into seven hours or portions to be said at certain hours. Of these the evening hours are called Vespers, which

means "evening," and Compline, which means "finishing," because it finishes the Office for the day.

The order of Vespers is as follows: (1) five psalms, with antiphons; (2) the capitulum, or little chapter; (3) a hymn; (4) versicle and response; (5) the Magnificat, with its antiphon; (6) the prayer; (7) conclusion, after which comes an anthem to the Blessed Virgin. Of these anthems there are four, which are taken in turn according to the season.

The order of Compline is as follows: (1) three psalms with an antiphon; (2) a hymn "Te Lucis ante Terminum"; (3) a little chapter, with responses; (4) the canticle of Holy Simeon, the "Nunc Dimittis"; (5) the prayer, "Visita, Quaesumus"; (6) one of the four anthems used at Vespers.

**The Angelus** is a devotion in honor of the Incarnation of Jesus Christ. It consists of three versicles or little verses, each followed by a "Hail Mary," and concludes with a special prayer. This devotion reminds us of how the mystery of our Lord's coming into this world was made known to Mary, and how, on her giving her assent to be the Mother of God, the Incarnation actually took place. It receives its name from the word with which it commences.

**The Immaculate Heart of Mary** devotion was first propagated by St. John Eudes (d. 1680). The Blessed Virgin, in apparitions at Fatima in 1917, asked that the world be consecrated to her Immaculate Heart. This was done in 1942. She also urged the recitation of "many rosaries," and promised the graces necessary to salvation to those who would on five consecutive first Saturdays of the month confess, receive Holy Communion and recite five decades of the rosary, with fifteen minutes' meditation on the mysteries (See page 284.)

**The Rosary** is a form of prayer in honor of our Lady made up of a series of ten "Hail Marys" or decades, each beginning with an

"Our Father" and ending with a "Glory be to the Father." The complete rosary is made up of fifteen decades and each five decades is devoted to meditation on certain mysteries: joyful, sorrowful and glorious. These mysteries commemorate some event either in the life of our Lord or in that of the Blessed Virgin. Our Lady confirmed the efficacy of this devotion by an appearance to St. Dominic in the thirteenth century when he was preaching to the Albigenses in France. Rosary beads have been devised to aid us in counting the prayers without distraction, and the usual form is a chaplet of five decades, pendant from a crucifix and five beads on which at the beginning of the rosary are said the "Apostles' Creed," one "Our Father," three "Hail Marys" and one "Glory be to the Father," and connected by a medallion usually bearing the image of the Blessed Virgin, on which at the completion of the rosary a "Hail, Holy Queen" is said. A plenary indulgence is granted to all who after confession and Holy Communion say five decades of the rosary in a church or chapel where the Blessed Sacrament is reserved. A feast has been instituted in honor of the Most Holy Rosary, on the seventh day of October, and the whole month is dedicated to it.

The Scapular consists of two square pieces of woolen stuff, joined to each other by two strings, so that one piece may hang over the breast and the other over the back of the wearer. It represents the habit of dress of a religious order. The scapular must be blessed and put on each person in due form, by those who have the right of investiture with it. If the scapular is worn out, or lost, it may be replaced and worn with the same advantages and privileges as the first without a new blessing. This does not apply to the scapular of the Blessed Trinity which must be blessed every time it is renewed. The scapulars are each made of a different colored material, according to the color of the

religious habit they represent, such as the Brown Scapular of the Carmelites, or a color appropriate to the special devotion, as the Red Scapular of the Passion. There are eighteen kinds of scapulars in popular use (See pp 252-253.)

By regulation of the Holy Office, December 16, 1910, it is permitted to wear a medal of metal in place of one or more of the small scapulars. The scapular medal has on one side a representation of the Sacred Heart and on the other an image of the Blessed Virgin. These medals, now in general use, must be blessed by a priest who has power to invest with the scapular which the medal represents.

The Miraculous Medal devotion owes its origin to apparitions accorded in 1830 to Saint Catherine Laboure, a Sister of the Daughters of Charity of St. Vincent de Paul. When the Blessed Virgin appeared to the Sister, she was standing on a globe, and from her hands were emitted rays of dazzling light: a "symbol of the graces I shed upon those who ask for them." Around the figure appeared an oval frame bearing in gold letters the inscription. "O Mary, conceived without sin, pray for us who have recourse to thee." The vision reversed and Sister Catherine beheld the letter M surmounted by a cross with a crossbar beneath it and under all the Sacred Hearts of Jesus and Mary. A command was given to have a medal modeled like the apparition, and great graces were promised to all who would wear such a medal. The first medal was struck in 1832, with ecclesiastic approbation, and the devotion spread rapidly. The medal's miraculous origin accounts for its name rather than the favors obtained through its pious use. The feast of the Miraculous Medal is celebrated on November 27. Various indulgences may be gained by those who wear the medal, provided it be blessed by a priest having proper faculties; other indulgences can be gained only by those who have been invested in the medal. Miraculous

Medal devotions are now held in many parish churches throughout the United States.

Mother of Sorrows devotion, held in many churches every Friday, consists in the recitation of approved prayers, a sermon on the Blessed Virgin, the Via Matris and

Benediction of the Most Blessed Sacrament The Via Matris, or Stations of the Cross of Our Sorrowful Mother, represent her Seven Sorrows Upon application to the Father General of the Servite Fathers these Stations may be canonically erected in any church.

### THE HOLY SHROUD

The Holy Shroud, normally preserved in the Cathedral of Turin, Italy, is a strip of brownish linen cloth, 13½ feet long and 3½ feet wide, bearing the frontal and dorsal imprint of a human body. Tradition from the seventh century claims that the Holy Shroud is the "fine linen" in which the body of Christ was wrapped after it was taken from the Cross

On the Shroud appear two faint reddish-brown images, placed head to head along the length of the cloth; these images show all the familiar details of the sufferings of our Saviour during His Passion and death, and modern scientific study demonstrates with near-certainty that the Shroud bears an actual portrait photograph of Christ

This fact was first noticed in 1898 during one of the infrequent expositions of the relic for popular veneration, when Signor Secondo Pio obtained permission to photograph it. The results were startling: the two images on the cloth had the characteristics of a photographic negative with all the lights and shadows reversed; when photographed, the negative yielded a picture clear and exact in every detail of face and figure with the lights and shadows in their natural order.

The whole body as pictured on the Shroud bears the marks of the scourging The clots and trickles of blood on the brow and in the hair indicate a cap or helmet of thorns rather than a narrow circlet or crown. The left hand, crossed over the right, bears at the wrist-joint a wound nearly an inch long. The wounds in the feet are slightly beyond the center near the heel, and the position of the feet shows that both feet were pierced with a single nail, the left over the right. The wound in the right side suggests the slanting gash of a broad-bladed Roman spear. On the right shoulder is a wound evidently caused by the friction of a heavy cross against the scourge-bruised flesh.

The face, long and oval and of Semitic cast, stands out with the distinctness of a portrait: the right side is bruised and swollen, gouts of blood have dripped down over the brow, and the lid of the right eye is drawn down by a sharp contraction of the muscles; the bridge of the aquiline nose is injured; the small, well-shaped mouth is partly open, and the lower lip protrudes, as if with the last sigh that followed the *Consummatum est*; the moderately long, forked beard and the hair parted in the center are matted with sweat and blood.

A few of the marks on the Shroud are undoubtedly bloodstains formed by the contact of the linen with the wounds of our Saviour. Of the various explanations offered for the photographic images, the most probable is Dr. Vignon's "vaporograph" theory, which claims that the images were effected by the chemical reaction of the urea in the perspiration and the blood of our Lord's body with the aloes or spices used in burying Him; this reaction would impart an indellible brownish stain or image to the linen Rev. Edward Wuenschel, C. Ss. R., a leading authority on the Holy Shroud today (from whose reports the substance of this article is borrowed), maintains that if a supernatural element is admitted this explanation is fully satisfactory.

## NOTABLE APPARITIONS OF OUR LADY

There have been several notable apparitions of the Blessed Virgin to chosen individuals for some special purpose, such as the reviving of faith, the arousing to repentance or the promotion of the service and love of God. Each apparition has been accompanied or followed by extraordinary graces and blessings.

**Our Lady of Guadalupe, 1531, Mexico**—In the year 1531 the Blessed Virgin appeared to a fifty-five-year-old neophyte, the humble Indian, Juan Diego, who was hurrying down Tepeyac hill to hear Mass in Mexico City. She instructed him to convey to the Franciscan Bishop Zumarraga her wish that a church be built on the spot. When the Bishop prudently asked for a sign to prove her identity, the Lady told Juan to gather roses on Tepeyac hill. This he did, though it was winter. On his return, the Virgin rearranged the roses in his mantle and bade him keep them undisturbed till he reached the Bishop. As he unfolded his mantle and the roses fell out, the Bishop and his attendants dropped on their knees. A life-size figure of the Virgin, just as Juan had described her, had miraculously been painted on his mantle.

This picture can be seen today in the great Basilica of Our Lady of Guadalupe, where many other miracles have followed that of the roses and the sacred image. The cloth which bears the picture would normally have fallen to pieces long ago. Made of a vegetable fiber, it consists of two strips held together by weak stitching. Artists marvel that a picture could have been painted on such material, and are in admiration of its beautiful tints and proportions. The details of the picture are reminiscent of Apocalypse 12:1 which, according to some scholars, refers to the Blessed Mother, Mary Immaculate.

The Lady of the apparition called herself Holy Mary of Guadalupe. Juan saw the Virgin four times; all accounts of the apparitions agree. Benedict XIV decreed Our Lady of Guadalupe patroness of Mexico and made December 12 (her feast) a holyday of obligation. The golden anniversary of the pontifical coronation of the miraculous image was observed with ceremonies inaugurated at Guadalupe on Oct. 12, 1945. Cardinal Villeneuve, Archbishop of Quebec, was Papal Legate.

**Our Lady of the Miraculous Medal, 1830, France**—Three times in 1830, antedating by twenty-four years the solemn definition of the dogma of her Immaculate Conception, the Blessed Virgin appeared to Catherine Laboure, a 24-year-old novice of the Sisters of Charity of St. Vincent de Paul. On July 18, the first apparition occurred in the community's mother-house which stands on the quiet Rue de Bac in the heart of old Paris. Catherine, summoned mysteriously to the chapel shortly before midnight, knelt in prayer for half an hour, then beheld a Lady seated on the left side of the sanctuary. Approaching her, the novice placed her clasped hands on the Lady's knee. The heavenly visitor told her how to act in time of trial and pointed to the altar as the source of all consolation. Promising to entrust a mission to Catherine which would cause her contradiction and suffering, the Lady also predicted the bloody anti-clerical revolt which occurred in Paris forty years later (1870-1). In the late afternoon of November 27, the Lady commissioned Catherine to have made, and to spread devotion to, the medal of the Immaculate Conception, now known throughout the world as the Miraculous Medal. (See page 287.) In December, the Lady, standing above the tabernacle, commanded again that a medal be struck according to the model Catherine had beheld. Mary's command was fulfilled in 1832. At the time only Catherine's spiritual director, Fr. Aladel, was taken into her confidence. Forty-five years later she spoke fully of the apparitions to one of her superiors. Not until after her death, however, was Catherine publicly known to have been the recipient of these favors. The small

convent chapel is one of the most celebrated shrines in the world. The Saint's incorrupt body, encased in glass, reposes beneath the altar erected where the vision of the medal occurred. A statue of Our Lady marks the exact spot of the third apparition.

**Our Lady of La Salette, 1846, France**—La Salette is a mountain in southeastern France, celebrated as the site where the Blessed Virgin appeared to two peasant children. On September 19, 1846, in mid-afternoon, Melanie (Calvat) Matthieu, a shepherdess of fifteen, and Maximin Giraud, a shepherd-boy of eleven, beheld a beautiful Lady, seated on some stones there and weeping bitterly. Speaking their native tongue the Lady charged the children to tell her people that they would suffer dreadful chastisements if they persevered in evil, but divine mercy would be shown if they amended their ways. The messages she confided to each were sent in 1851 to Pope Pius IX, and to him alone, and have since been designated as the "secret" of La Salette.

The day after the apparition the children told the parish priest and others about the wonderful event. When the people came to the place where Our Lady had sat weeping, they found there the now famous fountain of La Salette.

Several miraculous cures occurred and pilgrimages to the place were begun. In 1851, after years of careful and patient investigation, Msgr. de Bruillard, Bishop of Grenoble, declared the Virgin's apparition as certain and authorized the cult of Our Lady of La Salette. The centenary was observed in 1946 with solemn ceremonies throughout the world.

**Our Lady of Lourdes, 1858, France**—During 1858, on eighteen occasions, beginning in February, the Blessed Virgin appeared to a poor, fourteen-year-old girl, Bernadette Soubirous, in the grotto of Massabielle, near Lourdes, France. Bernadette's declaration of having seen a young and beautiful Lady led the incredulous to demand proof that the vision was the Blessed Virgin Mary. On February 25 the Lady told Bernadette to drink of the water and wash in the spring which miraculously gushed forth when the perplexed girl, before an amazed crowd, scratched up the dry earth. On March 25 the Lady revealed her identity, "I am the Immaculate Conception."

The Virgin's request that a chapel be built at the grotto was fulfilled in 1862, after four years of rigid examination to prove the credibility of the apparitions. The devotion to Our Lady under the title of Our Lady of Lourdes was later authorized and a feast instituted on February 11, the date of the first apparition. The Church of Notre Dame was raised to the rank of a minor basilica in 1870. Eventually, to accommodate the vast crowds of pilgrims who flocked to the sanctuary, the famed Church of the Rosary was built and consecrated. The chief pilgrimage, called the national, was instituted in 1873 and is held in August. It is estimated that about 600,000 pilgrims from all parts of the world annually visit the renowned shrine.

Remarkable instances of physical healing and supernatural grace that have occurred and still occur there, are numerous. Well-verified cures have been brought about by bathing in the spring or by merely visiting the shrine and attending devotions there. The spring water has been found by analysis to contain no curative properties. The miracles of Lourdes can nowise be explained on any natural basis.

**Our Lady of Fatima, 1917, Portugal**—On May 13, 1917, the Blessed Virgin appeared to three shepherd children, Lucia dos Santos, aged ten, and her cousins, Francisco and Jacinta, nine and seven, in a field called Cova da Iria, near Fatima, a Portuguese village north of Lisbon. While tending their sheep the children beheld a Lady of radiant beauty standing on a bright cloud over an oak tree. "I come from heaven," said the Lady. "I want you children to come here on the 13th of each month until

October. Then I shall tell you who I am." She promised also to work a great miracle on this occasion.

During this and at each subsequent apparition, she recommended the frequent recitation of the rosary, and she urged the children to practise mortification in order to save sinners from hell. On July 13, at the third apparition, the Lady declared the Lord desired that devotion to her Immaculate Heart be established in the world; if this were done, many souls would be saved and there would be peace; otherwise, another and more terrible war would come. She also asked that the world be consecrated to her Immaculate Heart and that the faithful make a Communion of reparation on the first Saturday of each month.

The children's story of these apparitions was met with incredulity but on October 13 seventy thousand assembled in Cova da Iria, despite a downpour of rain. When the Lady appeared she declared: "I am the Lady of the Rosary and I have come to warn people to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord, already so deeply offended. They must say the rosary." Suddenly the rain ceased and the sun appeared. Like a wheel it swiftly revolved, throwing out in all directions shafts of vari-colored light. Coming to rest, it then wheeled a second and a third time. Only the children saw the apparition of Our Lady, but the many thousands present witnessed the supernatural phenomenon in the sky and were awe-struck by it.

In October, 1930, ecclesiastical authority declared the apparitions worthy of belief, and devotion to Our Lady of Fatima was authorized under the title of Our Lady of the Rosary. Afterwards pilgrimages to Fatima brought hundreds of thousands annually, while in one five-year period 215 miraculous cures were reported. In October, 1942, Pope Pius XII broadcast an address to Portugal, on the closing of the silver jubilee celebration of the apparitions at Fatima, and consecrated the world, with special reference to Russia, to the Immaculate Heart of Mary.

At ceremonies commemorating both the tercentenary of the dedication of Portugal to the Immaculate Conception and the 29th anniversary of the first apparition, Cardinal Masella, former Nuncio to Brazil, was Papal Legate at the crowning of the statue of Our Lady of Fatima at the world-famous Portuguese shrine on May 13, 1946.

**Our Lady of Beauraing, 1932-33, Belgium**—A series of apparitions of the Blessed Virgin to five children made Beauraing the center of sensational interest in the early winter of 1932-33. Between November 29 and January 3, Our Lady appeared to them in the garden of the local convent school. At first the five children of the Voisin and Degembre families were alone with her; but at the last of the visions some 25,000 persons observed their ecstatic prayer before the figure who called herself the "Immaculate Virgin." The Lady told the four girls and a boy that she wished them to be very good and desired a chapel erected and pilgrimages made in her honor, and promised to convert sinners.

Ever since, the Rosary has been recited, even during the war, near the hawthorn bush where the Blessed Virgin appeared, clad in a white robe with a blue sheen, her feet concealed by a cloud, and her heart luminous with the brilliance of gold. Cures and the conversion of sinners and fallen-away Catholics have been reported. In May, 1943, seven years after the Dean of Beauraing commemorated the third anniversary of the apparitions, Bishop Charue of Namur presided at a great ceremony which was held to express official approval of the new cult. On August 22, 1946, the statue of Our Lady of Beauraing was unveiled at her shrine near the hawthorn bush, the location of her apparitions and the center of the pilgrimages she desired. Just a year later the first stone of the basilica was laid.

## SOME FAMOUS SHRINES OF THE NEW WORLD

*(This is the second of two installments giving accounts of notable shrines and churches in Canada, Latin America and the United States)*

### Canada

**St. Joseph's Oratory—Montreal.** Founded by the late Brother Andre, C. S. C., and dedicated to the Patron Saint of the Universal Church, the Oratory stands on the western side of Mt Royal, overlooking the city. Started as a small outdoor shrine, it was soon replaced by a wooden chapel and in 1915 a huge crypt was erected to accommodate the great number of pilgrims. In 1924 work was begun on the great basilica which, with the crypt, forms a stone pyramid. The crypt is a thick-set bastion, 200 feet by 75, with rounded corners and large stained-glass windows. It is lined with chapels, one of which contains the tomb of Brother Andre. The uncompleted basilica, 339 feet by 208, is of classical architecture, stressing sublimity and simplicity in the harmoniously ascending lines, symphony of mosaics, frescoes and windows. Crowning the basilica is a dome 200 feet high and 125 feet in diameter having at its base an octagonal granite belt. The ribbed mouldings of the dome unite in a pointed arch to form the cupola upon which rests the cross. The primitive chapel stands close to the basilica and nearby is Brother Andre's office where the heart of the saintly man reposes.

**Jesuit Martyrs' Shrine—Fort Ste. Marie.** For 200 years the site of this shrine, near Midland, Ontario, lay forgotten in the wilderness. This location had been the mission center for the Jesuit Fathers during their labors among the Huron Indians from 1625 to 1649. The primitive settlement included a stone fort (planned and supervised in erection by St. Isaac Jogues), a church, a residence and a hospital. In 1649, St. John de Brebeuf and three companions were martyred and interred here.

In 1907, a temporary shrine was built near the site of the martyr-

dom and in 1926, a year after the beatification of the martyrs, a church was built on the old Fort Ste. Marie grounds. Within the twin-towered structure of inspiring architecture are the sacred relics of the martyrs, reserved in an altar in the right transept. The shrine also comprises an outdoor Way of the Cross and a replica of the Grotto of Lourdes. The memory of these glorious martyrs and the many favors granted have made it a national shrine of pilgrimage attracting 100,000 visitors annually. Restoration and reconstruction of the fort proper is now under way.

### Latin America

**La Virgen de los Treinta y Tres—La Florida, Uruguay.** Near the close of the eighteenth century, Jesuit missionaries from Paraguay brought a wooden statue of Our Lady of the Immaculate Conception to the chapel at el Piatado (now Villa Vieja). This became a parish church and the third pastor moved the statue to the more populated part of La Florida, north of Montevideo, where the statue now rests in the parish church. On June 14, 1825, Lavajella, in his attempt to drive the Brazilians from Banda-Oriental (Uruguay), brought his 33 companions to the shrine where they knelt before the statue, lowered their flag and asked Our Lady's aid in the war for freedom. Since their victory the statue has been called "La Virgen de los Treinta y Tres," the Virgin of the Thirty-three.

On December 8, feast of the Immaculate Conception, and in times of danger and difficulties pilgrims from all Uruguay honor and petition the Blessed Mother here.

**Nuestra Senora de Alta Gracia—Higuey, Dominican Republic.** Early in the seventeenth century, a Spanish colonist was asked by his young daughter to bring back from his trip to Ozama, an image of "La Virgen de Alta Gracia." None of the clergy or laity of Ozama

recognized the title or had heard of the statue. On his homeward journey he told the story of his search to the family who had given him lodging. Another lodger, a feeble, white-bearded man, presented a linen cloth to the colonist on which was painted a scene of the Blessed Virgin adoring her newborn Son. The stranger said that this was "La Virgen de Alta Gracia," and disappeared. The present sanctuary of the painting is on the site of the meeting between the returning colonist and his daughter. Frequently during the year pilgrims from the Dominican Republic, Venezuela and Colombia fill this town of Higüey to such an extent that the countryside is dotted with tents.

**Nuestra Señora de Andacollo**—La Serena, Chile. A statue of Our Lady of the Rosary was carried to Peru by the Spanish conquerors and was finally enshrined at La Serena, Chile. When Indians threatened the city with fire the statue was hidden in the mountains and its hiding place was forgotten until the close of the seventeenth century when it was found in a tree and carried in solemn procession back to its shrine. Manifesting their deep devotion to the Blessed Mother the Chileans built a magnificent church to house the statue. The edifice, of lumber imported from California, was completed in 1873 and comprises three naves and three chapels but is used only on the greater feasts of the Blessed Mother. December 24, 25 and 26 are days of elaborate festivities at this shrine and the statue is carried in solemn procession on the afternoon of the third day. On December 26, 1901, this shrine was named a crowned shrine as a sign of official ecclesiastical approval for the devotion paid here.

**Nuestra Señora de Caacupe**—Caacupe, Paraguay. About 1603, an Indian sculptor and convert, fleeing pursuing Indians, promised the Blessed Virgin that if she protected him he would carve her statue from the tree behind which he was hid-

ing. Escaping capture, he carved the statue, which became the center of devotion for the surrounding people. During a flood of Lake Tapacua the statue broke free of its shrine in the owner's home, and was later found on the shore. It was enshrined by the finder in his home which later became the site of the beautiful church. However, this shrine was despoiled of many of its treasures in the war under Lopez (1865-1870), and today very little of its original splendor remains. Numerous pilgrims pay homage to the Blessed Virgin there on December 8 and thank her for the many miracles wrought. The Shrine was crowned in 1883.

**Nuestra Señora de Coromoto**—Coromoto, Venezuela. In 1651, the Blessed Virgin appeared, it is believed, to the chief of the Cospes Indians, who had continually refused to permit Catholic missionaries in their settlements. After this vision the entire tribe arrived at Coromoto for instruction in the faith, but before he received Baptism the desire of the chieftain waned. In 1652, Our Lady again appeared to him and rebuked him for his change of heart. The enraged chief attempted to seize the vision but it vanished leaving in his hand a small painting of the Blessed Mother and the Child Jesus. As the chief planned to burn the likeness his nephew secretly took it to the representative of the Spanish Government at Coromoto, where it was enshrined in a small oratory, soon becoming a center of devotion and in time giving the impetus to the complete conversion of the chieftain and his tribe.

The colors of the miraculous painting have remained as brilliant as when it was placed in the hands of the Indian. Its present sanctuary is the scene of solemn devotions on September 8 and February 2. The church is the gem of the countryside, having an elaborately decorated altar with three tabernacles: the lowest one for the Blessed Eucharist, a higher one for the monstrance used at Benediction, and



the topmost for the precious reliquary containing the image of the Blessed Mother and the Child. Near this sanctuary a monument has been built and a church now stands where the vision first appeared.

**Nuestra Senora de la Presentacion de Quinche**—Quinche, Ecuador. This statue is the work of the Spanish artist, Diego de Robles, and was carved at the request of the Indians of Lumbici. He modeled the work after that of Our Lady of Guadalupe in Guapolo, but when it was presented to Lumbici it was refused and later sold to the town of Oyacachi. The Bishop of Quito later transferred it to the more Christian town of Quinche, enshrining it in a basilica where numerous miracles and favors have reportedly been granted.

The stone and brick church, now the largest shrine in Ecuador, completed in 1929, has a beautiful facade, three naves and twin towers. The statue rests above the main altar in a niche which can be turned to face the main body of the church or the small chapel behind the main altar. The statue represents the Blessed Mother holding the Child Jesus in her right hand and a scepter in her left. One hand of the Infant is raised in blessing while the other holds the sphere of the world. The shrine was crowned on June 20, 1943, and its feast day is November 21.

**Nuestra Senora del Rosario**—Lima, Peru. The statue of Our Lady, holding the Blessed Infant and extending the Rosary, was brought to Lima by early conquerors and placed in the church of Santo Domingo, the first church of Lima. The origin of the statue is shrouded in legend but the commonly accepted account states that the statue had been in a Dominican monastery in England but was taken from the country during the persecution of Henry VIII.

The life of St. Rose of Lima is intimately connected with the statue, for this Saint spent many hours before it and was seen there in ecstasy. During one of her visits

St. Rose was advised to join the Third Order of St. Dominic rather than the cloistered sisterhood she was considering. It was here that her mystic espousals with Our Lord took place and when her body reposed here before the funeral Mass a bright light emanated from the statue and the features of St. Rose assumed greater beauty. The statue now rests on the Gospel side of the main altar and on the Epistle side are the remains of St. Rose, Blessed Martin de Porres and Fray Juan de Matias. October is the month of pilgrimage to the statue and October 8 is its feast day.

#### United States

**Mary's Central Shrine of the Miraculous Medal**—Germantown, Pa. Mary's Central Shrine is within the Immaculate Conception Chapel on the grounds of St. Vincent's Seminary, near Philadelphia. The base walls of the shrine are of wine-red marble from Africa and stained glass art depicts the life of the Blessed Mother. Venetian mosaic composes the vaulted ceiling in which there is worked a full sized panel figure of Mary Immaculate. The floor of the shrine is inlaid with Florentine mosaics and in the center, worked out in the finest of these, glows the name of Mary. The altar is the central gem of cream Pavonazzo marble atop which mosaics depict the obverse and the reverse of the Miraculous Medal. Above the tabernacle is a likeness of Mary carved from Italian statuary marble.

Dedicated in 1927, this shrine, the work of the Central Association of the Miraculous Medal, attracts thousands of pilgrims to 12 perpetual novena devotions each Monday. Every year in preparation for the Feast of the Manifestation of the Miraculous Medal, Nov. 27, a solemn novena is held.

**Sanctuary of the Sorrowful Mother**—Portland, Ore. In erecting this shrine, the Servite Fathers used to advantage the natural topography of the locality. A 200-foot cliff divides the 50-acre site into two levels. The lower level is

an open-air church whose sanctuary is a huge grotto hewn into the cliff. Along the base-line of the cliff the Way of the Cross is installed in bronze, and west of the auditorium stands the imposing statue of the Savior bearing His cross.

On the upper level, directly above the open-air sanctuary, stands a granite column which supports a bronze statue dedicated to the Mother of God. The monastery is 500 feet from the edge of the cliff. In seven shrines along the Way of the Sorrowful Mother are thirty-four woodcarvings portraying the Seven Sorrows of Mary.

The sanctuary, dedicated in 1924, was granted an ecclesiastical feast day of its own on Mother's Day and a perpetual novena to Our Sorrowful Mother is conducted daily. Approximately a half-million pilgrims visit this shrine annually.

**Sanctuary of Perpetual Adoration**—Mundelein, Ill. To perpetuate in the hearts of the faithful the spirit of the 1926 Eucharistic Congress held in Chicago, the late Cardinal Mundelein commissioned the Benedictine Sisters of Perpetual Adoration to erect this memorial. On the seminary grounds at Mundelein, Illinois, the shrine of brick and Bedford stone exterior exhibits colonial architecture. Granite steps lead to a portico supported by four Corinthian columns and surmounted by statues of Sts. Peter, Paul, John the Evangelist and Thomas Aquinas. Flanking the main entrance are statues of Sts. Gertrude and John Vianney. The high rectangular interior has two colonnades whose columns of imported marble are dedicated to Saints. Each of the Mankato marble arches connecting the columns is dedicated to the Sacred Heart under one of the invocations of the Litany of the Sacred Heart. Fourteen mosaics depict the Joys and Glories of the Blessed Mother and the ceiling bears a frieze eulogizing the Blessed Sacrament. Mosaics and marbles blend to present a beautiful altar which is covered by a gold-leaved teakwood canopy. A Rosa

Corallo marble pedestal supports an enamel and gold monstrance while the clerestory windows picture the nine choirs of angels.

**Shrine of Our Lady of Good Help**—Robinsonville, Wis. Fifteen miles from Green Bay, this shrine is connected with the Crippled Children's Home conducted by the Sisters of St. Francis of Bay Settlement. Its history dates to 1858 when Adele Brisse, unschooled daughter of Belgian settlers, is believed to have been favored with several apparitions of the Blessed Mother, who told the young girl that it was her duty to instruct the children of the neighborhood in Catholic truth. Adele accepted the charge and was joined by others forming a community that followed the rule of the Third Order of St. Francis.

The log chapel built shortly after the apparitions, was replaced by a frame chapel which in turn was supplanted, in 1880, by a brick building. Sister Adele died in 1896 and her work was entrusted to the Bay Settlement Sisters. The new chapel, begun in 1941, is of Gothic architecture. An estimated 15,000 persons attended the devotions here on August 15. Although the Church has not officially recognized the apparitions nor made any pronouncement on cures effected here, the shrine has become a favorite center for pilgrimages.

**Franciscan Missions of California**—A chain of 21 missions of spiritual and historical import stretches from Sonoma to San Diego in California, all of them founded by Franciscans who came there in 1769. The first nine were established by Padre Junipero Serra and the other twelve were built by his successors. These missions were the centers of Christianity and civilization among the Indians until 1832, when the Mexican Government confiscated the Mission properties.

This chain was established to convert the Indians, enable them to live the best Christian life in their environment, and help them attain civilization. The beautiful, fertile

California of today is in some measure due to the material labors of the Indians and Friars, they irrigated desert tracts, planted trees, improved the soil, introduced European methods and seeds.

The Mission architecture was not planned for beauty alone, but sprang from necessity as well. Primitive wooden buildings with grass roofs could not withstand Indian attacks. Hence the missionaries evolved the architecture which, uniting Spanish,

Moorish and Mexican styles, built granaries, kitchens, smithies and churches of the characteristic yellow adobe and ladrillo brick and roofed them with colorful tile. The best example is the Mission San Luis Rey, which is additionally faced with burnt brick. The beautiful bell towers, Moorish archways, gardens and patios are acclaimed by thousands of visitors annually. Following is a list of the missions, with foundation dates and sites.

San Diego de Alcala	July 16, 1769	In Mission Valley 6 miles N. W. of San Diego.
San Carlos Borromeo	June 3, 1770	On the outskirts of village of Carmel, 5 miles from Monterey.
San Antonio de Padua	July 14, 1771	Ruins 6 miles from Jolon.
San Gabriel Arcangel	Sept. 8, 1771	In city of San Gabriel, 10 miles from Los Angeles.
San Luis Obispo de Tolosa	Sept. 1, 1772	In center of city of San Luis Obispo.
San Francisco de Asis (Mission Dolores)	June 29, 1776	In San Francisco at 16th and Dolores Streets.
San Juan Capistrano	Nov. 1, 1776	In village of San Juan Capistrano, 65 miles south of Los Angeles
Santa Clara de Asis	Jan. 12, 1777	On the grounds of the university of Santa Clara.
San Buenaventura	Mar. 31, 1782	In the city of Ventura, 60 miles north of Los Angeles.
Santa Barbara	Dec. 4, 1786	In city of Santa Barbara.
La Purisima Concepcion	Dec 8, 1787	5 miles north of town of Lompoc.
Santa Cruz	Aug. 28, 1791	In city of Santa Cruz
Soledad	Oct. 9, 1791	Ruins about 2 miles from the town of Soledad.
San Jose	June 11, 1797	About 15 miles north of San Jose.
San Juan Bautista	June 24, 1797	In town of San Juan Bautista.
San Miguel Arcangel	July 25, 1797	10 miles north of Paso Robles.
San Fernando Rey	Sept. 8, 1797	On outskirts of town of San Fernando.
San Luis Rey	June 13, 1798	5 miles east of town of Ocean-side.
Santa Inez	Sept. 17, 1804	3 miles east of town of Buellton.
San Rafael Arcangel	Dec. 14, 1817	Nothing remains—site now marked by guidepost in city of San Rafael.
San Francisco Solano	July 4, 1823	In city of Sonoma, 30 miles north of San Francisco.

## THE HOLY ANGELS

Angels are spiritual substances superior to men. Enjoying intelligence, free will and great power, they were created by God to know, love and serve Him at the court of heaven; to act as His messengers and to guard men. Their existence is an article of Faith, supported by Holy Scripture and uninterrupted Christian tradition.

The angels are spirits, created without bodies and not made for union with bodies. St. Paul called them "ministering spirits" (Heb. 1:14), and the Psalmist praised God for making His angels spirits (Ps. 103:4). Raphael's appearance to Tobias, like other apparitions of angels to men, does not argue against the spiritual nature of the heavenly spirits; sometimes bodies were assumed by them and moved by their power, although their nature did not demand that they have bodies. For Raphael said to Tobias: "I seemed indeed to eat and drink with you; but I use an invisible meat and drink, which cannot be seen by men" (Tob. 12:19).

Since angels are bodiless and without physical senses, they do not depend, as man, on sense experience as the basis for their knowledge. Unlike human knowledge, which begins with sense experience and develops in a logical and discursive manner, angelic knowledge is immediate and intuitive. For, at their creation, God impressed upon their minds a wealth of general ideas and principles in the light of which they know, immediately, in a face-to-face spontaneous sort of way, things present to them. They know past events, and future events which depend on the operation of necessary laws. But future events which depend on the free will of man and God they do not know until they have occurred. Their knowledge is wider in scope, and their understanding deeper than man's. In the matter of intelligence, as in other things, the saying of the Psalmist is true:

"Thou hast made him (man) a little less than the angels" (Ps. 8:6).

Endowed with free will and sanctifying grace at the beginning, angels had to merit the supernatural happiness of the Beatific Vision. Some of them did not pass the test put to them by God. Seduced by Lucifer, one of the most illustrious of the host, a great number of them sinned by pride and were banished to hell: "For God did not spare the angels when they sinned, but dragged them down by infernal ropes to Tartarus (hell) and delivered them to be tortured" (2 Pet. 2:4). Although shorn of grace and happiness, the fallen angels retain their angelic powers which they pervert to the destruction of men.

The power of the angels is greater than man's, as Holy Scripture relates, for example: "And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand" (4 Kings 19:35). Their power over the physical world is limited to extrinsic changes in accordance with the laws of nature, but God may use them, as other creatures, for instruments in the working of miracles.

They cannot directly control the intellect and will of man, but their knowledge and ordinary power enable them to influence these faculties in an indirect manner. Good angels can inspire men to do the will of God and practise virtue. Bad angels can wage a very bitter spiritual warfare by means of temptations, affecting man's intellect and will through physical means. Moreover, their powers of diabolical obsession, by which they afflict the body from without, and of possession, by which they enter the body to dwell therein and work through its senses and members, are remarkable, though horrible, examples of their might. "... Your adversary, the devil, as a 'roaring

lion, goes about seeking someone to devour" (1 Peter 5:8), but your guardian angel is with you to help you withstand his attacks.

The great host of angels who remained faithful to God are grouped into nine choirs. Mentioned in Scripture are Seraphim, Cherubim, Thrones, Dominations, Principalities, Powers, Virtues, Archangels and simple Angels. Although all are messengers of God, speculating theologians, recognizing differences of functions, have called the first four groups assisting angels who have, as their ordinary duty, attendance at the court of heaven; the other five groups they have named administering angels, because they minister to material creation.

Seraphim are considered the closest to God because of their burning love; one of them was selected to purify with a live coal the lips of Isaias, the prophet. Cherubim are distinguished by the fullness of their knowledge; after Adam's sin in Paradise they were sent to guard the way of the tree of life. Thrones are so called because they are exalted or elevated like thrones and God dwells in them in some way. Dominations are intermediaries between the heavenly court and administering angels, to whom they communicate divine commands. Virtues, endowed with great strength, govern the material world and are God's instruments in working miracles, and in enlightening prelates of the Church fittingly to fulfill their missions. Powers are special guardians against demons. Principalities rule the lower angels and act as heavenly rulers of states and nations. Archangels convey to men the more important messages of God. And, among the angels of the lowest choir, are the guardians whose purpose is expressed thus: "For he has given his angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up: lest thou dash thy foot against a stone" (Ps. 90:11-12).

Four angels named in Scripture are Michael, Gabriel, Raphael and the rebellious Lucifer. Michael, champion of the Chosen People in

the Old Testament, is believed by Christians to be their protector; and, because of his successful conflict with Satan (Apoc. 12:7-9), is regarded as a special patron in war. He is also cherished as the protector of the Church, the divinely appointed fulfillment of the Temple, of which he was considered the guardian. Gabriel might be called the angel of the Redemption in virtue of the part he played in announcing the births of Christ and His precursor, St. John the Baptist. Raphael was the companion of the younger Tobias, and might be thought of as an archetype of the guardian angel.

Angels are guardians of men, protecting them in temptation and especially at the hour of death, warding off from them physical dangers and even aiding them in temporal affairs when such aid is for their spiritual good: "...he has given his angels charge over thee..." (Ps. 90:11); "See that you do not despise one of these little ones; for I tell you, their angels in heaven always behold the face of my Father in heaven" (Matt. 18:10). The feast of the Guardian Angels observed on October 2 supports our belief that everyone of the faithful has his own guardian angel. It seems probable that everyone, sinners and infidels included, has his own particular guardian.

It is reasonable to suppose that nations, communities and religious societies also enjoy angelic protection. God gave a guardian spirit to the Israelites journeying through the desert; and Daniel, in a vision, was aware of a battle, between Michael, Prince of the Jews, and two angels called Princes of the Persians and Greeks (Dan. 10).

The Church's law of belief in regard to angels is clearly affirmed in salutary prayer and obligatory cult, as is evident from the prayer to St. Michael prescribed for recitation after private Masses, and from special feasts observed in honor of him, St. Gabriel, St. Raphael and the Guardian Angels.

## Canonization Procedure and Ceremonies

*(Canonization is the final sentence of the infallible authority of the Church declaring that a blessed has been received into the Church Triumphant, and prescribing public veneration of the saint throughout the Church Militant)*

Sainthood, the distinction of a person deemed worthy of honor at the altar of God, is the highest dignity recognized by the Church. Before giving to anyone the title of saint, the Church demands and obtains through the judicial process of beatification and canonization proof that a servant of God lived a life of heroic virtue to which God has given approval by means of miracles. The canonization process does not make a saint; it is only the Church's way of determining that a person is a hero of holiness, is now in heaven, and is worthy of veneration and imitation by the faithful.

From the very beginning the Church has venerated saints. Public official honor always required the approval of the Bishop of the place. Martyrs were the first to be honored; then, beginning with Martin, Bishop of Tours (d 397), confessors were raised to the dignity of the altar. The first instance of an official canonization by the Supreme Pontiff was that of St. Ulrich by John XV in 993. In 1171 Alexander III reserved canonization cases to the Holy See, a reservation confirmed in 1634 by Urban VIII.

The present method of procedure in causes of beatification and canonization is outlined in canons 1999-2141 of the Fourth Book of the Code of Canon Law.

Divided into two main parts, ordinary procedure consists of preliminary and final processes leading successively to papal declarations that a servant of God may be called venerable, then that he may be honored locally as blessed, and finally that he is to be venerated as a canonized saint by the universal Church. Figuring largely in proceedings are: the Actor, or Patron sponsoring the cause, who appoints the Postulator, as forwarder and defender of the cause.

On petition by the Postulator, the three-part preliminary process is begun by the Bishop of the place where the servant of God lived or where miracles have been wrought through his mediation.

All writings of the person are gathered. After examination by the Bishop, they are submitted to the Congregation of Rites for study of their dogmatic and moral content, and for the light they throw on the virtues and defects of their author. After discussion and the removal of all objections proposed by the Promoter of the Faith, if a favorable vote is given the Pope decides whether the cause is to be permitted to proceed.

Second part of the preliminary process is the informative process, so called because its purpose is establishment of the person's reputation for sanctity, martyrdom, and of the fact of miracles. Witnesses are examined to gain the information, which is deemed sufficient if it generally establishes the reputation for sanctity. Records are sent to Rome where, after discussion by the Promoter of the Faith and members of the Congregation, their value is decided by vote. If it be favorable, the Pope is petitioned to appoint by decree a commission for the introduction of the actual cause of beatification.

Last part of the preliminary process is that regarding non-cult—the fact that the person has not been paid official ecclesiastical honor; or that, if he has been the object of spontaneous public veneration, such cult has been suppressed by the Bishop. Testimony is forwarded to Rome for confirmation by the Congregation after appointment has been made of the commission for actual introduction of the cause.

The final process consists of the Apostolic Process and investigations of miracles.

At the request of the Prefect of the Congregation, the Pope issues remissorial letters to five judges of the diocese where the cause was initiated, empowering them to institute the Apostolic Process which must be completed within two years. Separate investigations are made into: (1) reputation of the person for holiness of life, miracles, martyrdom; (2) particular facts of virtue, miracles, martyrdom. The first inquiry may be dispensed with if sufficient evidence was gathered in the preliminary process.

The heroic virtue or martyrdom, as revealed in the records forwarded to Rome, are studied successively by three committees—the antepreparatory, preparatory and general congregations. If favorable votes are reported by the first two committees, the matter is submitted to the Pope who, present at the general committee meeting, judges whether heroic virtue or martyrdom has been proved. If so, he publishes a decree stating approval and that the servant of God may be called Venerable, but that no public cult may be paid.

The Venerable may not be called Blessed before at least two miracles, certified by experts and approved by the three aforementioned committees, have been recognized by the Pope. When such miracles have been acknowledged, the Pope decrees that the servant of God merits to be called Blessed and may be honored locally by public cult.

At least two additional miracles after beatification are required for canonization. The Pope reopens the cause at the request of the Postulator and Congregation of Rites. The miracles are studied as previously; and the Pope, if he deems it proper, issues a decree that the cause may proceed to solemn canonization.

Three Consistories are then held. At the first, which is secret and attended only by the Pope and the Cardinals, approval is given the cause by vote. At the second public and the third semi-public Consistories, the decision is reiterated to continue the cause to solemn canonization. The date for the solemnity is set by the Pope.

The formal canonization ceremony, as solemn and distinctive as the dignity whose conferring it marks, is a function rivaling in magnificence the papal coronation itself.

It begins with a procession from the Vatican Palace to the Basilica, in which banners portraying the new Saint are carried, followed by colorful ranks of the Roman clergy, papal dignitaries escorted by Swiss Guards, choristers, Abbots, Bishops and Archbishops, Patriarchs and Cardinals, and, finally, the Pope, borne on the gestatorial chair. The Basilica is splendidly decorated with hangings, inscriptions and paintings depicting the new Saint.

In the Basilica Consistorial Advocates twice bring the cause of the new Saint to the attention of the Holy Father. After the first request for canonization, the choir sings the Litany of the Saints; and after the second, the Pope himself intones the *Veni Creator*, to implore the assistance of the Holy Ghost. After a third petition the Pope, seated on his throne and wearing the mitre, reads the Latin formula which places in the catalogue of saints the Blessed whose canonization has been sought.

The majestic *Te Deum* is then sung, and the bells of St. Peter's and all the churches of Rome ring out. The Pope then celebrates the first Mass in honor of the new Saint.

## PATRON SAINTS AND THEIR FEAST DAYS

*(The Church has officially appointed some of these patrons; popular veneration or reverence has bestowed the title on others)*

- Actors — St. Genesius, Aug. 25.  
 Alpinists — St. Bernard of Monthyon, May 28.  
 Altar Boys — St. John Berchmans, Aug. 13.  
 Archers — St. Sebastian, Jan. 20.  
 Architects — St. Thomas, Apostle, Dec. 21; St. Barbara, Dec. 4.  
 Armorers — St. Dunstan, May 19.  
 Art — St. Catherine of Bologna, March 9.  
 Artillerymen — St. Barbara, Dec. 4.  
 Artists — St. Luke, Oct. 18.  
 Astronomers — St. Dominic, Aug. 4.  
 Athletes — St. Sebastian, Jan. 20.  
 Automobilists — St. Christopher, July 25.  
 Aviators — Our Lady of Loretto, Dec. 10; St. Therese of Lisieux, Oct. 3; St. Joseph of Cupertino, Sept. 18.  
 Bakers — St. Elizabeth of Hungary, Nov. 19; St. Nicholas of Myra, Dec. 6.  
 Bankers — St. Matthew, Sept. 21.  
 Barbers — SS. Cosmas and Damian, Sept. 27; St. Louis, Aug. 25.  
 Barren Women — St. Anthony of Padua, June 13; St. Felicitas, Nov. 23.  
 Basket-makers — St. Anthony, Abbot, Jan. 17.  
 Beggars — St. Alexius, July 17.  
 Belt-makers — St. Alexius, July 17.  
 Blacksmiths — St. Dunstan, May 19.  
 Blind — St. Odilia.  
 Bookbinders — St. Peter Celestine, May 19.  
 Booksellers — St. John of God, March 8.  
 Boy Scouts — St. George, April 23.  
 Brewers — St. Augustine of Hippo, Aug. 28; St. Luke, Oct. 18; St. Nicholas of Myra, Dec. 6.  
 Brush-makers — St. Anthony, Abbot, Jan. 17.  
 Builders — St. Vincent Ferrer, April 5.  
 Butchers — St. Anthony, Abbot, Jan. 17; St. Hadrian, Sept. 8; St. Luke, Oct. 18.  
 Cab-drivers — St. Fiacre, Aug. 30.  
 Cabinet-makers — St. Anne, July 26.  
 Canonists — St. Raymond of Penafort, Jan. 23.  
 Carpenters — St. Joseph, March 19.  
 Catechists — St. Viator, Oct. 21; St. Charles Borromeo, Nov. 4; St. Robert Bellarmine, May 13.  
 Catholic Action — St. Francis of Assisi, Oct. 4.  
 Chandlers — St. Ambrose, Dec. 7; St. Bernard of Clairvaux, Aug. 20.  
 Charitable Societies — St. Vincent de Paul, July 19.  
 Choir Boys — Holy Innocents, Dec. 28.  
 Clerics — St. Gabriel of the Sorrowful Mother, Feb. 27.  
 Confessors — St. John Nepomucene, May 16.  
 Comedians — St. Vitus, June 15.  
 Cooks — St. Lawrence, Aug. 10; St. Martha, July 29.  
 Coopers — St. Nicholas of Myra, Dec. 6.  
 Copper-smiths — St. Maurus, Jan. 15.  
 Dairy Workers — St. Brigid, Feb. 1.  
 Deaf — St. Francis de Sales, Jan. 29.  
 Dentists — St. Apollonia, Feb. 9.  
 Desperate Situations — St. Gregory of Neocaesarea, Nov. 17; St. Jude Thaddeus, Oct. 28.  
 Domestic Animals — St. Anthony, Abbot, Jan. 17.  
 Druggists — SS. Cosmas and Damian, Sept. 27, St. James the Less, May 1.  
 Dyers — SS. Maurice and Lydia, Aug. 3.  
 Engineers — St. Ferdinand III, May 30.  
 Eucharistic Activities — St. Paschal Baylon, May 17.  
 Falsely Accused — St. Raymond Nonnatus, Aug. 31.  
 Farmers — St. George, April 23; St. Isidore, Mar. 22.  
 Farriers — St. John Baptist, Aug. 29.  
 Firemen — St. Florian, May 4.  
 Fire Prevention — St. Catherine of Siena, April 30.  
 First Communicants — Bl. Imelda, May 12; St. Tarcisius, Aug. 15.  
 Fishermen — St. Andrew, Nov. 30.  
 Florists — St. Dorothy, Feb. 6.  
 Founders — St. Barbara, Dec. 4.  
 Fullers — St. Anastasius the Fuller, Sept. 7; St. James the Less, May 1.  
 Funeral Directors — St. Joseph of Arimathea, March 17.  
 Gardeners — St. Dorothy, Feb. 6;



St. Adalard, Jan 2, St Tryphon, Nov. 10; St Fiacre, Aug 30  
 Glass-workers — St. Luke, Oct 18  
 Goldsmiths — St Dunston, May 19, St. Anastasius, Sept 7.  
 Grave-diggers and Graveyards — St. Anthony, Abbot, Jan. 17.  
 Greetings — St. Valentine, Feb. 14.  
 Grocers — St. Michael, Sept. 29.  
 Hatters — St. Severus of Ravenna, Feb. 1; St. James the Less, May 1  
 Haymakers — SS. Gervase and Pro-  
 tase, June 19.  
 Hospitals — St. Camillus de Lellis, July 18; St. John of God, March 8; St Jude Thaddeus, Oct. 28.  
 Housewives — St Anne, July 26.  
 Hunters — St. Hubert, Nov. 3.  
 Huntsmen — St. Eustachius, Sept 20.  
 Inn-keepers — St Amand, Feb 6  
 Invalids — St. Roch, Aug. 17  
 Jewellers — St. Elgius, Dec. 1  
 Journalists — St Francis de Sales, Jan. 29.  
 Jurists — St. Catherine of Alexan-  
 dria, Nov 25  
 Knights — St Michael, Sept. 29.  
 Laborers — St Isidore, May 10; St. James, July 25  
 Lawyers — St Ivo, May 19, St Genesis, Aug 25  
 Learning — St Acca, Nov. 27.  
 Librarians — St Jerome, Sept. 30  
 Locksmiths — St. Dunstan, May 19.  
 Lost Articles — St Anthony of Padua, June 13  
 Lovers — St. Raphael, Oct. 24  
 Marble-workers — St. Clement I, Nov. 23.  
 Mariners — St. Michael, Sept. 29; St Nicholas of Tolentino, Sept. 10.  
 Merchants — St. Francis of Assisi, Oct. 4; St. Nicholas of Myra, Dec. 6  
 Messengers — St. Gabriel, March 24.  
 Metal-workers — St. Elgius, Dec 1  
 Millers — St. Arnulph, Aug 15, St. Victor, July 21  
 Miners — St. Barbara, Dec. 4.  
 Missions — St Francis Xavier, Dec. 3, St. Therese of Lisieux, Oct 3.  
 Motorcyclists — Our Lady of Grace, May 31.  
 Musicians — St Cecilia, Nov 22, St. Dunstan, May 19.  
 Nail-makers — St. Cloud, Sept 7.  
 Negro Missions — St. Peter Claver, Sept 9.  
 Notaries — St. Luke, Oct 18; St Mark, April 25.  
 Nurses — St Agatha, Feb 5, St Camillus de Lellis, July 18, St Alexius, July 17; St John of God, March 8; St Raphael, Oct 24  
 Old Maids — St Andrew, Nov. 30  
 Orators — St John Chrysostom, Jan 27  
 Organ Builders — St Cecilia, Nov 22  
 Orphans — St Jerome Emiliani, July 20  
 Painters — St Luke, Oct 18  
 Pawnbrokers — St Nicholas of Myra, Dec 6  
 Philosophers — St Justin, Apr 14, St. Catherine of Alexandria, Nov. 25  
 Physicians — St. Pantaleon, July 27, SS Cosmas and Damian, Sept 27, St Luke, Oct. 18, St Raphael, Oct 24  
 Pilgrims — St Alexius, July 17, St. James, July 25.  
 Plasterers — St Bartholomew, Aug 24  
 Poets — St David, Dec. 29, St Cecilia, Nov 22  
 Poor — St Lawrence, Aug. 10, St. Anthony of Padua, June 13  
 Porters — St. Christopher, July 25  
 Possessed — St. Bruno, Oct 6, St Denis, Oct. 9.  
 Postal Employees — St Gabriel, March 24.  
 Pregnant Women — St. Margaret, July 20; St Raymond Nonnatus, Aug 31; St Gerard Majella, Oct 16  
 Priests — St Jean-Baptiste Vianney, Aug 9  
 Printers — St John of God, March 8; St Augustine of Hippo, Aug 28; St Genesis, Aug 25  
 Prisoners — St. Barbara, Dec. 4.  
 Radiologist — St Michael, Sept 29.  
 Retreats — St Ignatius Loyola, July 31.  
 Saddlers — SS Crispin and Crispinian, Oct 25.  
 Sailors — St. Cuthbert, March 20; St. Brendan, May 16; St Eulalia, Feb. 12, St. Nicholas of Tolentino, Sept 10, St. Peter Gonzales, April 15; St Erasmus, June 2  
 Scholars — St Brigid, Feb 1  
 Schools — St Thomas Aquinas, March 7.  
 Scientists — St. Albert, Nov 15.  
 Sculptors — St. Claude, Nov 8  
 Servants — St Martha, July 29, St Zita, April 27.

Shoemakers—SS Crispin and Crispinian, Oct 25  
 Sick—St Michael, Sept 29; St John of God, March 8, St Camillus de Lellis, July 18  
 Silversmiths—St Andronicus, Oct. 11  
 Singers—St Gregory, March 12, St. Cecilia, Nov 22.  
 Skaters—St. Lidwina, Apr. 14.  
 Soldiers—St Hadrian, Sept. 8, St. George, April 23, St Ignatius, July 31; St. Sebastian, Jan. 20.  
 Stenographers—St Genesius, Aug. 25.  
 Stone-cutters—St Clement I, Nov. 23.  
 Stone-masons—St Stephen, Dec. 26; St Barbara, Dec. 4.  
 Students—St Thomas Aquinas, March 7; St Catherine of Alexandria, Nov 25.  
 Surgeons—SS Cosmas and Damian, Sept. 27  
 Swordsmiths—St. Maurice, Sept. 22.  
 Tailors—St Homobonus, Nov. 13.  
 Tanners—SS. Crispin and Crispinian, Oct 25; St. Simon, May 10.  
 Tax-gatherers—St. Matthew, Sept. 21.  
 Teachers—St. Gregory the Great,

March 12, St Catherine of Alexandria, Nov 25  
 Tertiaries—St. Louis of France, Aug 24, St Elizabeth of Hungary, Nov. 19  
 Theologians—St. Augustine, Aug 28  
 Travelers—St. Anthony of Padua, June 13; St Nicholas of Myra, Dec 6; St. Christopher, July 25, St. Raphael, Oct. 24  
 Universal Church—St. Joseph, March 19.  
 Watchmen—St Peter of Alcantara, Oct. 19.  
 Weavers—St. Paul the Hermit, Jan. 15; St Anastasius the Fuller, Sept. 7, St. Anastasia, Dec 25  
 Wine-growers—St Vincent, Jan. 22.  
 Wine-merchants—St. Amand, Feb. 6.  
 Wheelwrights—St. Catherine of Alexandria, Nov. 25  
 Women in labor—St. Anne, July 26  
 Workingmen—St. Joseph, March 19  
 Writers—St. Francis de Sales, Jan. 29; St. Lucy, Dec. 13.  
 Yachtsmen—St Adjutor, Sept. 1  
 Young Girls—St Agnes, Jan. 21.  
 Youth—St. Aloysius Gonzaga, June 21; St John Berchmans, Aug. 13, St Gabriel Possenti, Feb 27.

### PATRONS OF COUNTRIES

Alsace—St Odile  
 Americas—St Rose of Lima  
 Argentina—Our Lady of Lujan.  
 Armenia—St Gregory Illuminator.  
 Asia Minor—St. John, Evangelist  
 Basutoland—Immac Heart of Mary.  
 Belgium—St Joseph.  
 Bohemia—St. Wenceslaus, St. Ludmilla  
 Borneo—St. Francis Xavier  
 Brazil—Immaculate Conception, St Peter of Alcantara.  
 Canada—St Joseph; St Anne  
 Chile—St James; Our Lady of Mt. Carmel  
 China—St Joseph.  
 Congo—Our Lady  
 Corsica—Immaculate Conception  
 Czechoslovakia—St Wenceslaus; St. John Nepomucene  
 Denmark—St Anschar.  
 England—St. George  
 East Indies—St. Thomas, Apostle.  
 Ecuador—Sacred Heart  
 Finland—St Henry  
 France—Our Lady of the Assumption; St. Joan of Arc; St Therese

of Lisieux.  
 Germany—St Boniface, St. Michael  
 Greece—St. Nicholas of Myra  
 Holland—St Willibrord  
 Hungary—St Stephen  
 Ireland—SS Patrick, Brigid and Columba.  
 Italy—St Francis of Assisi; St Catherine of Siena  
 Japan—St Peter Baptist.  
 Lithuania—St. Cunegunda  
 Mexico—Our Lady of Guadalupe  
 Moravia—SS. Cyril and Methodius  
 Norway—St. Olaf  
 Paraguay—Our Lady of Lujan  
 Philippines—Sacred Heart of Mary.  
 Poland—St. Casimir; St. Cunegunda; St. Stanislaus of Cracow  
 Portugal—Immaculate Conception; St Francis Borgia; St. Anthony of Padua, St. Vincent  
 Russia—St Andrew; St Nicholas of Myra; St. Therese of Lisieux  
 Santo Domingo—St. Dominic.  
 Scotland—St Andrew, St Columba.

Silesia — St Hedwig.  
 Slovakia — Our Lady of Sorrows  
 South America — St Rose of Lima.  
 Spain — St. James, St. Teresa.  
 Sweden — St. Bridget

United States — Immaculate Con-  
 ception  
 Uruguay — Our Lady of Lujan.  
 Wales — St David  
 West Indies — St. Gertrude

### APOSTLES OF NATIONS, PEOPLES AND PLACES

Agaus (Africa) — Louis de Azevedo  
 Alps — St Bernard of Menthon  
 Andalusia (Spain) — Blessed John  
 of Avila.  
 Antioch — St. Barnabas.  
 Ardennes (France) — St. Hubert.  
 Armenia — St. Gregory the Illumi-  
 nator, St. Bartholomew.  
 Artois (France) — St Vedast.  
 Austria — St Severine.  
 Auvergne (France) — St. Austre-  
 monius  
 Bassein (India) — Antonio de Porto.  
 Bavaria — St. Killian  
 Brabant (France) — St. Willibrord  
 Brazil — Jose Anthieta.  
 Brittany (France) — St. Paul de  
 Leon  
 Burgundy (France) — St Benignus.  
 California — Junipero Serra, O.F.M.  
 Carinthia (Yugoslavia) — St Virgil.  
 Chablais (France) — St Francis de  
 Sales.  
 Corsica — St. Alexander Sauli  
 Crete — St. Titus.  
 Cyprus — St. Barnabas  
 Denmark — St. Anschar.  
 East Anglia — St. Felix.  
 England — St. Augustine of Can-  
 terbury.  
 Ethiopia — St. Frumentius  
 Finland — St Henry  
 Flanders — SS. Livinus, Willibrord  
 and Amand.  
 Florence — St. Andrew Corsini.  
 France — St Martin of Tours; St.  
 Denis  
 Friesland (Germany) — St. Suit-  
 bert; St. Willibrord.  
 Gauls — St. Irenaeus.  
 Gentiles — St. Paul.  
 Georgia (Russia) — St. Nino.  
 Germany — St Boniface.  
 Gothland (Sweden) — St. Sigfrid  
 Guelderland (Holland) — St. Plech-  
 eln.  
 Highlanders (Scotland) — St. Co-  
 lumba.  
 Holland — St. Willibrord  
 Ica (Peru) — Fray Ramon Rojas.  
 Indies — St. Francis Xavier.

Ireland — St. Patrick.  
 Iroquois — Francois Picquit.  
 Italy — St. Bernardine of Siena  
 Livonia — Bishop Albert of Riga  
 Magyars (Hungarians) — Anastasi-  
 us Astericus.  
 Maryland — Andrew White, S. J.  
 Mechlin (Belgium) — St. Rumold.  
 Mecklenburg (Wends) — Bishop  
 Werno.  
 Mercia (England) — St. Ceadda.  
 Mexico — The twelve Apostles of  
 Mexico (Franciscans), headed by  
 Fra. Martin de Valencia.  
 Negro Slaves — St. Peter Claver  
 Netherlands — St. Willibrord.  
 North (Scandinavia) — St. Anschar  
 North Britain (Picts) — St. Niman.  
 Northumbria (Britain) — Pope  
 Adrian IV.  
 Norway — St. Olaf.  
 Ohio — Eduard Fenwick, O. P.  
 Ottowas (Indians) — Claude Allou-  
 ez, S. J.  
 Persia — St. Maruthas  
 Philadelphia — Felix Barbelin, S. J  
 Poland — St. Hyacinth  
 Pomerania — St Otto.  
 Portugal — St Christian  
 Provence (France) — SS. Lazarus  
 and Martha.  
 Prussia (Slavs) — St. Adalbert; St.  
 Bruno of Querfurt.  
 Rome — St. Philip Nerl.  
 Rouergue (South France) — St An-  
 toninus.  
 Rumania — St. Nicetas  
 Ruthenia — St Bruno.  
 Sardinia — St. Ephesus.  
 Saxony — St. Willihad.  
 Scotland — St. Palladius.  
 Slavs — SS. Cyril and Methodius.  
 Spain — St. James; SS. Euphrasius  
 and Felx.  
 Sussex (England) — St. Wilfrid.  
 Sweden — St. Anschar.  
 Switzerland — St. Andeol.  
 Tournai (Belgium) — St. Elloi; St.  
 Piat  
 Tyrol — St. Valentine.  
 Wessex (England) — St. Birinus.  
 Westphalia — St. Ludger,

**SAINTS INVOKED  
FOR SPECIAL FAVORS AND AGAINST PARTICULAR EVILS**

St Adalard	Against	Typhus and fevers
St Agapitus	"	Colic
St. Aloysius	"	Sore eyes and pestilence
St. Amalberga	"	Bruises and fever
St Anastasius	"	Headaches
St Andrew .	"	Gout and sore throat
St Anthony Avellino	"	Apoplexy and sudden death
St Anthony of Padua	For	Lost things; against shipwreck
St. Apollonia	Against	Toothache
St. Arnulph	For	Recovery of lost things
St Augustine	Against	Sore eyes
St Barbara	"	Lightning, thunderstorms, fire, impenitence, sudden death
St. Benedict Nursia	"	Poisoning
St. Blaise .. . . .	"	Throat troubles
St Cadoc	"	Scrofula, deafness
St. Casimir	"	Plague
St Catherine of Alexandria..	"	Diseases of the tongue
St Christopher .... .	"	Storms, sudden death
St Clare ..	"	Sore eyes
St Colomban	"	Insanity, inundations
St. Denis .....	"	Headache
St Dymrna	"	Insanity
St Elizabeth of Portugal	For	Peace
St Erasmus . . . . .	Against	Intestinal trouble
St Eulalia .	"	Drought
St Francis Borgia	"	Earthquakes
St. Genesius of Arles	"	Chilblains and scurf
St George . . . . .	"	Fever
SS. Gervase and Protase	For	Discovery of thieves
St Giles .. . . .	Against	Epilepsy, insanity, sterility
St Gregory of Neocaesarea..	"	Inundations
St Hadrian . . . . .	"	Pestilence
St. Hermenegild .	"	Storms, drought, inundations
St. Hilary .....	"	Snakes
St Hubert ..	"	Hydrophobia
St James	"	Rheumatism
St John .	"	Lightning, rain, hail, pestilence
St Lawrence	"	Fire, lumbago
St Liberius .	"	Gravel, gall-stones
St. Lucy ..	"	Sore eyes, sore throat, hemor- rhages, epidemics
St. Mark . . .	"	Lightning, hail
St Maurice . . . . .	"	Gout, cramps
St Maurus .	"	Gout, hoarseness
St. Pantaleon	"	Consumption
St. Paul . . .	"	Poisonous snakes, storms
St Peregrinus ..	"	Cancer
St. Raymond	"	False accusations
St Servelus	"	Paralysis
St Stanislaus Kostka	"	Dying without the last sacraments
St Teresa of Avila .	"	Headaches
St Timothy .....	"	Stomach trouble
St Tryphon .	"	Insects
St. Victor of Marseilles	"	Foot diseases
St Vitus .....	"	Epilepsy, nervousness

## EMBLEMS OF THE SAINTS

Saints are represented in art with emblems indicative of something specific in their lives or the instrument of their martyrdom. The emblems of the Evangelists refer to their sacred writings. Thus a man is representative of St. Matthew because he begins his Gospel with the human ancestry of Christ. The lion of the desert is emblematic of St. Mark because he opens his narrative with the mission of St. John, "the voice of one crying in the wilderness." The sacrificial ox is the emblem of St. Luke whose Gospel begins with the Highpriest Zachary. The eagle soaring heavenward is emblematic of St. John who with the opening words of his Gospel carries us to heaven itself. Emblems of various saints are as follows

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| St. Agatha — Tongs, veil            | St. Christopher — Giant, torrent,    |
| St. Agnes — Lamb                    | tree, Child Jesus on his shoulders   |
| St. Ambrose — Bees, dove, ox, pen   | St. Clare of Assisi — Monstrance     |
| St. Andrew — Transverse cross.      | St. Colette — Lamb, birds.           |
| St. Angela Merici — Ladder, cloak   | SS. Cosmas and Damian — A phial.     |
| St. Anne, Mother of the Blessed     | St. Cyril of Alexandria — Blessed    |
| Virgin — A door.                    | Virgin holding in her arms the       |
| St. Anthony, Abbot — Bell, hog.     | Child Jesus, pen                     |
| St. Anthony of Padua — Infant       | St. Cyril of Jerusalem — Purse,      |
| Jesus, bread, book, lily.           | book                                 |
| St. Augustine of Hippo — Dove,      | St. Dominic — Rosary, star.          |
| child, shell, pen                   | St. Dorothy — Flowers, fruit         |
| St. Barbara — Tower, palm, chalice, | St. Edmund the Martyr — Arrow,       |
| cannon                              | sword.                               |
| St. Barnabas — Stones, ax, lance    | St. Elizabeth of Hungary — Alms,     |
| St. Bartholomew — Knife, flayed     | flowers, bread, the poor, a pitcher  |
| and holding his skin.               | St. Francis of Assisi — Deer, wolf,  |
| St. Benedict — Broken cup, raven,   | birds, fish, the Stigmata.           |
| bell, crozier, bush.                | St. Francis Xavier — Crucifix, bell, |
| St. Bernardine of Siena — Chrism    | vessel, Negro                        |
| St. Bernard of Clairvaux — Pen,     | St. Genevieve — Bread, keys, herd,   |
| bees, instruments of Passion        | candle                               |
| St. Blaise — Wax taper, iron comb   | St. George — Dragon.                 |
| St. Bonaventure — Communion, ci-    | St. Gertrude — Crown, taper, lily    |
| borium, cardinal's hat.             | SS. Gervasius and Protasius —        |
| St. Boniface — Oak, ax, book, fox,  | Scourge, club, sword                 |
| scourge, fountain, raven, sword     | St. Giles — Crozier, hind, hermitage |
| St. Bruno — Chalice                 | St. Helen — Cross.                   |
| St. Catherine of Alexandria —       | St. Hilary — Stick, pen, child.      |
| Wheel, lamb, sword                  | St. Ignatius Loyola — Communion,     |
| St. Catherine of Ricci — Ring,      | chasuble, book, apparition of Our    |
| crown, crucifix                     | Lord                                 |
| St. Catherine of Siena — Stigmata,  | St. Isidore — Bees, pen              |
| cross, ring, lily                   | St. James the Greater — Pilgrim's    |
| St. Catherine of Sweden — Hind,     | staff, shell, key, sword.            |
| lily, pilgrim's costume, cross,     | St. James the Lesser — Square rule,  |
| church in hand                      | halberd, club.                       |
| St. Charles Borromeo — Commun-      | St. Jerome — Lion                    |
| ion, coat of arms bearing word      | St. John Berchmans — Rule of St.     |
| "Humilitas"                         | Ignatius, cross, rosary.             |

- St John Chrysostom — Bees, dove, pen  
 St John Climacus — A ladder  
 St. John of God — Alms, a heart, crown of thorns  
 St John the Baptist — Lamb, head cut off on platter, skin of an animal  
 St John the Evangelist — Eagle, chalice, kettle, armor  
 St Josaphat Kuncevyč — Chalice, crown, winged deacon  
 St. Joseph, Spouse of the Blessed Virgin — Infant Jesus, lily, rod, plane, carpenter's square  
 St. Jude — Sword, square rule, club  
 St Justin Martyr — Ax, sword  
 St. Lawrence — Cross, book of the Gospels, gridiron  
 St. Leander of Seville — A pen.  
 St Liborius — Pebbles, peacock  
 St Longinus — In arms at foot of the cross  
 St Louis IX of France — Crown of thorns, nails  
 St. Lucy — Cord, eyes  
 St. Luke — Ox, book, brush, palette  
 St. Margaret — Dragon  
 St Mark — Lion, book  
 St Martha — Holy water sprinkler, dragon  
 St Mathias — Lance.  
 St. Matilda — Purse, alms.  
 St Matthew — Winged man, purse, lance  
 St Maurus — Scales, spade, crutch.  
 St Meinrad — Two ravens  
 St Michael — Scales, banner, sword, dragon.  
 St Monica — Girdle, tears  
 St Nicholas — Boy in boat  
 St Odiha — Unfurled banner and laurel branch  
 St. Oswald — Dove, demon, church, stone, ship  
 St. Patrick — Cross, harp, serpent, baptismal font, demons, shamrock, purgatory.  
 St Paul — Sword.  
 St. Peter — Keys, boat, cock  
 St. Philip, Apostle — Column  
 St Philip Neri — Altar, chasuble, vial.  
 St Roch — Angel, dog, bread  
 St. Rose of Lima — Crown of thorns, anchor, city  
 St Sebastian — Arrows, crown.  
 SS Sergius and Bacchus — Military garb, palm  
 St Simon — Saw, cross.  
 St Simon Stock — Scapular  
 St Teresa of Avila — Heart, arrow, book  
 St Therese of Lisieux — Roses, crucifix.  
 St Thomas, Apostle — Lance, ax  
 St Thomas Aquinas — Chalice, monstrance, dove, ox, person trampled under foot  
 St Ursula and Companions — Ship, clock, arrow.  
 St Vincent de Paul — Children.  
 St Vincent Ferrer — Pulpit, cardinal's hat, trumpet, captives  
 St Vincent, Deacon of Saragossa — Gridiron, boat, prunning knife.

### FAMOUS LIVES OF THE SAINTS

Standard Reference works giving information on the lives of the saints include:

- |  |  |
|--|--|
| 265-340 — Ecclesiastical History of Eusebius                 | 1926-39 — Butler's Lives of the Saints, edited by Thurston (12 vols.)            |
| 404 — Poems of Prudentius                                    | 1516 — Saints of England — Capgrave  |
| 900 — Compiled Byzantine Menologies                          | 1613 — Saints of Italy — Ferrari   |
| 1298 — Golden Legend of Jacopo                               | 1615 — Saints of Germany — Rader   |
| 1681 — Acts of the First Martyrs by Ruinart                  | 1662 — Saints of Spain — de Salazar  |
| 1617 — Acts of the Saints — Bolandists                       | 1828 — Scottish Saints — Dempster  |
| 1770 — Lives of the Saints — Butler                          | 1875 — Irish Saints — O'Hanlon   |
| 1924 — Biographical Dictionary of the Saints — F. G. Holweck | 1885 — Lives of the Saints and Blessed of the Three Orders of St. Francis — Leon |
| 1934 — The Book of Saints — Macmillan                        | 1938 — The Golden Book of Eastern Saints — D. Attwater                           |

## DERIVATION AND SIGNIFICANCE OF COMMON NAMES

### Men

- Aaron (Heb.), Lofty, Inspired.  
 Abner (Heb.), Father of Light.  
 Abraham (Heb.), Father of Multitude.  
 Adam (Heb.), Earth Man.  
 Adolph (O H Ger.), Noble Hero.  
 Alan (Celt), Harmony.  
 Albert (O. H Ger), Illustrious.  
 Alexander (Gr), Defender of Men.  
 Alfred (O. H. Ger.), Good Counselor.  
 Alphonse (O. H Ger.), Willing.  
 Alvin (O. H. Ger.), Believed by All.  
 Ambrose (Gr), Immortal.  
 Amos (Heb.), Strong.  
 Andrew (Gr), Manly  
 Anselm (O H. Ger), Protection of God  
 Anthony (Lat), Profound or Reverberant Utterer.  
 Archibald (Ger), Extremely Bold  
 Arnold (O H Ger), Strong as an Eagle  
 Arthur (W), Noble.  
 Asa (Heb.), Healer.  
 Ashur (Heb.), Black  
 Augustine (Lat), Exalted.  
 Barnabas (Heb), Son of Consolation.  
 Bartholomew (Heb), Warlike Son.  
 Basil (Gr.), Royal.  
 Benedict (Lat), Blessed  
 Benjamin (Heb), Son of the Right Hand  
 Bernard (O. H. Ger.), Bold as a Bear.  
 Bertrand (O. H. Ger), Bright Raven  
 Boniface (Lat), Benefactor.  
 Brian (Celt), Strong.  
 Bruno (O H. Ger), Brown.  
 Calvin (Lat), Bald  
 Cecil (Lat.), Dim-sighted.  
 Charles (O H Ger), Strong  
 Christian (Lat.), Belonging to Christ.  
 Christopher (Gr), Bearing Christ  
 Clarence (Lat), Illustrious  
 Claude (Lat), Lame.  
 Clement (Lat), Merciful  
 Conrad (O H Ger), Bold in Counsel.  
 Constantine (Lat), Resolute.  
 Crispin (Lat), Having Curly Hair.  
 Cuthbert (A S), Splendor.  
 Cyril (Gr.), Lordly.  
 Daniel (Heb.), God Is My Judge.  
 David (Heb), Beloved.  
 Denis (Gr), Belonging to Bacchus, God of Wine.  
 Dominic (Lat), Belonging to the Lord.  
 Donald (Celt), World Chief.  
 Duncan (Celt.), Brown Chief  
 Edgar (A. S), Protector of Property.  
 Edmund (A S), Defender of Property.  
 Edward (A S), Guardian of Property  
 Edwin (A S), Gainer of Property, Valuable Friend.  
 Elihu (Heb.), God the Lord  
 Ellis (Heb), God My Salvation.  
 Elmer (A. S), Excellent.  
 Emmanuel (Heb), God with Us.  
 Erasmus (Gr), Lovely  
 Eric (A S), Rich.  
 Ernest (Ger.), Earnest.  
 Ethan (Heb), Firmness.  
 Eugene (Gr), Well-born.  
 Eustace (Gr.), Healthy  
 Evan (W), Young  
 Ezra (Heb), Help  
 Ferdinand (O H Ger), Valiant  
 Fergus (Celt.), Man's Strength.  
 Francis (Ger), Free  
 Frederick (O. H. Ger), Peaceful Ruler  
 Gamaliel (Heb.), Recompense of God  
 Garret (O H Ger), Strong with the Spear  
 Geoffrey (O H Ger), At Peace with God.  
 George (Gr), Husbandman  
 Gerald (O. H Ger.), Strong with the Spear  
 Gilbert (O H Ger), Famous.  
 Giles (Gr), Kid.  
 Goddard (O H. Ger), Pious.  
 Godfrey (O H Ger.), At Peace with God.  
 Gregory (Gr), Watchful.  
 Griffith (W), Having Great Faith  
 Gustavus (Swedish), Warrior.  
 Guy (Fr), Leader.  
 Harold (A. S), Champion  
 Henry (O. H. Ger.), Head of the House  
 Herbert (A S), Glory of the Army.  
 Herman (O H. Ger), Warrior.  
 Hilary (Lat.), Cheerful.  
 Hiram (Heb), Most Noble.

Hosea (Heb.), Salvation.  
 Hubert (O. H. Ger.), Bright in Spirit  
 Hugh (O. H. Ger.), Mind.  
 Humphrey (A. S.), Protector of the Home.  
 Ignatius (Gr.), Ardent.  
 Ingram (O. H. Ger.), Raven.  
 Isaac (Heb.), Laughter.  
 Jacob (Heb.), Supplanter.  
 James (Heb.), Supplanter.  
 Jeremias (Heb.), Exalted of the Lord.  
 Jerome (Lat.), Holy Name.  
 Jesse (Heb.), Wealth.  
 John (Heb.), Gift of God.  
 Jonathan (Heb.), Gift of God.  
 Joseph (Heb.), He Shall Add.  
 Julian (Lat.), Belonging to Julius.  
 Kenneth (A. S.), Leader.  
 Lambert (O. H. Ger.), Illustrious.  
 Lancelot (It.), Little Lance.  
 Lawrence (Lat.), Laurel-Crowned.  
 Leander (Gr.), Lion Man.  
 Leonard (O. H. Ger.), Strong as a Lion.  
 Leopold (O. H. Ger.), Bold for the People.  
 Linus (Gr.), Flaxen-haired.  
 Lionel (Lat.), Young Lion.  
 Llewellyn (W.), Lightning.  
 Louis (O. H. Ger.), Bold Warrior.  
 Lucian (Lat.), Sprung from Lucius.  
 Lucius (Lat.), Born at Break of Day.  
 Luke (Gr.), Light.  
 Malachy (Heb.), Messenger.  
 Mark (Lat.), Hammer.  
 Martin (Lat.), Warlike.  
 Matthew (Heb.), Gift of God.  
 Maurice (Lat.), Dark-colored.  
 Michael (Heb.), Who Is Like God.  
 Moses (Egypt), Drawn Out of the Water.  
 Myles (Lat.), Soldier.  
 Nathan (Heb.), Gift.  
 Nathaniel (Heb.), Gift of God.  
 Nicholas (Gr.), Victory of the People.  
 Norman (Ger.), Northman.  
 Oliver (Lat.), Olive Tree.  
 Orestes (Gr.), Mountaineer.  
 Oscar (Celt.), Bounding Warrior.  
 Oswald (O. H. Ger.), Power of God.  
 Owen (W.), Lamb.  
 Patrick (Lat.), Nobleman.  
 Paul (Lat.), Little.  
 Peregrine (Lat.), Stranger.

Peter (Gr.), Rock.  
 Phillip (Gr.), Lover of Horses.  
 Phineas (Heb.), Mouth of Brass.  
 Quentin (Lat.), Fifth.  
 Ralph (O. H. Ger.), Hero.  
 Raphael (Heb.), Healing of God.  
 Raymond (O. H. Ger.), Wise Protection.  
 Reginald (O. H. Ger.), Strong Ruler.  
 Reuben (Heb.), Behold a Son.  
 Richard (O. H. Ger.), Rich-hearted.  
 Robert (O. H. Ger.), Bright in Fame.  
 Roderick (O. H. Ger.), Rich in Fame.  
 Roger (O. H. Ger.), Famous with the Spear.  
 Roland (O. H. Ger.), Fame of the Land.  
 Rufus (Lat.), Red.  
 Rupert (O. H. Ger.), Bright in Fame.  
 Samson (Heb.), Splendid Sun.  
 Samuel (Heb.), Asked for of God.  
 Saul (Heb.), Asked for.  
 Sebastian (Gr.), Venerable.  
 Seth (Heb.), Appointed.  
 Sigismund (O. H. Ger.), Conquering Protection.  
 Silas (Lat.), Living in a Wood.  
 Sylvester (Lat.), Rustic.  
 Stephen (Gr.), Crown.  
 Thaddeus (Syrian), Wise.  
 Theodore (Gr.), Gift of God.  
 Thomas (Heb.), Twin.  
 Timothy (Gr.), Fearing God.  
 Tristram (Lat.), Pensive.  
 Urban (Lat.), Of the Town.  
 Valentine (Lat.), Healthy.  
 Victor (Lat.), Conqueror.  
 Vincent (Lat.), Conquering.  
 Vivian (Lat.), Lively.  
 Walter (O. H. Ger.), Ruling the Host.  
 William (O. H. Ger.), Resolute.  
 Winfred (A. S.), Peace-Winning.

# Women

Ada (O. H. Ger.), Happiness.  
 Adeline (O. H. Ger.), Of Noble Birth.  
 Agatha (Gr.), Good.  
 Agnes (Gr.), Chaste.  
 Alice (Gr.), Truth.  
 Amelia (O. H. Ger.), Busy.  
 Amy (Lat.), Beloved.  
 Angela (Gr.), Angelic.  
 Ann (Heb.), Grace.  
 Antoinette (Lat.), Inestimable.  
 Barbara (Gr.), Foreign.  
 Beatrice (Lat.), Making Happy.  
 Bertha (O. H. Ger.), Beautiful.



Blanche (Ger.), White	Lillian (Lat.), Lily.
Bridget (Celt.), Strength	Lois (Gr.), Good.
Camilla (Lat.), Attendant at Sacrifice.	Louise (G.), Famous Heroine.
Caroline (O. H. Ger.), Strong.	Lucy (Lat.), Born at Break of Day.
Catherine (Gr.), Pure.	Mabel (Lat.), Lovable.
Cecilia (Lat.), Dim-sighted.	Madeline (Heb.), Native of Magdala.
Charlotte (O. H. Ger.), Brave.	Margaret (Gr.), Pearl.
Chloe (Gr.), Green Herb.	Mary (Heb.), Bitter.
Clara (Lat.), Bright.	Marion (Heb.), Bitter.
Clarice (Lat.), Bright.	Martha (Heb.), Mistress of the House.
Constance (Lat.), Firm.	Mathilda (O. H. Ger.), Mighty Battle Maid.
Cora (Gr.), Maiden.	Maura (Lat.), Dark, Dusky.
Diana (Lat.), Goddess.	Mildred (Ger.), Mild Threatener.
Dolores (Lat.), Sorrowful.	Millicent (Lat.), Sweet Singer.
Dorothy (Gr.), Gift of God.	Miriam (Heb.), Bitter.
Edith (O. H. Ger.), Happiness.	Monica (Lat.), Alone, Adviser.
Edna (Heb.), Pleasure.	Myra (Gr.), She Who Weeps.
Eleanor (Gr.), Light.	Natalie (Lat.), Christmas Child.
Elizabeth (Heb.), Consecrated to God.	Nora (Lat.), Honorable.
Elvira (Lat.), White.	Olga (G.), Holy.
Emma (G.), Gem, Nurse, Grandmother.	Olive (Lat.), Olive Tree.
Emmeline (O. H. Ger.), Energetic.	Patricia (Lat.), Noblewoman.
Emily (O. H. Ger.), Energetic.	Pauline (Lat.), Little.
Esther (Persian), Star.	Penelope (Gr.), Weaver.
Ethel (O. H. Ger.), Noble.	Phoebe (Gr.), Bright.
Eunice (Gr.), Happy Victory.	Phyllis (Gr.), Green Bough.
Eva (Heb.), Life.	Priscilla (Lat.), Somewhat Old.
Evelyn (Heb.), Youth.	Rachel (Heb.), Ewe.
Florence (Lat.), Blooming.	Rebecca (Heb.), Of Enchanting Beauty.
Frances (Ger.), Free.	Regina (Lat.), Queen.
Genevieve (F), White Wave.	Rita (Lat.), Pearl.
Gertrude (O. H. Ger.), Spear-maiden.	Rose (Lat.), Rose.
Gloria (Lat.), Glory.	Roxana (Persian), Dawn of Day.
Grace (Lat.), Grace.	Ruth (Heb.), Beauty.
Harriet (O. H. Ger.), Head of the House.	Sara (Heb.), Princess.
Helen (Gr.), Light.	Sophie (Gr.), Wisdom.
Henrietta (O. H. Ger.), Head of the House.	Stella (Lat.), Star.
Honora (Lat.), Honorable.	Susan (Heb.), Lily.
Ida (O. H. Ger.), Godlike.	Theresa (Gr.), Carrying Ears of Corn.
Irene (Gr.), Peaceful.	Ursula (Lat.), Little She-Bear.
Isabel (Heb.), Worshiping God	Veronica (Gr.), True Image.
Jane (Heb.), Gift of God.	Victoria (Lat.), Victor.
Jean (Heb.), Gift of God.	Viola (Lat.), Violet.
Joan (Heb.), Gift of God.	Virginia (Lat.), Virgin.
Josephine (Heb.), She Shall Add.	Vivian (Lat.), Lively.
Joyce (O. Fr.), Sportive.	Wilhelmina (O. H. Ger.), Resolute.
Judith (Heb.), Praised.	Winifred (A. S.), Peace-Winning.
Julia (Lat.), Soft-haired.	Zoe (Gr.), Life.

N. B. Abbreviations after the names indicate their derivation, as follows A. S., Anglo-Saxon, Celt., Celtic, Fr., French, Ger., German, Gr., Greek, Heb., Hebrew, It., Italian, Lat., Latin, O. Fr., Old French, O. H. Ger., Old High German; W., Welsh.

## Religious Orders and Congregations

Canon Law defines the religious state as "a stable manner of community life in which the faithful besides observing the common precepts bind themselves to the observance of the evangelical counsels by the vows of obedience, chastity and poverty." Religious life, then, is a striving after perfection through intensified love of God and of neighbor

Over and above the common end of religious life which makes it a school of perfection, the various religious communities have particular objects of their own which divide them into contemplative, active, and mixed communities. Contemplative are those which devote themselves to union with God in a life of solitude and retirement; active, those which expend their energy in serving men, for example, by caring for the sick and the orphans. If their activity is spiritual in its objects and requires contemplation for its attainment, they are called mixed communities.

Though the following lists comprehend all three types of religious bodies, they do not include all the orders and congregations in the world. Only those communities are included which live and work in the United States.

### RELIGIOUS ORDERS, COMMUNITIES, ETC., OF MEN IN THE UNITED STATES

**African Missions, Society of the:** S.M.A.—Founded in Lyons, France, 1856, by Msgr. Di Bresillac and Fr. Planque. General Motherhouse, Rome, Italy. Devoted to mission work. Found in the Archdioceses of Baltimore and Washington, Boston, Los Angeles and Newark, and the Dioceses of Belleville and Savannah-Atlanta.

**Alexian Brothers: C. F. A.** — Founded by Tobias in France in the fifteenth century to nurse the sick and bury the dead during the Black Death. General Motherhouse, Aix-la-Chapelle, Germany. They have charge of hospitals and asylums today. Found in the Archdioceses of Chicago, Newark and St. Louis and the Dioceses of Green Bay and Nashville.

**Assumption, Augustinians of the (Assumption Fathers).** A.A.—Originated in the College of the Assumption, Nîmes, France, in 1843 by the Rev. Emmanuel d'Alzon to combat irreligion and schism. General Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdiocese of New York and the Diocese of Springfield, Mass.

**Atonement, Society of the: S. A.** —A branch of the Third Order Regular of St. Francis, founded 1899 by Fr. Paul James Francis

General Motherhouse, Garrison, N. Y. Devoted to charitable work. Found in the Archdioceses of Baltimore and Washington, New York and the Dioceses of Amarillo, Ogdenburg and Raleigh.

**Augustine, Hermits of St. (Augustinians)** O. S. A.—Founded by the union of several Monastic Societies following the Rule of the Bishop of Hippo, which consists in a great measure of extracts from a letter written by the Saint, in 423, to the nuns of Hippo. General Motherhouse, Rome, Italy. Dedicated to educational, missionary and parochial activities. Found throughout the United States.

**Augustinian Recollects: O.R.S.A.** —Founded 1851. Motherhouse, Rome, Italy. Found in the Archdioceses of Los Angeles and Omaha and the Dioceses of El Paso, Kansas City and Leavenworth.

**Basil, Congregation of the Priests of St. (of Toronto).** C.S.B.—Under the name of Basilians are included all the religious who follow the Rule of St. Basil. At Annonay in France, a religious community of men was formed (1822) under the Rule of St. Basil, which has a branch at Toronto, Canada. Devoted to parochial and educational work. Found in the Archdiocese of Detroit and

the Dioceses of Galveston and Rochester.

**Basil the Great, Order of St. (Ukrainian): O. S. B. M.**—General Motherhouse, Leopold, Poland. Found in the Archdioceses of Chicago and New York.

**Basil the Martyr, Order of St. (Syrian): O. S. B. M.**—Found in the Archdioceses of Chicago and New York.

**Benedict, Order of St. (Benedictines): O. S. B.**—Founded 529, by St. Benedict of Nursia, in Italy. Devoted to personal sanctification and any other work compatible with community life. Found throughout the United States.

**Benedictines, Sylvestrine: S. O. S. B.**—Founded by Sylvester Gozzolini, in Italy, 1231. Follow the rule of St. Benedict with the strictest observance of poverty. General Motherhouse, Rome, Italy. Found in the Archdiocese of Detroit.

**Blood, Priests of the Most Precious, C. Pp. S.**—Founded in Italy in 1815, by Bl. Gaspare del Bufalo. General Motherhouse, Rome, Italy. Devoted to mission and retreat work. Found throughout the United States.

**Camillians**—See: Sick, Clerks Regular for the Care of the.

**Capuchins**—See: Friars Minor Capuchin, Order of.

**Carmel, Order of Our Lady of Mt. (Carmelites): O. Carm.**—The order claims for its founders Elias and Eliseus. General Motherhouse, Rome, Italy. Devoted to education and charitable works. Found in the Archdioceses of Baltimore and Washington, Boston, Chicago, Los Angeles, Newark and New York and the Dioceses of Altoona, Leavenworth, Manchester and Pittsburgh.

**Carmelites, Order of Discalced: O. C. D.**—A Reform of the Order of Our Lady of Mt Carmel, 1562. General Motherhouse, Rome, Italy. Found throughout the United States.

**Catholic Apostolate, Society of the (Pallottines): S. C. A.**—Founded 1835 in Rome by Ven. Vincent Pallotti. General Motherhouse,

Rome, Italy. Devoted to spreading, rekindling and defending the Catholic faith. Found throughout the United States.

**Charity, Brothers of: C. C. F.**—Founded by Canon Peter J. Triest, in Belgium, 1807. General Motherhouse, Ghent, Belgium. Devoted to charity, caring for the sick, sheltering poor workmen, teaching the young, caring for the aged, the insane and idiotic. Found in the Archdiocese of Boston.

**Charity, Congregation of the Fathers of: C. F. C.**—General Motherhouse, Rome, Italy. Known as the Congregation of Our Lady of the Rosary in the Archdiocese of Newark where an establishment was made in 1913.

**Charity, Institute of (Rosminians): I. C.**—Founded 1828, by Antonio Rosmini-Serbat, in Italy. General Motherhouse, Rome, Italy. Devoted to contemplation and charitable works. Found in the Diocese of Peoria.

**Christian Brothers of Ireland**—Founded 1802, at Waterford, by Edmund Ignatius Rice. General Motherhouse, Dublin, Ireland. Found in the Archdioceses of Chicago, Los Angeles and New York and the Dioceses of Helena and Seattle.

**Christian Instruction, Brothers of (La Mennais Brothers): I. C.**—Founded 1817, in France, by Abbe de la Mennais at St Brieuc and by Abbe Deshayes at Auray; the two branches united in 1819. General Motherhouse, Jersey Island, England. Devoted to the instruction of the young. Found in the Dioceses of Fall River, Ogdensburg and Portland, Me.

**Christian Schools, Brothers of the (Christian Brothers): F. S. C.**—Founded by St. Jean Baptiste de la Salle at Reims, France, 1680. General Motherhouse, Rome. Devoted to primary and secondary education, and industrial and agricultural training; and care of orphans. Found throughout the United States.

**Cistercians of the Strict Observance, Order of (Trappists): O. C.**

**S. O.**—Founded 1098 in France by St. Robert to restore the gravity and simplicity of monastic ceremonies and the stricter observance of the Rule of St. Benedict. Reformed 1664. New Constitutions, 1894. General Motherhouse, N. D. de Citeaux, par Nuits-Saint Georges, France. Found in the Archdioceses of Dubuque and Louisville, and the Dioceses of Providence, Salt Lake and Savannah-Atlanta.

**Cistercians of the Common Observance, Order of (Cistercians): S. O. Cist.**—Comes from the same Order established by St. Robert in 1098, but not of the present strict Trappist observance. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Diocese of Natchez

**Claretians**—See: Mary, Missionary Sons of the Immaculate Heart of.

**Clerks Regular, Congregation of (Theatine Fathers) · C. R.**—Founded in Rome, 1524, by St. Gaetano to combat the errors of the Reformation. General Motherhouse, Rome, Italy. Found in the Archdiocese of Denver and the Diocese of Pueblo.

**Clerks Regular Minor: C. R. M.**—Founded in Naples, 1500, by St. Francis Caracciolo. General Motherhouse, Rome, Italy. Found in the Archdiocese of Newark.

**Columban, Chinese Mission Society of St.: S. S. C.**—Founded 1916 in Ireland by Rt. Rev. Edward J. Galvan. General Motherhouse, Navan, Ireland. Devoted to mission work. Found in the Archdioceses of Boston, Los Angeles and Omaha and the Dioceses of Buffalo, Providence, San Diego and Wilmington.

**Conventuals**—See: Friars Minor Conventual, Order of.

**Cross, Canons Regular of the Holy (Crosier Fathers): O. S. C.**—Founded 1211 by Bl. Theodore Celles in Belgium. General Motherhouse, St. Agatha, Holland. Devoted to mission, retreat and educational work. Found in the Dioceses of Duluth, Fort Wayne, Lincoln and St. Cloud.

**Cross, Congregation of Holy (Salvatorists): C. S. C.**—An amal-

gamation of the Brothers of St. Joseph or Josephites and the Fathers of Holy Cross or Salvatorists. Established in 1842, at Notre Dame, Ind. General Motherhouse, New York City. Devoted to teaching. Found throughout the United States

**Dominicans**—See: Friars Preacher, Order of

**Edmund, Society of St.: S. S. E.**—Founded 1843 in France by Fr. Jean Baptiste Murard, for the work of missions. General Motherhouse temporarily transferred to Randolph, Vt. Found in the Dioceses of Burlington, Mobile and Raleigh.

**Family, Congregation of the Missionaries of the Holy: M. S. F.**—Founded 1895. General Motherhouse, Grave, Holland. Found in the Archdioceses of St. Louis and San Antonio and in the Dioceses of Duluth and Corpus Christi.

**Family, Sons of the Holy: S. F.**—Founded 1864. General Motherhouse, Barcelona, Spain. Found in the Archdioceses of Denver and Santa Fe and the Diocese of Pueblo.

**Francis, Missionary Brothers of St.: O. S. F.**—General Motherhouse, Detroit, Mich. Represented in the Archdiocese of Detroit

**Francis, Third Order Regular of St.: T. O. R.**—General Motherhouse, Rome. Found in the Archdioceses of Baltimore and Washington and Newark and the Dioceses of Altoona, Dallas, Erie, Galveston, Harrisburg, Pittsburgh, Raleigh, Sioux Falls and Steubenville.

**Franciscan Brothers, Congregation of**—General Motherhouse, Rome, Italy. Found in the Diocese of Springfield, Ill.

**Franciscan Brothers of Brooklyn: O. S. F.**—Founded in Brooklyn, 1858. Devoted to educational work.

**Franciscan Friars of the Atonement**—See: Atonement, Society of the.

**Franciscan Missionary Brothers of the Sacred Heart of Jesus: O. S. F.**—Motherhouse, Eureka, Mo. Found in the Archdiocese of St. Louis.

**Franciscans** — See. **Friars Minor Francis de Sales, Oblates of St.: O. S. F. S.** — Founded in 1871 by Fr Louis Brisson General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, and Philadelphia, and the Dioceses of Camden, Erie, Oklahoma City and Tulsa, Toledo and Wilmington

**Francis de Sales, Society of St. (Salesians) · S. C.** — Founded 1844 in Italy by St John (Don) Bosco for the purpose of religious instruction. General Motherhouse, Turin, Italy Found in the Archdioceses of Boston, Newark, New Orleans, New York, Los Angeles and San Francisco and the Dioceses of Monterey-Fresno, Paterson and St. Augustine

**Francis Seraphicus, Brothers of the Poor of St.: C. F. P.** — General Motherhouse, Kerkrade, Holland The province is represented in the Archdiocese of Cincinnati and the Diocese of Little Rock.

**Francis Xavier, Brothers of St. C. F. X.** — Founded 1839 in Belgium by Theodore J Ryken for the purpose of instructing youth General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, Boston, Detroit, Louisville and New York and the Dioceses of Brooklyn, Portland, Me., Richmond, Springfield, Mass and Syracuse

**Friars Minor, Order of (Franciscans): O. F. M.** — General Motherhouse, Rome, Italy Devoted to preaching, missionary work, education, works of charity, etc. Found throughout the United States.

**Friars Minor Capuchin, Order of: O. F. M. Cap.** — A Reform in 1525, aiming at a stricter observance of the Rule of St Francis. Devoted to mission work and combating the errors of the Reformation. General Motherhouse, Rome, Italy Found throughout the United States.

**Friars Minor Conventual, Order of: O. M. C.** — General Motherhouse, Rome, Italy. Found throughout the United States

**Friars Preacher, Order of (Dominicans) O. P.** — Founded 1215

by St Dominic in France General Motherhouse, Rome, Italy. Devoted to preaching, literary and scientific pursuits. Found throughout the United States

**Glenmary Missioners (The Home Missioners of America)** — General headquarters, Glendale, O Found in the Archdiocese of Cincinnati and the Dioceses of Columbus, Owensboro and Savannah-Atlanta

**Holy Ghost and of the Immaculate Heart of Mary, Congregation of the: C. S. Sp.** — Founded 1703 in Paris by Claude Francois Poullart des Places General Motherhouse, Paris, France Devoted to missionary work and education. Found throughout the United States

**Infancy and Youth of Jesus, Brothers of the Holy** — Founded 1853 by the Rev. John Timon, Bishop of Buffalo, for the care of poor and wayward boys and their instruction in the arts and industries. Motherhouse, Lackawanna, N. Y. Found in New York State

**Jesus, Society of (Jesuits) S. J.** — Founded 1534 in France by St. Ignatius Loyola General Motherhouse, Rome, Italy Devoted to preaching, teaching, administering the sacraments, writing books, conducting missions, etc Found throughout the United States

**John of God, Order of St. O. S. J. D.** — Founded in Spain in the 16th century. General Motherhouse, Rome, Italy. Nursing Brothers devoted to caring for needy men. Found in the Archdioceses of Boston and Los Angeles.

**Joseph, Oblates of St.: O. S. J.** — Founded 1878. General Motherhouse in Asti, Italy. Devoted to parochial and educational work. Found in the Dioceses of Monterey-Fresno, Sacramento and Scranton

**Joseph's Society of the Sacred Heart, St. (Josephite Fathers): S. S. J.** — Originated 1871 at Baltimore, Md Motherhouse, Baltimore, Md Devoted to work in colored missions. Found throughout the United States.

**La Mennais Brothers** — See Christian Instruction, Brothers of.

**La Salette, Missionaries of:** M. S. — Founded 1852 by Msgr. de Bruillard. Motherhouse, Turin, Italy. Devoted to combating the crimes of the day Found throughout the U. S

**Lazarists**—See: Vincent de Paul, Congregation of the Mission of St. Marian Fathers: M. I. C.—General Motherhouse, Rome, Italy Found in the Archdioceses of Baltimore and Washington, Chicago and Milwaukee and the Dioceses of Hartford and Springfield, Mass.

**Marianhill, Congregation of the Missionaries of:** C. M. M.—Founded 1882 in Cape Colony, Africa, by the Rev. Francis Pfanner, General Motherhouse, Marianhill, South Africa. Dedicated to mission work. Found in the Archdiocese of Detroit and the Dioceses of Lansing and Sioux Falls

**Marist Brothers:** F. M. S. — Founded in 1817 in France, by Ven. Benedict Champagnat General Motherhouse, St. Genis Laval, France Found in the Archdioceses of Boston, Chicago, and New York and the Dioceses of Manchester, Savannah-Atlanta and Wheeling.

**Marist Fathers**—See Mary, Society of.

**Mary Immaculate, Oblates of:** O. M. I.—Founded 1816 by Charles Joseph Eugene de Mazenod in France. General Motherhouse, Rome, Italy Devoted to the instruction and conversion of the poor, missions, retreats, and catechism courses. Found throughout the United States

**Maryknoll Fathers, M. M.**—Founded 1911 by Revs. Thomas F. Price and James A. Walsh. General Center, Maryknoll, N. Y. Devoted to foreign mission work. Found throughout the United States.

**Mary, Missionaries of the Company of S. M. M.**—Founded by Blessed Louis Marie Grignon de Montfort, 1715 General Motherhouse, St. Laurent-sur-Sevre, France Devoted to the Blessed Virgin and missions Found in the Dioceses of Brooklyn and Lafayette, Ind.

**Mary, Missionary Sons of the Immaculate Heart of (Claretians):** C. M. F.—Founded in Vich, Spain,

1849, by Bl. Anthony Mary Claret General Motherhouse, Rome, Italy Devoted to missionary work, preaching, writing and to parochial and educational pursuits Found throughout the United States

**Mary, Order of the Servants of (Servites):** O. S. M. — Founded 1233 by seven youths of Florence General Motherhouse, Rome, Italy Devoted to a special veneration of the Seven Dolors of Our Lady, missionary work and teaching. Found chiefly in the West and Southwest.

**Mary, Society of (Marist Fathers):** S. M. — Founded 1816 in Lyons, by Jean Claude Colin General Motherhouse, Rome, Italy. Devoted to the education of youth and training of clerics. Found throughout the United States

**Mary, Society of, of Paris (Marianists):** S. M. — Founded 1817 in Bordeaux, France, by Guillaume Joseph Chaminade General Motherhouse, Nivelles, Belgium. Devoted to the education of children. Found throughout the United States.

**Mary, Sons of, Health of the Sick** — Founded 1947. Motherhouse, Trenton, N. J. Devoted to the missions, and works of charity through medical assistance. Found in the diocese of Trenton

**Mercy, Brothers of:** F. M. M.—Founded 1856 in Germany. General Motherhouse, Montabaur, Germany Found in the Diocese of Buffalo.

**Mercy, Order of Our Lady of:** O. D. M.—Founded 1218 in Spain, by St. Peter Nolasco. General Motherhouse, Rome, Italy. Found in the Archdiocese of Milwaukee and the Diocese of Cleveland.

**Mercy of the Immaculate Conception, Society of Priests of (Fathers of Mercy):** S. P. M. — Founded 1808 in France by Rev. Jean Baptiste Rauzan General Motherhouse, Paris, France Devoted to mission work Found in the Archdioceses of New York and Washington and the Dioceses of Brooklyn, Raleigh and San Diego

**Michael, Foreign Mission Brothers of St.:** M. M.—Branch of the Catholic Foreign Mission Society of America (Maryknoll). Devoted

to mission work. Found throughout the United States.

**Missionaries of St. Charles, Pious Society of the: P. S. S. C.**—Founded by Msgr Scalabrini, Piacenza, Italy, 1888, for the spiritual and temporal care of Italian emigrants to America. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Cincinnati, Milwaukee and New York and in the Dioceses of Buffalo, Duluth, Hartford, Kansas City, Providence and Syracuse.

**Missioners of the Immaculate Heart of the Blessed Virgin Mary: I. H. M.**—General Motherhouse, Brussels, Belgium. Found in the Archdiocese of Philadelphia and the Dioceses of Columbus and Richmond.

**Oratory of St. Philip Neri, Congregation of the (Oratorian Fathers)· Cong. Orat.**—Founded 1575 in Rome by St. Philip Neri. Each house is autonomous. Dedicated to prayer, preaching and administration of the sacraments. Found in the Archdiocese of Newark and the Diocese of Charleston.

**Pallottines**—See Catholic Apostolate, Society of the

**Passion, Congregation of the (Passionists)· C. P.**—Founded 1727 by St. Paul of the Cross in Italy. General Motherhouse, Rome, Italy. Members observe the Evangelical Counsels and a fourth vow to promote devotion to the Passion. Found throughout the United States.

**Paul, Pious Society of St.: S. S. P.**—For the Apostolate of the Press. Founded 1914 by Very Rev. James J. Alberione, in the United States. Motherhouse, Alba, Italy. Found in the Archdiocese of New York, and the Diocese of Youngstown.

**Paul the Apostle, Congregation of St. (Paulists)· C. S. P.**—Founded in New York in 1858 by Fr. Isaac Thomas Hecker. Devoted to the conversion of America. Motherhouse, New York City. Found throughout the United States.

**Premontre, Order of the Canons Regular of (Premonstratensians): O. Praem.**—Founded 1120 by St. Norbert at Premontre, France. Gen-

eral Motherhouse, Rome, Italy. Devoted to the Eucharist and Immaculate Conception. Found in the Archdioceses of Chicago, Milwaukee, Philadelphia and the Diocese of Wilmington and the Middle West. Providence, Sons of Divine: F. D. P.—General Motherhouse, Tortona, Italy. Found in the Diocese of Evansville.

**Redeemer, Congregation of the Most Holy (Redemptorists): C. Ss. R.**—Founded 1732 by St. Alphonsus Mary Liguori, in Italy. General Motherhouse, Rome, Italy. Devoted to mission work. Found throughout the United States.

**Resurrection of Our Lord Jesus Christ, Priests of the: C. R.**—Founded 1836 under the direction of Bogdan Janski. Motherhouse, Rome, Italy. Devoted to parochial and educational work. Found in the Archdioceses of Baltimore, Chicago, Louisville and St. Louis and the Dioceses of Albany, Mobile and San Diego.

**Rosminians**—See Charity, Institute of.

**Sacrament, Congregation of the Blessed: S. S. S.**—Founded 1865 in Paris by Bl. Pierre Julien Eymard. Devoted to the worship of the Holy Eucharist. General Motherhouse, Rome, Italy. Found in the Archdioceses of New York and Chicago and the Dioceses of Cleveland and Springfield, Mass.

**Sacred Heart, Brothers of the: S. C.**—Founded 1821 in France by the Rev. Andre Coindre. General Motherhouse, Renteria, Spain. Devoted to the teaching of boys in parochial and commercial schools and asylums. Found throughout the United States.

**Sacred Heart of Jesus, Missionaries of the: M. S. C.**—Founded 1855 by Jules Chevalier. Devoted to the Sacred Heart and mission work. Found in the Archdiocese of Philadelphia and the Dioceses of La Crosse, Ogdensburg, Providence, Rockford and Toledo.

**Sacred Heart of Jesus, Priests of the: S. C. J.**—Founded in France, 1877. General Motherhouse, Rome, Italy. Devoted to education, preach-

ing and mission work. Found in the Middle West.

**Sacred Hearts, Congregation of the: SS. CC.**—Founded by Fr. Coudrin. Established on the Rue Picpus, Paris, in 1805. Devoted to missionary and educational work. General Motherhouse, Brain-le-Comte, Belgium. Found in the Archdioceses of Baltimore and Washington, and the Dioceses of Columbus, Fall River and Rochester.

**Salesians**—See: Francis de Sales, Society of St.

**Saviour, Society of the Divine (Salvatorians): S. D. S.**—Founded 1831, in Rome, by Fr. John Baptist Jordan for the purpose of spreading the Faith. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, Milwaukee and Portland, Ore., and the Dioceses of Camden, Fort Wayne, Green Bay, Marquette, Mobile and Wilmington.

**Scalabrinians**—See: Missionaries of St. Charles, Pious Society of the

**Servites**—See: Mary, Order of the Servants of.

**Sick, Clerks Regular for the Care of the (Camillians): O. S. Cam.**—They are known also as the Fathers of a Good Death. Founded 1582 in Rome by St. Camillus de Lellis. General Motherhouse, Rome, Italy. Dedicated to hospital work. Found in Archdiocese of Milwaukee and in Diocese of Madison.

**Stigmata of Our Lord Jesus Christ, Priests of the Holy (Stigmatine Fathers): C. P. S.**—Founded 1816 by Ven. Gaspare Bertoni. General Motherhouse, Rome, Italy. Devoted to parochial work. Found in the Archdioceses of Boston and New York and in the Dioceses of Little Rock, Richmond and Springfield, Mass.

**Sulpice, Society of Priests of St. (Sulpicians): S. S.**—Founded 1642 in Paris by Jean Jacques Olier. Devoted to the education of priests. Found in Archdioceses of Baltimore and Washington and San Francisco and Diocese of Seattle.

**Theatine Fathers**—See: Clerks Regular, Congregation of.

**Trappists**—See: Cistercians of the Strict Observance, Order of.

**Trinity, Missionary Servants of the Most Holy: M. S. Ss. T.**—Founded 1929, by the Rev. Thomas Augustin Judge. Motherhouse, Holy Trinity, Ala. Devoted to the care of Southern missions. Found in the Archdiocese of Baltimore and the Dioceses of Mobile, Natchez, Oklahoma City and Tulsa, Paterson, Raleigh, Richmond, Savannah-Atlanta, and Scranton.

**Trinity, Order of the Most Holy (Trinitarians): O. Ss. T.**—Founded in the 12th century by SS. John Matha and Felix of Valois to promote the devotion to the Most Holy Trinity and the ransom of captives. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore, Philadelphia and San Antonio, and the Dioceses of Belleville, Sacramento, San Diego and Trenton.

**Viator, Clerks of St. (Viatorian Fathers): C. S. V.**—Founded 1835 in France, by Fr. Louis Joseph Querbes. General Motherhouse, Jette-Saint-Pierre, Belgium. Devoted to teaching. Found throughout the United States.

**Vincent de Paul, Congregation of the Mission of St. (Vincentians): C. M.**—Founded 1625 in Paris by St. Vincent de Paul. General Motherhouse, Paris, France. Devoted to instructing the poor. Found throughout the United States.

**White Fathers: W. F.**—Founded 1868 in Algiers by Cardinal C. M. A. Lavigerie. General Motherhouse, Algeria, North Africa. Found in the Archdioceses of Baltimore and Washington and the Diocese of Ogdensburg.

**Word, Society of the Divine: S. V. D.**—Founded 1875 in Holland by Fr. Arnold Jansen for the propagation of the Faith. General Motherhouse, Rome, Italy. Found throughout the United States.

**Xaverian Missionary Fathers: S. X.**—Founded in 1896 by Most Rev. Guido M. Conforti, Archbishop of Parma, Italy. General Motherhouse, Parma, Italy. Found in the Archdiocese of Boston.



## RELIGIOUS ORDERS, COMMUNITIES, ETC., OF WOMEN IN THE UNITED STATES

*(Initials of Communities are given, where such could be obtained)*

**Africa, Missionary Sisters of Our Lady of (White Sisters):** M. S. or W. S.—Founded in Algeria in 1869. General Motherhouse, Algeria Found in the Diocese of Trenton.

**Agnes, Sisters of the Congregation of St.:** C. S. A.—Founded in the United States in 1870. General Motherhouse, Fond du Lac, Wis Found in the Archdioceses of Chicago, Milwaukee and New York and the Dioceses of Altoona, Fort Wayne, Green Bay, Lafayette, Ind, Madison, Marquette, Pittsburgh, Salina, Superior and Toledo

**Allegany Sisters**—See: Francis of Assisi, Sisters of the Third Order of St., founded at Allegany, N. Y.

**Ann, Sisters of St.:** S. S. A.—Founded in Vaudreuil, P. Q., Canada, in 1850 General Motherhouse, Lachine, P. Q., Canada. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence, Seattle and Springfield, Mass.

**Apostolate, Sisters Auxiliaries of the:** A. A.—General Motherhouse, Monongah, W. Va. Found in the Diocese of Wheeling.

**Assumption, Congregation of the:** R. A.—Founded in Belgium in 1839. General Motherhouse, Huy, Belgium Found in the Archdiocese of Philadelphia and the Diocese of St. Augustine

**Assumption, Little Sisters of the:** L. S. A.—Founded in France in 1865. General Motherhouse, Paris, France. Found in the Archdioceses of New York and Philadelphia and the Diocese of Providence.

**Assumption of B. V. M., Sisters of the:** A. S. V.—Founded in Canada in 1853. General Motherhouse, Nicolet, P. Q., Canada Found in the Archdiocese of Boston and the Dioceses of Albany, Burlington, Hartford, Manchester, Providence and Springfield, Mass

**Augustine, Missionary Canonesses of St.:** M. C. S. A.—Founded in British India, in 1897. General

Motherhouse, Heverle, Belgium. Found in the Archdioceses of New York and Philadelphia and the Diocese of Albany

**Basil the Great, Sisters of the Order of St.:** O. S. B. M.—Founded in Cappadocia in the 4th century. General Motherhouses, Fox Chase and Uniontown, Pa. Found in Illinois, Maryland, Michigan, New Jersey, New York, Ohio, Pennsylvania, Rhode Island and Washington, D. C., under jurisdiction of the Ukrainian Greek Catholic Diocese and the Diocese of Pittsburgh (Greek Rite)

**Benedictine Nuns (Second Order):** O. S. B.—Founded in 6th century by St Scholastica Motherhouse, Chateau-Thierry, France Found in the Diocese of Hartford.

**Benedictine Sisters:** O. S. B.—Founded in Italy about 529 There are two jurisdictions:

(1) Pontifical: (a) Congregation of St Scholastica, erected in 1922. Twelve Motherhouses: Atchison, Kans; Chicago, Ill.; Covington, Ky.; Covington, La.; Cullman, Ala; Elizabeth, N. J.; Erie, Pa.; Guthrie, Okla.; Lisle, Ill.; Pittsburgh, Pa.; Ridgley, Md.; St. Mary's, Pa. (b) Congregation of St. Gertrude the Great, erected in 1937. Seven Motherhouses: Cottonwood, Id; Crookston, Minn.; Ferdinand, Ind; Minot, N. D.; Sioux City, Ia; Sturgis, S. D.; Yankton, S. D.

(2) Diocesan Archdioceses of Portland, Ore and San Antonio and the Dioceses of Duluth, Little Rock, Peoria, Richmond, St. Augustine and St. Cloud.

**Benedictine Sisters:** O. S. B.—Founded 1883 in Basses-Pyrenees, France. Motherhouse, Ramsey P. O., La. Found in the Archdiocese of New Orleans.

**Benedictine Sisters:** O. S. B.—General Motherhouse, Eichstatt, Bavaria. Found in the Archdiocese of Denver, and the Dioceses of Pittsburgh and Pueblo.

**Benedictine Sisters, Missionary:** O. S. B.—Motherhouse at Tutzing, Bavaria. Found in the Archdiocese of Omaha

**Benedictine Sisters, Olivetan:** O. S. B.—Founded in Switzerland in 1857. Motherhouse, Jonesboro, Ark. Found in the Dioceses of Dallas and Little Rock

**Benedictine Sisters of Perpetual Adoration, Congregation of the:** O. S. B.—Founded in Italy in 529. General Motherhouse, Clyde, Mo. Found in the Archdiocese of Chicago and the Dioceses of Kansas City, St. Joseph and Tucson.

**Blessed Virgin Mary, Institute of the (Ladies of Loretto):** I. B. V. M.—Founded in Belgium in 1609. General Motherhouse in America, Loretto Abbey, Armour Heights, Toronto, Canada. Found in the Archdiocese of Chicago and the Dioceses of Little Rock and Marquette.

**Blood, Sisters Adorers of the Most Precious: Rel. ad P. B.**—Founded in Rome, Italy, in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York, Philadelphia, St. Louis and San Antonio and the Dioceses of Altoona, Belleville, El Paso, Fort Wayne, Harrisburg, Lincoln, Oklahoma City and Tulsa, Pittsburgh, Raleigh, Salina, Savannah-Atlanta, Springfield, Ill., and Wichita.

**Blood, Sisters Adorers of the Precious: Rel. ad P. B.**—Founded in Canada in 1861. General Motherhouse, St. Hyacinth, P. Q., Canada. Found in the Archdioceses of Portland, Ore., and the Dioceses of Brooklyn, Manchester and Portland, Me.

**Blood, Sisters of the Most Precious: C. Pp. S.**—Founded 1845 in Steinberg, Switzerland. General Motherhouse, O'Fallon, Mo. Found in the Archdioceses of Denver, Omaha and St. Louis and the Dioceses of Lincoln, Peoria, St. Joseph and Springfield, Ill.

**Blood, Sisters of the Precious: C. Pp. S.**—Founded in Switzerland in 1834. General Motherhouse, Dayton, Ohio. Found in the Arch-

dioceses of Cincinnati and Denver and the Dioceses of Bismarck, Cleveland, Fort Wayne, Kansas City, Lafayette, Ind., St. Joseph, San Diego, Toledo, Tucson and Youngstown

**Blood, Missionary Sisters of the Precious: C. P. S.**—Founded in South Africa in 1885. General Motherhouse, Helmond, Holland. Found in the Archdiocese of Philadelphia and the Diocese of Trenton.

**Bon Secours, Sisters of**—Founded in France in 1824. General Motherhouse, Paris, France. Found in the Archdioceses of Baltimore and Washington, Boston, Detroit and Philadelphia.

**Bon Secours, Sisters of**—Founded in France in 1840. General Motherhouse, Troyes, France. Found in the Archdiocese of New York.

**Capuchin Nuns**—Founded in Naples, Italy, in 1536. General Motherhouse, Clarksburg, W. Va. Found in the Diocese of Wheeling

**Capuchin Sisters of the Infant Jesus: O. Cap.**—Founded in the United States in 1927. General Motherhouse, Ringwood, N. J. Found in the Dioceses of Albany, Brooklyn and Paterson.

**Carmel, Congregation of Our Lady of Mount: O. Carm.**—Founded in France in 1825. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans and the Dioceses of Lafayette and Natchez

**Carmelites, Calced: O. Carm.**—Founded in Naples, in 1536. Found in the Archdiocese of Philadelphia.

**Carmelites, Discalced: D. C.**—Founded in Spain in 1562. Motherhouse, Baltimore, Md. Found throughout the United States.

**Carmelite Sisters for the Aged and Infirm: O. Carm.**—Founded 1929 in New York City. Motherhouse, New York City. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Albany, Fall River, St. Augustine and Scranton.

**Carmelite Sisters of Corpus Christi: O. Carm.**—Established in England in 1908. General Mother-

house, Port of Spain, Trinidad. Found in the Archdiocese of New York and the Dioceses of Altoona, Duluth and Grand Island.

**Carmelite Sisters of St. Therese of the Infant Jesus: C. S. T.**—Founded in the United States in 1917. General Motherhouse, Oklahoma City, Okla. Found in the Archdiocese of San Antonio and the Diocese of Oklahoma City and Tulsa.

**Carmelite Sisters of the Divine Heart of Jesus: Carmel. D. C. J.**—Founded in Sittard, Holland, in 1891. General Motherhouse, Sittard, Holland. Found in the Archdioceses of Detroit, Milwaukee, St. Louis and San Antonio, and in the Dioceses of Corpus Christi, Fort Wayne, Mobile and San Diego.

**Carmelite Sisters of the Third Order**—Founded in Mexico in 1904. General Motherhouse, Guadalajara, Mexico. Found in Archdiocese of Los Angeles.

**Casimir, Sisters of St.: S. S. C.**—Founded in the United States in 1907. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore, Chicago, Omaha, Philadelphia and Santa Fe and the Dioceses of Fort Wayne, Harrisburg, Manchester, Providence, Rockford, Scranton, Sioux City and Springfield, Mass.

**Catechists of Divine Providence, Society of Missionary**—Founded 1930 in Houston, Tex., by the Congregation of the Sisters of Divine Providence as a filial society. Motherhouse, San Antonio, Tex. Found in Archdiocese of San Antonio and the Diocese of Galveston.

**Catechists of Our Blessed Lady of Victory, Missionary Society of**—Founded in the United States in 1918. Motherhouse, Huntington, Ind. Found in the Archdioceses of Denver, Detroit, Los Angeles, San Antonio and Santa Fe and the Dioceses of Amarillo, El Paso, Fort Wayne, Gallup, Mobile, Monterey-Fresno, Reno, Salt Lake City, San Diego and Toledo.

**Catholic Mission Sisters of St. Francis Xavier, Society of: S.C.M.S.**—Founded 1943 in Detroit, Mich.

Motherhouse, Warren, Mich. Found in Archdiocese of Detroit.

**Charity, Sisters of, (Grey Nuns).** S. G. M. — Founded in Canada in 1738. Motherhouse, Montreal, Canada. Found in the Archdiocese of Boston and the Dioceses of Fargo, Manchester, Springfield, Mass., Toledo and Trenton.

**Charity, Sisters of (of Leavenworth): S. C. L.**—Founded in the United States in 1851. General Motherhouse, Leavenworth, Kans. Found in the Archdioceses of Denver, Los Angeles and Santa Fe and the Dioceses of Cheyenne, Great Falls, Helena, Kansas City, Leavenworth and Lincoln.

**Charity, Sisters of (of Nazareth): C. S. N.**—Founded in the United States in 1812. General Motherhouse, Nazareth, Ky. Found in the Archdioceses of Baltimore and Washington, Boston and Louisville and the Dioceses of Columbus, Covington, Little Rock, Mobile, Nashville, Natchez, Owensboro, Richmond and Steubenville.

**Charity, Sisters of (of Providence): F. C. S. P.**—Founded in Canada in 1843. General Motherhouse, Montreal, Canada. Found throughout the United States.

**Charity, Sisters of (of St. Augustine): C. S. A.**—Founded in France in 1223. Motherhouse, Lakewood, Ohio. Found in the Dioceses of Charleston, Cleveland and Youngstown.

**Charity, Sisters of (of St. Louis): S. S. L.**—Founded in France about 1805. Motherhouse, Canada. Found in the Diocese of Ogdensburg.

**Charity, Sisters of Christian: S. C. C.**—Founded in Germany in 1849. General Motherhouse, Paderborn, Germany. Found throughout the United States.

**Charity, Vincentian Sisters of: V. S. C.**—Founded 1902 in Brad-dock, Pa. General Motherhouse, Perrysville, Pa. Found in the Dioceses of Albany, Altoona, Kansas City, Mobile, Pittsburgh, Toledo and Youngstown.

**Charity, Vincentian Sisters of: V. S. C.**—Founded 1928 in Bedford,

Ohio. General Motherhouse, Bedford, Ohio. Found in the Dioceses of Cleveland and Youngstown.

**Charity of Our Lady, Mother of Mercy, Sisters of**—Founded in Holland in 1832. General Motherhouse, Tilburg, Holland. Found in the Dioceses of Hartford and Winona.

**Charity of St. Joan Antida, Sisters of: S. D. C.**—Founded in France in 1799. General Motherhouse, Rome, Italy. Found in Archdiocese of Milwaukee.

**Charity of St. Vincent de Paul, Daughters of**—Founded in France in 1633. General Motherhouse in Paris, France. Found throughout the United States.

**Charity of St. Vincent de Paul, Sisters of: S. C.**—Founded in the United States in 1809. Four General Motherhouses: New York, N. Y.; Mount St. Joseph, Ohio; Convent Station, N. J.; Greensburg, Pa.

**Charity of St. Vincent de Paul, Sisters of (Halifax): S. C.**—Founded in the United States in 1809. Motherhouse, Halifax, Canada. Found in the Archdioceses of New York and Boston and the Dioceses of Brooklyn, Camden, Ogdensburg, Seattle and Trenton.

**Charity of St. Vincent de Paul, Sisters of (Tirol): S. C.**—Founded in Tirol, Austria, in 1825. General Motherhouse, Tirol, Austria. Found in the Archdioceses of Milwaukee, St. Louis and the Diocese of Madison.

**Charity of the Blessed Virgin Mary, Sisters of: B. V. M.**—Founded in America in 1833. General Motherhouse, Dubuque, Iowa. Found in the Diocese of Brooklyn and in the Middle West and West.

**Charity of the Incarnate Word, Congregation of the Sisters of: C. C. V. I.**—Founded in San Antonio in 1869. General Motherhouse, San Antonio, Tex. Found in the Archdioceses of Chicago, Los Angeles, New Orleans, St. Louis and San Antonio and the Dioceses of Amarillo, Corpus Christi, Dallas, El Paso, Oklahoma City and Tulsa and St. Joseph.

**Charity of the Incarnate Word, Congregation of the Sisters of (Houston, Texas): C. C. V. I.**—Founded in the United States in 1866. Motherhouse, Houston, Texas. Found in the Archdiocese of Los Angeles and the Dioceses of Alexandria, Galveston, Lafayette, Little Rock and San Diego.

**Charity of the Sacred Heart, Daughters of: D. C. S. H.**—Founded in La Salle de Vihiers, France. General Motherhouse, La Salle de Vihiers, France. Found in the Archdioceses of Boston and New York and the Dioceses of Burlington, Ogdensburg and Portland, Me.

**Child Jesus, Missionary Sisters of the Divine**—Founded in the United States in 1927. Motherhouse, Buffalo, N. Y. Found in the Diocese of Buffalo.

**Child Jesus, Sisters of the Poor: P. J. C.**—Founded in 1884 in Aix-la-Chapelle, Germany. Motherhouse, Simpelveld, Holland. Found in the Archdiocese of Baltimore and Washington and in the Diocese of Wheeling.

**Child Jesus, Society of the Holy: S. H. C. J.**—Founded in England in 1846. Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Los Angeles, Newark, New York, Philadelphia and Portland, Ore.

**Chretienne, Sisters of Ste.: S. S. C.**—Founded 1807 in France. General Motherhouse, Gard, France. Found in the Archdiocese of Boston and the Dioceses of Portland, Me., and Providence.

**Christ Our King, Society of**—Founded in the United States in 1931. Motherhouse, Danville, Va. Found in the Archdiocese of St. Louis and the Diocese of Richmond.

**Clergy, Sisters Servants of Our Lady Queen of: S. R. C.**—Founded in Canada in 1929. General Motherhouse, Lac-au-Saumon, Canada. Found in the Archdiocese of Boston and the Dioceses of Fall River, Manchester, Portland, Me., and Providence.

**Columban, Sisters of St., for Missions among the Chinese**—Founded in Ireland in 1922. Motherhouse,

Cahiracon, Ireland Found in the Diocese of Buffalo.

**Company of Mary**—Founded in France in 1807. Motherhouse, Douglas, Arizona. Found in Archdiocese of Los Angeles and Dioceses of Tucson and Monterey-Fresno

**Company of Mary, Nursing Sisters, Little**—Founded in England in 1877. Motherhouse in Rome, Italy. Found in Archdiocese of Chicago and the Diocese of Fort Wayne.

**Compassion, Sisters of Divine: R. D. P.**—Founded in the United States in 1873. General Motherhouse, White Plains, N. Y. Found in the Archdiocese of New York.

**Condi-Marian Missionary Sisters: M. C. M.**—Founded in 1921 in Mexico City. General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Chicago and San Antonio.

**Cross, Sisters of the Holy: C. S. C.**—Founded in Le Mans, France, 1841. Motherhouse, Notre Dame, Indiana. Found throughout the United States.

**Cross and of the Seven Dolors, Sisters of the Holy**—Founded in Canada in 1847. Motherhouse, St. Laurent, P. Q., Canada. Found in the Dioceses of Burlington, Fall River, Hartford, Manchester, Ogdensburg and Springfield, Mass.

**Cross and Passion, Nuns of the: C. P.**—Founded in Italy in 1771. Found in the Dioceses of Owensboro, Pittsburgh and Scranton.

**Cross and Passion, Sisters of the (Passionist Sisters): C. P.**—Founded in 1854. General Motherhouse, Bolton, England. Found in the Diocese of Providence.

**Cyril and Methodius, Sisters of Sts.: SS. C. M.**—Founded in the United States in 1909. General Motherhouse, Danville, Pa. Found in the Archdioceses of Chicago, New York and Philadelphia and the Dioceses of Charleston, Fort Wayne, Harrisburg, Hartford, Pittsburgh, Scranton, Syracuse and Trenton

**Daughters of Divine Charity: F. D. C.**—Founded in 1868 in Chanty, Austria. General Mother-

house, Vienna, Austria. American Motherhouse, Arrochar, Staten Island, N. Y. Found throughout the Eastern and Midwestern States

**Daughters of Jesus, Order of the: F. D. J.**—Founded in France in 1834. General Motherhouse, Kermaria, Locmine, France. Found in the Diocese of Great Falls.

**Daughters of Mary and Joseph**—Founded in Belgium in 1817. Motherhouse, Brussels, Belgium. American Provincialate, Los Angeles, Cal. Found in the Archdioceses of Los Angeles and San Francisco.

**Daughters of Mary, Health of the Sick, The (Mission Health Sisters): F. M. S. I.**—Founded in the United States in 1935. Motherhouse, Cragmoor, N. Y. Found in the Archdiocese of New York.

**Daughters of Mary Help of Christians: F. M. A.**—Founded in 1872 in Mornese, Italy. General Motherhouse, Torino, Italy. Found in the Archdioceses of New York and Philadelphia and the Dioceses of Camden, Monterey-Fresno, Paterson, Pittsburgh, and St. Augustine.

**Daughters of Mary Immaculate, Minim: C. F. M. M.**—Founded in Mexico in 1886. Motherhouse, Leon, Guanajuato, Mexico. Found in the Archdiocese of San Antonio and the Diocese of Tucson.

**Daughters of Mary of the Immaculate Conception, Sisters (Polish): C. F. M.**—Motherhouse, New Britain, Conn. Found in the Archdioceses of Boston, Newark and New York and the Dioceses of Brooklyn, Hartford and Springfield, Mass.

**Daughters of Our Lady of Mercy: D. M.**—Founded in Italy in 1837. General Motherhouse, Savona, Italy. Found in the Dioceses of Harrisburg, Scranton and Springfield, Mass.

**Daughters of St. Joseph, Little**—Founded in Canada in 1857. General Motherhouse, Montreal, Canada. Found in the Diocese of Seattle.

**Daughters of St. Mary of Providence: D. S. M. P.**—Founded in 1881 in Como, Italy. General Motherhouse, Como, Italy. Ameri-

can Motherhouse, Chicago, Ill. Found in the Archdiocese of Chicago and the Diocese of Sioux Falls.

**Daughters of the Cross: D. C.** — Founded in 1640 in France. Motherhouse, Shreveport, La. Found in the Archdiocese of New Orleans and the Diocese of Alexandria.

**Daughters of the Divine Redeemer: D. D. R.** — Founded in 1849 in Niederbronn, Alsace-Lorraine General Motherhouse, Sopron, Hungary. Found in the Archdiocese of Philadelphia and in the Dioceses of Buffalo, Cleveland and Pittsburgh.

**Daughters of the Eucharist, Society of the: S. D. E.** — Founded in the United States in 1909. Motherhouse, Catonsville, Md. Found in the Archdiocese of Baltimore and Washington.

**Daughters of the Holy Ghost** — Founded in France in 1706. General Motherhouse, France. Found in the Dioceses of Burlington, Fall River, Hartford, Ogdensburg, Providence and Springfield, Mass.

**Daughters of the Most Holy Redeemer** — Founded in 1849 in Wuerzburg, Germany. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of Baltimore and Washington, Boston, New York and Philadelphia.

**Daughters of the Pious Society of St. Paul: D. S. P.** — Founded in Rome, Italy, in 1914. General Motherhouse, Rome, Italy. Found in the Archdiocese of New York and the Diocese of Youngstown.

**Daughters of the Purity of Mary, Institute of the: I. V. P. M.** — Founded in Mexico City in 1903. General Motherhouse, Aguascalientes, Mexico. Found in the Diocese of Corpus Christi.

**Doctrine, Sisters of Our Lady of Christian: R. C. D.** — Founded in New York in 1910. Motherhouse, Nyack, N. Y. Found in the Archdiocese of New York and in the Dioceses of Charleston and St. Augustine.

**Dominican Nuns of the Perpetual Rosary: O. P.** — Founded in France in 1880. Found in the Dioceses of

Buffalo, Rochester and Springfield, Mass.

**Dominican Nuns of the Second Order of Perpetual Adoration: O. P.** — Founded in France in 1206. Found in the Archdioceses of Cincinnati, Detroit, Los Angeles, Newark, New York and San Francisco and the Dioceses of Albany, Buffalo and Springfield, Mass.

**Dominican Sisters of Charity of the Presentation of the Blessed Virgin Mary: O. P.** — Founded in France in 1684. Motherhouse, Tours, France. Found in the Diocese of Fall River.

**Dominican Sisters of the Perpetual Rosary: O. P.** — Founded in France in 1880. Found in the Archdioceses of Baltimore, Milwaukee and Newark and the Dioceses of Harrisburg and La Crosse.

**Dominican Sisters of the Perpetual Rosary: O. P.** — Under Papal jurisdiction. Founded in France in 1880. Found in the Dioceses of Camden and Syracuse.

**Dominic, Foreign Mission Sisters of St. (Maryknoll Sisters): M. M.** — 1912. Maryknoll, N. Y. Found in the Archdioceses of Boston, Los Angeles, New York, St. Louis and San Francisco, and in the Dioceses of Monterey-Fresno, Scranton and Seattle.

**Dominic, Sisters of the Third Order of St.: O. P.** — There are 29 congregations in the United States. The names of the Congregations are given below, followed by the date of foundation and the location of the Motherhouse. The earlier foundations are given first.

(1) St. Catherine of Siena — 1822. St. Catherine, Ky. Found in the East and Midwest.

(2) St. Mary of the Springs — 1830. Columbus, Ohio. Found in the East and Midwest.

(3) Most Holy Rosary — 1849. Sinsinawa, Wis. Found throughout the United States.

(4) Most Holy Name of Jesus — 1850. San Rafael, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Diocese of Reno.

(5) Holy Cross—1853. Brooklyn, N. Y. Found in the Archdiocese of New York and the Diocese of Brooklyn

(6) Most Holy Rosary — 1859 Newburgh, N. Y. Found in the East.

(7) St. Cecilia—1860 Nashville, Tenn. Found in the Archdioceses of Chicago and Cincinnati and the Dioceses of Nashville and Richmond.

(8) St. Mary—1860. New Orleans, La. Found in Archdiocese of New Orleans and the Diocese of Natchez

(9) St. Catherine of Siena—1861 Racine, Wis. Found in the Archdioceses of Detroit, Milwaukee and Santa Fe and the Dioceses of Grand Rapids, Green Bay, La Crosse, Lansing, Madison, Peoria and Superior.

(10) Our Lady of the Rosary—1876. Sparkill, N. Y. Found in the Archdioceses of New York and St. Louis and the Dioceses of Brooklyn, St. Joseph, Syracuse and Wilmington.

(11) Most Sacred Heart of Jesus — 1872 Caldwell, N. J. Found in the Archdioceses of Boston and Newark and the Dioceses of Hartford, Paterson, Mobile, Toledo and Trenton.

(12) Our Lady of the Sacred Heart—1873 Springfield, Ill. Found throughout the West and Midwest

(13) Queen of the Most Holy Rosary—1876. Mission San Jose, Calif. Found in the West and Southwest.

(14) Most Holy Rosary—1877 Adrian, Mich. Found throughout the United States.

(15) Our Lady of the Sacred Heart—1877. Grand Rapids, Mich. Found in the Archdioceses of Detroit and Santa Fe and the Dioceses of Grand Rapids and Saginaw.

(16) St. Dominic—1878. Blauvelt, N. Y. Found in the Archdiocese of New York and the Dioceses of Hartford, Providence and St. Augustine.

(17) Immaculate Conception — 1879. New York, N. Y. Found in

the Archdioceses of Cincinnati, Denver, Detroit, New York and St. Paul and the Diocese of Columbus.

(18) St. Catherine de Ricci—1880. Albany, N. Y. Found in the East and Midwest.

(19) Sacred Heart—1882. Houston, Tex. Found in the West and Southwest.

(20) St. Thomas Aquinas—1888 Tacoma, Wash. Found in the Dioceses of Monterey-Fresno, San Diego and Seattle.

(21) Most Holy Cross — 1890 Everett, Wash. Found in the Archdiocese of San Francisco and the Diocese of Seattle.

(22) St. Catherine of Siena—1891 Fall River, Mass. Found in the Dioceses of Fall River and Ogdensburg

(23) St. Rose of Lima—1896. Hawthorne, N. Y. Found in the Archdioceses of New York, Philadelphia and St. Paul and the Dioceses of Fall River and Savannah-Atlanta

(24) Immaculate Conception — 1902. Great Bend, Kans. Found in the Dioceses of Wichita and Pueblo

(25) St. Catherine of Siena—1911. Kenosha, Wis. Found in the Archdiocese of Milwaukee and the Dioceses of Baker City and Monterey-Fresno.

(26) St. Rose of Lima—1923. Pontiac, Mich. Found in the Archdioceses of Chicago and Detroit and the Dioceses of Altoona and Lansing.

(27) Our Lady of the Valley — 1925 Kettle Falls, Wash. Found in the Dioceses of Helena and Spokane.

(28) Immaculate Conception — 1929. Biala Nizna, Poland. Found in the Archdioceses of Chicago and Milwaukee.

(29) Immaculate Heart of Mary — 1929. Akron, Ohio. Found in the Dioceses of Cleveland, Toledo and Youngstown.

Dorothy, Institute of the Sisters of St. — Founded in Italy in 1834. General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York and the Dioceses of Fall River and Providence.

**Elizabeth, Sisters of St.: S. S. E.** — Founded in the United States in 1931. General Motherhouse, Milwaukee, Wis. Found in the Archdiocese of Milwaukee.

**Family, Congregation of the Sisters of the Holy (Colored Sisters): S. S. F.** — Founded in the United States in 1842. General Motherhouse in New Orleans, La. Found in the Archdioceses of New Orleans and San Antonio and the Dioceses of Alexandria, Dallas, Galveston, Lafayette, Mobile, and Oklahoma City and Tulsa.

**Family, Little Sisters of the Holy: P. S. S. F.** — Founded in Canada in 1880. General Motherhouse, Sherbrooke, P. Q., Canada. Found in the Archdioceses of Baltimore and Washington, Boston, Chicago, Philadelphia and San Francisco and the Dioceses of Manchester and Portland, Me.

**Family, Sisters of the Holy** — Founded in the United States in 1872. General Motherhouse, San Francisco, Calif. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Reno, Monterey-Fresno, Sacramento and San Diego.

**Family of Nazareth, Sisters of the Holy: C. S. F. N.** — Founded in Italy, 1875. General Motherhouse, Rome. Found throughout United States.

**Felician Sisters, Order of St. Francis: O. S. F.** — Founded in Poland in 1855. First foundation in the United States, 1874. General Motherhouse, Cracow, Poland. Found throughout Eastern and Central States.

**Filippini Religious Teachers: M. P. F.** — Founded in Italy in 1692. First foundation in the United States in 1910. General Motherhouse, Rome, Italy. American Motherhouse, Morristown, N. J. Found in the Eastern States.

**Francis, Bernardine Sisters of the Third Order of St.: O. S. F. or C. S. B.** — Founded in Cracow, Poland, in 1457. General Motherhouse, Reading, Pa. Found in the Archdioceses of Boston and Philadelphia, and the Dioceses of Al-

toona, Buffalo, Erie, Fall River, Harrisburg, Hartford, Lincoln, Pittsburgh, Providence, Scranton, Sioux City and Trenton.

**Francis, Hospital Sisters of St.: O. S. F.** — Founded in Germany in 1844. General Motherhouse, Muenster, Germany. Found in the Archdioceses of Milwaukee and St. Louis and the Dioceses of Alexandria, Belleville, Green Bay, Kansas City, La Crosse, Peoria and Springfield, Ill.

**Francis, Institute of the Third Order of the Sisters of St.: O. S. F.** — Established by Ven John N. Neumann in Philadelphia in 1855. General Motherhouse, Glen Riddle, Pa. Under its jurisdiction are four provinces, with houses in twenty-one dioceses throughout the United States.

**Francis, Missionary Sisters of the Third Order of St.: O. S. F.** — Founded in Italy in 1860. General Motherhouse, Rome, Italy. Motherhouse of American Province, Peekskill, N. Y. Found in the Archdioceses of Newark, New York and Philadelphia and the Diocese of Paterson.

**Francis of the Mission of the Immaculate Virgin, Conventuals of the Third Order of St.: O. S. F.** — First established on Staten Island, N. Y. General Motherhouse, Mt. Hope, Hastings-on-the-Hudson, N. Y. Found in the Archdioceses of Newark and New York.

**Francis, School Sisters of St.: O. S. F.** — Founded in the United States in 1874. General Motherhouse, Milwaukee, Wis. Found throughout the Middle West.

**Francis, School Sisters of St.: O. S. F.** — Founded in Austria in 1842. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and Philadelphia and the Dioceses of Altoona, Erie, Paterson, Pittsburgh, Springfield, Mass., Trenton and Wheeling.

**Francis, School Sisters of the Third Order of St. (Chillicothe, Mo.): O. S. F.** — Founded in Austria in 1842. General Motherhouse, Chillicothe, Mo. Found in the



Archdioceses of Chicago and Dubuque and the Diocese of St. Joseph.

**Francis, School Sisters of the Third Order of St.** (Youngstown, O.): O. S. F.—Founded in Austria, 1845. General Motherhouse, Vienna, Austria. Found in Archdiocese of Dubuque and in the Dioceses of Trenton, Rochester, and Youngstown.

**Francis, Sisters of St. (Rice Lake, Wis.):** O. S. F.—Founded in the United States in 1907. General Motherhouse, Rice Lake, Wis. Found in the Archdiocese of Chicago and the Dioceses of Madison and Superior.

**Francis, Sisters of St. Mary of the Third Order of St.:** O. S. F.—Founded in the United States in 1872. General Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago and St. Louis and the Dioceses of Charleston, Kansas City and Madison.

**Francis, Sisters of the Poor of St.:** O. S. F.—Founded in Germany in 1845. General Motherhouse, Aix-la-Chapelle, Germany. Motherhouse of Eastern Province, Warwick, N. Y. Motherhouse of Western Province, Cincinnati, Ohio. Found in the Archdioceses of Cincinnati, Indianapolis, Newark and New York and the Dioceses of Albany, Brooklyn, Columbus, Covington, Charleston, Lansing, Leavenworth, Springfield, Ill. and Steubenville.

**Francis, Sisters of the Third Order of St.:** O. S. F.—Founded in Switzerland in the 16th century. General Motherhouse, Pasto, Colombia. Found in the Archdiocese of Santa Fe and in the Diocese of Amarillo.

**Francis, Sisters of the Third Order of St.:** O. S. F.—Founded in the United States in 1875. Motherhouse, Peoria, Ill. Found in the Dioceses of Charleston, Davenport, Marquette, Peoria and Rockford.

**Francis, Sisters of the Third Order of St.:** O. S. F.—Motherhouse, Maryville, Mo. Found in the Dioceses of Lincoln, Oklahoma City and Tulsa and St. Joseph.

**Francis, (Conventual) Sisters of the Third Order of St.:** O. S. F.—

Established in Syracuse about 1860. General Motherhouse, Syracuse, N. Y. Found in the Archdioceses of Baltimore and Washington and Newark and the Dioceses of Albany, Camden, Cleveland, Raleigh, Rochester, Syracuse and Trenton.

**Francis, Sisters of the Third Order of St.:** O. S. F.—General Motherhouse, Wappingers Falls, N. Y. Found in the Archdioceses of Newark and New York and the Diocese of Brooklyn.

**Francis, Sisters of the Third Order of St.:** O. S. F.—General Motherhouse, Williamsville, N. Y. Diocesan community of Buffalo.

**Francis, Sisters of the Third Order of St.:** O. S. F.—General Motherhouse, Tiffin, Ohio. Found in the Diocese of Toledo.

**Francis, Sisters of the Third Order of St.:** O. S. F.—Established in Pittsburgh in 1868. Motherhouse, Millvale, Pa. Found in the Dioceses of Altoona and Pittsburgh.

**Francis, Sisters of the Third Order of St.:** O. S. F.—Motherhouse, Bay Settlement, Wis. Found in the Dioceses of Green Bay and Madison.

**Francis, Sisters of the Third Order of St. (Hankinson, N. D.):** O. S. F.—Founded in Bavaria in 1241. General Motherhouse, Bavaria. Found in the Archdioceses of Baltimore and Washington and Chicago and the Dioceses of Fargo, Lansing, Leavenworth, and St. Cloud.

**Francis, Sisters of the Third Order Regular of St.:** O. S. F.—Founded in Austria. General Motherhouse, Oldenburg, Ind. Found in the Archdioceses of Cincinnati, Indianapolis, St. Louis and Santa Fe and the Dioceses of Columbus, Covington, Evansville, Gallup, Great Falls, Kansas City and Peoria.

**Franciscan Handmaids of the Most Pure Heart of Mary (Colored):** O. S. F.—Founded in the United States in 1916. General Motherhouse, New York City. Found in the Archdiocese of New York.

**Franciscan Missionaries of Mary:** F. M. M.—Founded in India in 1877. General Motherhouse in Rome, Italy. Found in the Archdioceses of Boston, Cincinnati and New York and the Dioceses of Albany, Brooklyn, Fall River, Gallup and Providence.

**Franciscan Missionary Sisters of the Immaculate Conception of the Third Order of the Seraphic St. Francis:** O. S. F.—Founded in the Archdiocese of Los Angeles.

**Franciscan Nuns of the Most Blessed Sacrament (Cloistered):** Fr. a Semo. Stc.—Founded in France in 1854. Found in the Dioceses of Cleveland and Youngstown.

**Franciscan Poor Clare Nuns:** P. C. or O. S. C.—Founded in Assisi, Italy, in 1212. General Motherhouse, Italy. Found throughout the United States.

**Franciscan Sisters, Daughters of the Sacred Hearts of Jesus and Mary:** O. S. F.—Founded in Germany, 1860. General Motherhouse, Salzkotten, Westphalia, Germany. Found in the Archdioceses of Chicago, Denver, Dubuque, Milwaukee and St. Louis, and the Dioceses of Belleville and Green Bay.

**Franciscan Sisters of Baltimore City:** O. S. F.—Founded in England in 1869. General Motherhouse in London, England. Found in the Archdioceses of Baltimore and Washington and New York and the Dioceses of Raleigh and Richmond.

**Franciscan Sisters of Calais:** O. S. F.—General Motherhouse, Calais, France. Found in the Archdiocese of New Orleans and the Diocese of Alexandria.

**Franciscan Sisters of Bl. Kungunda:** O. S. F.—Founded in the United States in 1894. General Motherhouse, Chicago, Ill. Found in the Archdioceses of Baltimore and Washington, Chicago and Omaha and the Dioceses of Altoona, Belleville, Cleveland, Mobile, Fort Wayne and Youngstown.

**Franciscan Sisters of Christian Charity:** O. S. F.—Founded in the U. S. in 1869. Motherhouse, Manitowoc, Wis. Found in the Archdioceses of Chicago, Los Angeles,

Milwaukee and Omaha and the Dioceses of Columbus, Grand Rapids, Green Bay, Madison, Marquette, Sioux City, Steubenville, Superior, Tucson and Wheeling.

**Franciscan Sisters of Mary, Little:** P. F. M.—Founded in the United States in 1889. General Motherhouse, Canada. Found in the Dioceses of Portland, Maine, and Springfield, Mass.

**Franciscan Sisters of Mary Immaculate:** O. S. F.—General Motherhouse, San Francisco, Calif. Found in the Archdiocese of San Francisco.

**Franciscan Sisters of Mary Immaculate and St. Joseph for the Dying:** O. S. F.—Founded in the United States in 1919. General Motherhouse, Monterey, Calif. Found in the Diocese of Monterey-Fresno.

**Franciscan Sisters of Our Lady of Perpetual Help:** O. S. F.—Founded in the United States in 1901. Motherhouse, St. Louis, Mo. Found in the Archdioceses of Chicago, Cincinnati, Omaha, St. Louis and Santa Fe and the Dioceses of Alexandria, Belleville, Gallup, Kansas City, Leavenworth, Sioux City, Springfield, Ill., and Wheeling.

**Franciscan Sisters of Our Lady of the Angels:** Founded in 1863 at Neuwied, Germany. American Provincialate, St. Paul, Minn. Found in the Archdiocese of St. Paul and the Diocese of La Crosse.

**Franciscan Sisters of St. Elizabeth:** F. S. E.—Founded in Naples, Italy, in 1868. General Motherhouse, Naples, Italy. Found in the Archdioceses of Newark and New York, and the Diocese of Erie.

**Franciscan Sisters of St. Joseph:** F. S. S. J.—Founded in the United States in 1897. Motherhouse, Hamburg, N. Y. Found in the Archdioceses of Baltimore and Washington, Boston, Chicago, Detroit and Milwaukee and the Dioceses of Brooklyn, Buffalo, Fall River, Harrisburg, Hartford, Peoria, Rochester, Springfield, Mass., and Trenton.

**Franciscan Sisters of the Atone-ment, Third Order Regular of St.**

**Francis: S. A.**—Founded in the U. S. in 1898. General Motherhouse, Garrison, N. Y. Found throughout the United States.

**Franciscan Sisters of the Immaculate Conception: O. S. F.**—Founded in Germany. General Motherhouse, Kloster Bonlanden, Germany. Found in the Archdioceses of Baltimore and Washington, Boston and New York and the Diocese of Buffalo.

**Franciscan Sisters of the Immaculate Conception, Missionary: O. S. F.**—Founded in the United States in 1873. General Motherhouse, Rome, Italy. Found in the Archdioceses of Boston, Chicago, Newark, New York and Philadelphia and the Dioceses of Brooklyn, Pittsburgh, Rockford, Savannah, St. Cloud and Syracuse.

**Franciscan Sisters of the Immaculate Conception of the Order of St. Francis: O. S. F.**—General Motherhouse, Rock Island, Ill. Found in the Archdiocese of New York and the Dioceses of Green Bay and Peoria.

**Franciscan Sisters of the Order of St. Francis of the Immaculate Conception: O. S. F.**—Founded in the United States in 1891. General Motherhouse, Little Falls, Minn. Found in the Archdiocese of Milwaukee and the Dioceses of Crookston, Fargo, Madison and St. Cloud.

**Franciscan Sisters of the Sacred Heart: O. S. F.**—Founded in the United States in 1876. Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago, Los Angeles and San Francisco, and the Dioceses of Fort Wayne, Peoria, Rockford, and Springfield, Ill.

**Francis of Assisi, Lithuanian Sisters of the Third Order of St.: O. S. F.**—Founded in the United States in 1922. General Motherhouse, Pittsburgh. Found in the Archdioceses of Detroit, Los Angeles, Milwaukee, Newark and Philadelphia, and the Dioceses of Albany, Belleville, Brooklyn, Cleveland, Erie, Grand Rapids, Hartford, Pittsburgh and Rochester.

**Francis of Assisi, Sisters of the Third Order of St.: O. S. F.**—

Founded at Allegany, N. Y., in 1859 by Fr. Pamphilus Magliano, O.F.M. General Motherhouse, Allegany, N. Y. Found in the Archdioceses of Boston, Newark, and New York, and the Dioceses of Albany, Brooklyn, Buffalo, Camden, Charleston, Hartford, Ogdensburg, Pittsburgh, Portland, Me., Providence, Raleigh, Rochester, St. Augustine, Syracuse and Trenton.

**Francis of Assisi, Sisters of the Third Order of St.: O. S. F.**—Founded in the United States in 1849. General Motherhouse, St. Francis, Wis. Found in the Archdioceses of Chicago, Denver, Louisville and Milwaukee and the Dioceses of Bismarck, Cheyenne, Cleveland, Davenport, Des Moines, Fargo, Green Bay, La Crosse, Madison, Owensboro, Peoria, Raleigh, Rockford, Sioux City, Sioux Falls, Superior, Toledo and Tucson.

**Francis of Christ the King, Sisters of St.: O. S. F.**—Founded in Austria in 1864. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Milwaukee and Philadelphia and the Dioceses of Cleveland, Fort Wayne, Harrisburg and Leavenworth.

**Francis of Mary Immaculate, Congregation of the Third Order of St.: O. S. F.**—Founded in the United States in 1865. General Motherhouse, Joliet, Ill. Found in the Archdioceses of Chicago and St. Louis, and in the Dioceses of Altoona, Cleveland, Columbus, Mobile, Peoria, Rockford, Springfield, Ill., Superior and Toledo.

**Francis of Penance and Christian Charity, Sisters of St.: O. S. F.**—Founded in Holland in 1835. General Motherhouse, Heythuizen, Roermond, Holland. Found throughout the United States.

**Francis of Perpetual Adoration, Sisters of St.: O. S. F.**—Founded in Switzerland in 1424. Motherhouse, Nevada, Mo. Found in the Diocese of Kansas City.

**Francis of the Congregation of Our Lady of Lourdes, Sisters of St.: O. S. F.**—Founded in the United States in 1877. General Motherhouse, Rochester, Minn. Found in the Archdioceses of Chi-

cago, Denver, Omaha, and St Paul and the Dioceses of Columbus, Covington, Sioux Falls, Steubenville, Toledo and Winona.

**Francis of the Congregation of Our Lady of Lourdes, Sister of St.: O. S. F.**—Founded in the United States in 1916. General Motherhouse, Sylvania, Ohio. Found in the Archdioceses of Detroit, Los Angeles and St. Paul and the Dioceses of Columbus, Corpus Christi, Galveston, Grand Island, Steubenville, Superior, Toledo, Winona and Youngstown

**Francis of the Holy Family, Sisters of the Third Order of St.: O. S. F.**—First foundation in the United States in 1875. General Motherhouse, Dubuque, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Davenport and Sioux City.

**Francis of the Immaculate Conception, Sisters of St.: O. S. F.**—Founded in the United States in 1891. General Motherhouse, Peoria, Ill. Found in the Dioceses of Peoria and Springfield, Ill.

**Francis of the Immaculate Conception of the B. V. M., Sisters of the Third Order of St.: O. S. F.**—Founded in the United States in 1868. General Motherhouse, Clinton, Iowa. Found in the Archdioceses of Chicago and Dubuque and the Dioceses of Covington, Davenport, Des Moines, Peoria, Rockford, St. Joseph and Sioux City.

**Francis of the Martyr St. George, Sisters of St.: O. S. F.**—Found in the Archdiocese of St. Louis and the Diocese of Springfield, Ill.

**Francis of the Perpetual Adoration, Sisters of the Third Order of St.: F. S. P. A.**—Founded in the United States in 1849. General Motherhouse, La Crosse, Wis. Found in the Archdiocese of Dubuque and the Dioceses of Boise, Davenport, Helena, La Crosse, Madison, Sioux City, Spokane and Superior.

**Francis of the Sorrowful Mother, Sisters of the Third Order of St.: S. S. M.**—Founded in Italy in 1883. General Motherhouse, Rome, Italy. Found in the Archdioceses of Mil-

waukee, Newark and Santa Fe and the Dioceses of Green Bay, La Crosse, Oklahoma City and Tulsa, Paterson, Sioux City, Superior, Wichita and Winona.

**Francis, Seraph of the Perpetual Adoration, Poor Sisters of St.: O. S. F.**—Founded in Germany in 1863. General Motherhouse, Olpe, Germany. Found in the Archdioceses of Chicago, Denver, Detroit, Indianapolis, Louisville, New Orleans, Omaha, St. Louis and Santa Fe and the Dioceses of Cleveland, Fort Wayne, Gallup, Grand Island, Lafayette, Ind., Leavenworth, Lincoln and Nashville.

**Glen Riddle Sisters: O. S. F.**—See: Francis, Sisters of the Third Order of St., established by Ven. John N. Neumann with Motherhouse at Glen Riddle, Pa.

**Good Shepherd, Sisters of Our Lady of Charity of the: R. G. S.**—Founded in France in 1641. General Motherhouse, Angers, France. Found throughout the United States. Magdalen Sisters (incl. 15 Colored Sisters at Baltimore).

**Good Shepherd Sisters**—See: Servants of the Immaculate Heart of Mary, Sisters, with General Motherhouse at Quebec, Canada

**Graymoor Sisters**—See: Franciscan Sisters of the Atonement, Third Order Regular of St. Francis.

**Grey Nuns: S. G. M.**—See: Charity, Sisters of, with General Motherhouse at Montreal, Canada.

**Grey Nuns of the Cross: S. G. C.**—Founded in Ottawa, Canada, in 1845. General Motherhouse, Ottawa, Canada. Found in the Archdiocese of Boston and the Diocese of Ogdensburg.

**Grey Nuns of the Sacred Heart: G. N. S. H.**—Founded in Canada, 1738. General Motherhouse, Philadelphia, Pa. Found in the Archdioceses of Boston and Philadelphia and the Dioceses of Brooklyn, Buffalo, Ogdensburg and Savannah-Atlanta.

**Grey Sisters of St. Elizabeth**—Founded in Germany in 1842. General Motherhouse, Silesia, Germany. Found in the Archdiocese of New York and the Diocese of Erie.

**Handmaids of Jesus Christ, Poor: P. H. J. C.**—Founded in Germany in 1851 General Motherhouse, Dernbach, Westerwald, Germany. Found in the Archdioceses of Chicago and St Paul and the Dioceses of Belleville, Fort Wayne, Springfield, Ill., and Superior.

**Heart of the Blessed Virgin Mary, Sisters of the California Institute of the Most Holy and Immaculate**—Motherhouse, Los Angeles, Calif Found in the Archdiocese of Los Angeles and the Dioceses of Monterey-Fresno and San Diego

**Helpers of the Holy Souls: S. A.**—Founded in France in 1856 General Motherhouse in Paris, France Found in the Archdioceses of Chicago, Los Angeles, New York, St. Louis and San Francisco

**Holy Ghost, Congregation of the Sisters of the C. S. Sp.**—Founded in Palermo, Italy. Motherhouse, Garfield Heights, O Found in the Diocese of Cleveland

**Holy Ghost, Sisters of the: H. G.**—Founded in the United States in 1913 Motherhouse, Pittsburgh, Pa Found in the Diocese of Pittsburgh.

**Holy Ghost, Social Mission Sisters of the: S. Sp.**—Founded in the United States in 1922, by Archbishop Joseph Schrembs. Motherhouse, Cleveland, Ohio. Found in the Dioceses of Cleveland and Youngstown

**Holy Humility of Mary, Sisters of the: H. H. M.**—Founded in France in 1854 General Motherhouse, Villa Maria, Lawrence County, Pa (This community is attached by special agreement to the Diocese of Cleveland, Ohio.) Found in the Archdiocese of Dubuque and the Dioceses of Cleveland, Davenport, Des Moines and Youngstown

**Immaculate Conception, Sisters of the**—Founded in the United States in 1874 General Motherhouse, New Orleans, La Found in the Archdiocese of New Orleans and the Diocese of Lafayette

**Immaculate Conception of the Mother of God, Franciscan Missionary Sisters of the S. M. I. C.**—Founded in Brazil in 1910 First

foundation in the United States in 1922 General Motherhouse, Paterson, N J Found in the Archdioceses of Baltimore, Washington and Newark and the Dioceses of Buffalo, Galveston and Paterson

**Incarnate Word and Blessed Sacrament of the Archdiocese of San Antonio, Congregation of the: S. I. W.**—Founded in the United States in 1871 Motherhouse, Victoria, Texas Found in the Archdiocese of San Antonio and the Diocese of Galveston.

**Incarnate Word and the Blessed Sacrament, Sisters of the: S. I. W.**—Founded in France in 1625 Motherhouse, Cleveland, Ohio Found in the Dioceses of Cleveland, Corpus Christi, Galveston and Youngstown.

**Infant Jesus, Sisters of the: N. S. S. P.**—Founded in France in 1835 General Motherhouse, Brooklyn, N Y Found in the Diocese of Brooklyn.

**Jesus, Society of the Sisters, Faithful Companions of: F. C. J.**—Founded in France in 1820. General Motherhouse, Paris, France. Found in the Dioceses of Providence and Springfield, Mass.

**Jesus Crucified and the Sorrowful Mother, Poor Sisters of: J. C.**—Founded in the United States. General Motherhouse, Brockton, Mass Found in the Archdioceses of Boston and Philadelphia and in the Diocese of Scranton.

**Joan of Arc, Sisters of St.**—Founded in the United States in 1914 General Motherhouse, Bergerville, Quebec, Canada Found in the Archdioceses of Boston and New York and the Dioceses of Albany, Fall River, Hartford, Manchester, Portland, Me, Providence, Rochester and Springfield, Mass.

**John the Baptist, Sisters of St.**—Founded in Italy in 1878. General Motherhouse, Rome, Italy. Found in the Archdioceses of Newark and New York and the Dioceses of Brooklyn, Paterson and Pittsburgh

**Joseph, Sisters of St.: S. S. J.**—Founded in 1650 in Le Puy, France General Motherhouse, Le Puy,

France. Found in the Diocese of Fall River.

**Joseph, Sisters of St.: S. S. J.** — General Motherhouse, Bourg, France. Found in the Archdioceses of Cincinnati, New Orleans and St. Paul and the Dioceses of Crookston, Fargo, Natchez and Superior.

**Joseph, Sisters of St. (of Carondelet): S. S. J.** — Founded in France in 1650. There are two groups:

(1) Provincial — Governed by Provincials under a Mother General. General Motherhouse, St. Louis, Mo. Provinces: St. Louis, St. Paul, Troy, Augusta, and Los Angeles.

(2) Diocesan — 22 Independent Motherhouses: Boston, Chicago, Los Angeles, Philadelphia, Brooklyn, Buffalo, Burlington, Cleveland, Erie, Ft. Wayne, Hartford, Lansing, Ogdensburg, Pittsburgh, Portland, Me., Rochester, St. Augustine, Salina, Springfield, Mass., Superior, Wheeling, Wichita.

**Joseph, Sisters of St. (of Newark): C. S. J.** — Founded in England in 1888 General Motherhouse, Jersey City, N. J. Found in the Archdioceses of Newark, Philadelphia and Portland, Ore., and the Dioceses of Camden, Raleigh, Seattle and Trenton, and in Alaska.

**Joseph of St. Mark, Sisters of St.** — Founded in France in 1845. General Motherhouse, Alsace-Lorraine, France. Found in the Diocese of Cleveland and Youngstown.

**Joseph of the Third Order of St. Francis, Sisters of St.: T. O. S. F.** — Founded in the United States in 1901. General Motherhouse, South Bend, Ind. Found in the Archdioceses of Chicago, Denver, Detroit and Milwaukee and the Dioceses of Cleveland, Duluth, Fort Wayne, Grand Island, Green Bay, Hartford, La Crosse, Lansing, Marquette, Natchez, Superior and Youngstown.

**Loretto at the Foot of the Cross, Sisters of: S. L.** — Founded in America in 1812. General Motherhouse, Loretto, Marion, Ky. Found in the Archdioceses of Chicago, Denver, Los Angeles, Louisville, St. Louis and Sante Fe and in the

Dioceses of Belleville, El Paso, Gallup, Kansas City, Mobile, Pueblo, Rockford, St. Joseph, Steubenville and Tucson

**Marianites of Holy Cross, Congregation of the Sisters: M. de S.C.** — Founded in France in 1841. General Motherhouse, France. Found in the Archdioceses of Chicago, New Orleans, and New York and the Dioceses of Lafayette and Natchez.

**Marthe, Sisters of Sainte (of St. Hyacinthe)** — Founded in Canada in 1893 General Motherhouse, St. Joseph de Hyacinthe, Canada. Found in the Archdiocese of Chicago and the Dioceses of Burlington, Fall River and Manchester

**Mary, Missionary Sisters of the Society of: S. M. S. M.** — Founded in 1845 at St. Brieuc, France General Motherhouse, Lyons, France. American Novitiate, Bedford, Mass. Found in the Archdiocese of Boston

**Mary, Sisters of St.: S. S. M.** — Founded in Oregon in 1886 General Motherhouse, Beaverton, Oregon Found in the Archdiocese of Portland, Ore

**Mary of Namur, Sisters of St.: S. S. M.** — Founded in Namur, Belgium, 1819. General Motherhouse, Namur, Belgium Found in the Archdioceses of Baltimore and Washington, Boston and Denver and the Dioceses of Buffalo, Dallas, Galveston, Monterey-Fresno and Syracuse

**Mary Reparatrix, Society of: M. R.** — Founded in France in 1857 General Motherhouse, Rome, Italy. Found in the Archdioceses of Detroit and New York.

**Maryknoll Sisters** — See: Dominican, Foreign Mission Sisters of St.

**Medical Missionaries, Society of Catholic: S. C. M. M.** — Founded in the United States in 1925 General Motherhouse, Fox Chase, Pa. Found in the Archdioceses of Baltimore and Washington, Philadelphia and Santa Fe.

**Mercy Sisters of: R. S. M.** — Founded in Ireland in 1831. There are two groups:

(1) Independent Motherhouses These number seventeen, each one

constituting a separate unit of Pontifical Right. Found in the Abbey Nullus of Belmont (N. C.) in the Archdioceses of Dubuque, Philadelphia, San Francisco, and in the Dioceses of Albany, Brooklyn, Buffalo, Burlington, Erie, Hartford, Manchester, Pittsburgh, Portland, Me., Rochester, Sacramento, Springfield, Mass., and Trenton.

(2) Union in the United States of America. Formed of thirty-nine Motherhouses in 1929 (eight more admitted since then). General Motherhouse, Washington, D. C. Provinces: Baltimore, Chicago, Cincinnati, Detroit, New York, Omaha, Providence, St. Louis and Scranton.

Mercy, Sisters of Our Lady of: O. L. M. — Founded in America in 1829. General Motherhouse, Charleston, S. C. Found in the Diocese of Charleston.

Mercy of the Holy Cross, Sisters of — Founded in Switzerland in 1852. General Motherhouse, Ingenbühl, Switzerland. Found in the Archdioceses of Cincinnati, Milwaukee and St. Louis, and the Dioceses of Belleville, Bismarck and Superior.

Misericorde, Sisters of: S. M. — Founded in Canada in 1848. General Motherhouse, Montreal, Canada. Found in the Archdioceses of Chicago, Milwaukee and New York and in the Dioceses of Green Bay and Springfield, Ill.

Mothers of the Helpless — Founded in Spain, 1873. General Motherhouse, Valencia, Spain. Found in the Archdiocese of New York.

Names of Jesus and Mary, Sisters of the Holy: S. H. N. — Founded in Canada in 1843. General Motherhouse, Outrement, Canada. Found throughout the United States.

Nazareth, Poor Sisters of — Founded in the United States in 1924. Motherhouse, Hammersmith, England. Found in the Archdiocese of Los Angeles.

Notre Dame, School Sisters De — Founded in Czechoslovakia in 1853. General Motherhouse, Horadovice, Bohemia. Found in the Archdioceses of Dubuque and Omaha

and the Dioceses of Lincoln and Rapid City.

Notre Dame, School Sisters of: S. S. N. D. — Founded in Germany, 1833. General Motherhouse, Munich, Bavaria. Found throughout the U. S.

Notre Dame, Sisters of: S. N. D. — Founded in Germany in 1850. General Motherhouse, Muelhausen, Germany. Found in the Archdioceses of Baltimore and Washington, Boston, Chicago, Cincinnati, Los Angeles, New York and Omaha and the Dioceses of Cleveland, Covington, Fort Wayne, Mobile, Nashville, Richmond, Rockford, Superior, Toledo and Youngstown.

Notre Dame, Sisters of the Congregation of: C. N. D. — Founded in Canada in 1660. General Motherhouse, Montreal, P. Q., Canada. Found in the Archdioceses of Chicago and New York and the Dioceses of Burlington, Hartford, Portland, Me., and Providence.

Notre Dame De Namur, Sisters of: S. N. D. — Founded in France, 1803. General Motherhouse, Namur, Belgium. Found throughout the United States.

Notre Dame De Sion, Congregation of: de Sion — Founded in France in 1843. General Motherhouse, Paris, France. Found in the Diocese of Kansas City.

Pallottine Missionary Sisters: C. M. P. — Founded in Italy in 1895. General Motherhouse, Limburg, Germany. Found in the Archdioceses of Baltimore, Milwaukee and Omaha and the Dioceses of Peoria, Pittsburgh, Steubenville, and Wheeling.

Pallottine Sisters of Charity: C. M. P. — Founded in Italy, 1845. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, Newark, New York and Philadelphia and the Dioceses of Brooklyn and Providence.

Parish Visitors of Mary Immaculate: P. V. M. I. — Founded in New York in 1920. Motherhouse, New York City. Found in the Archdioceses of Chicago, Milwaukee, New York and the Dioceses of Albany,

Brooklyn, Hartford, Scranton, Syracuse, Trenton and Wilmington

**Passionist Sisters:** C. P. — See: Cross and Passion, Sisters of the.

**Pastor, Congregacion del Divino:** D. P. — Founded in Mexico in 1900. General Motherhouse, Mexico City. Found in the Archdioceses of San Antonio.

**Peekskill Sisters** — See: Francis, Missionary Sisters of the Third Order of St.

**Peter Claver, Sodality of St., for African Missions:** S. S. P. C. — Founded in 1894. General Motherhouse, Rome, Italy. Found in the Archdioceses of St. Louis and St. Paul and the Diocese of Trenton

**Poor, Little Sisters of the** — Founded in France in 1839. General Motherhouse, St. Pern, France. Found throughout the U. S.

**Presentation, Sisters of St. Mary of the** — Founded in France. General Motherhouse, Broons, Cotes-du-Nord, France. Found in the Archdioceses of Baltimore and Washington and New Orleans and the Dioceses of Fargo and Peoria

**Presentation of Mary, Sisters of the** — Founded in France in 1796. General Motherhouse in France. Found in the Dioceses of Burlington, Manchester, Portland, Me., Providence and Springfield, Mass.

**Presentation of the B. V. M., Sisters of the:** P. B. V. M. — Founded in Ireland in 1777. Found throughout the United States.

**Providence, Sisters of:** S. P. — Founded in Canada in 1861. General Motherhouse, Holyoke, Mass. Found in the Diocese of Springfield, Mass.

**Providence, Sisters of (of St. Mary-of-the-Woods):** S. P. — Founded in France in 1806. General Motherhouse, St. Mary-of-the-Woods, Ind. Found in the Archdioceses of Baltimore and Washington, Boston, Chicago, Indianapolis, and Los Angeles and the Dioceses of Evansville, Fort Wayne, Lafayette, Ind., Manchester, Oklahoma City and Tulsa, Peoria, Raleigh, and Rockford.

**Providence, Sisters of Divine:** D. P. — Founded in France in 1762.

General Motherhouse, San Antonio, Texas. Found in the Archdioceses of Baltimore and Washington, Los Angeles, San Antonio and Santa Fe and the Dioceses of Alexandria, Amarillo, Corpus Christi, Dallas, Galveston, Lafayette, Little Rock, and Oklahoma City and Tulsa.

**Providence, Sisters of Divine:** D. P. — Founded in Germany. General Motherhouse, Mayence, Germany. Found in the Archdioceses of Boston and St. Louis and the Dioceses of Altoona, Columbus, Erie, Kansas City, Pittsburgh, Springfield, Ill., and Wheeling.

**Providence, Sisters of Divine (of Kentucky):** D. P. — Founded in France in 1762. General Motherhouse, Moselle, France. Found in the Archdioceses of Baltimore and Washington, Cincinnati, New York and Omaha and the Dioceses of Columbus, Covington, Providence, Steubenville, Toledo and Wheeling.

**Providence, Oblate Sisters of (Colored):** O. S. P. — Founded in the United States in 1829. General Motherhouse, Baltimore, Md. Found in the Archdioceses of Baltimore and Washington, Chicago, St. Louis and St. Paul and the Dioceses of Charleston, Leavenworth, Raleigh and Richmond.

**Refuge, Sisters of Our Lady of Charity of (Good Shepherd Sisters)** — Introduced into America in 1855. Temporary Motherhouse, Gannon-dale, Pa. Found in the Archdiocese of San Antonio and the Dioceses of Buffalo, Dallas, El Paso, Erie, Green Bay, Little Rock, Pittsburgh, Rochester and Wheeling.

**Religious of Christian Education:** R. C. E. — Founded in France in 1817. Motherhouse, Tournai, Belgium. Found in the Archdiocese of Boston and the Diocese of Raleigh.

**Religious Hospitallers of St. Joseph** — Founded in France in 1636. Found in the Archdiocese of Chicago and the Dioceses of Burlington and Helena.

**Religious of Jesus-Mary** — Founded at Lyons, France, 1818. General Motherhouse, Rome, Italy. Found in the Archdiocese of New York and the Dioceses of El Paso, Fall



River, Manchester, Providence and San Diego

**Religious of the Cenacle of Our Lady: r s.** — Founded in 1826. General Motherhouse, Paris, France Found in the Archdioceses of Boston, Chicago, Milwaukee, New York and St Louis and the Dioceses of Brooklyn and Providence.

**Religious of the Perpetual Adoration of the Blessed Sacrament** — Founded in Belgium in 1857. Found in the Archdiocese of Baltimore and Washington.

**Religious of the Holy Union of the Sacred Hearts: S. U. S. C.** — Motherhouse, Tournai, Belgium. Found in the Archdioceses of Baltimore and Washington, Boston, and New York and the Dioceses of Albany, Brooklyn, Camden, Fall River, Mobile, Providence and Raleigh

**Religious of the Sacred Heart of Mary: R. S. H. M.** — Founded in France in 1848. General Motherhouse, Beziers, France Found in the Archdioceses of Los Angeles and New York and the Diocese of Brooklyn.

**Reparation, Sisters of** — Founded in the United States in 1890. Motherhouse, New York City Found in the Archdiocese of New York

**Resurrection, Sisters of the: C. R.** — Founded in Italy in 1891. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, New York and Omaha and the Dioceses of Albany, Fargo, Fort Wayne, La Cross, Lincoln, Mobile, Oklahoma City and Tulsa, and Peoria.

**Rita, Sisters of St: O. S. A.** — Founded in Wuerzburg, Germany, in 1912. General Motherhouse, Wuerzburg, Germany. Found in the Archdioceses of New York and Milwaukee and the Diocese of Steubenville

**Rosary, Congregation of Our Lady of the Holy: R. S. R.** — Founded in Canada in 1874. General Motherhouse in Rimouski, P. Q., Canada. Found in the Diocese of Portland.

**Sacrament, Nuns of the Perpetual Adoration of the Blessed** —

Founded in Rome in 1807. Found in the Archdiocese of San Francisco and the Diocese of El Paso.

**Sacrament, Sisters of Perpetual Adoration of the Blessed: A. P.** — Founded in Mexico in 1879. Motherhouse, Mexico City. Found in the Archdiocese of San Antonio and the Diocese of San Diego

**Sacrament, Sisters of the Blessed, for Indians and Colored People** — Founded in the United States in 1891. General Motherhouse, Cornwells Heights, Pa. Found throughout the United States.

**Sacrament, Sisters of the Most Holy: M. H. S.** — Founded in France in 1851 General Motherhouse, Lafayette, La. Found in the Archdiocese of New Orleans and in the Dioceses of Lafayette, Mobile and Natchez.

**Sacramentine Nuns: R. S.** — Founded in France in 1639. Motherhouse, Yonkers, N. Y. Found in the Archdiocese of New York.

**Sacred Heart, Mission Helpers of the: M. H. S. H.** — Founded in the United States in 1890. General Motherhouse, Towson, Md. Found in the Archdioceses of Baltimore, Washington, Boston, Detroit, New York and Philadelphia and the Dioceses of Brooklyn, Pittsburgh, Richmond, Trenton and Tucson.

**Sacred Heart, Missionary Sisters of the** — Founded in Italy in 1880. Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Denver, Los Angeles, Newark, New Orleans, New York and Philadelphia and the Dioceses of Brooklyn, Natchez, Scranton and Seattle.

**Sacred Heart, Missionary Sisters of the Most: M. S. C.** — Founded in Germany in 1899. General Motherhouse, Hilstrup, Germany. Found in the Archdioceses of Cincinnati, New York and Philadelphia and the Dioceses of Brooklyn, Columbus, Peoria, Rockford, Savannah-Atlanta, Toledo and Wheeling.

**Sacred Heart, Missionary of the Zelatrices of the: M. Z. S. H.** — Founded in Italy in 1894. Motherhouse, Rome, Italy. Found in the

Archdioceses of Chicago, New York and St. Louis and the Dioceses of Hartford, Kansas City, Pittsburgh and Providence.

**Sacred Heart, Society of the: R. S. C. J.** — Founded in France in 1800. General Motherhouse, Rome, Italy. Found throughout the United States.

**Sacred Heart of Jesus, Handmaid of the: A. C. J.** — Founded in Spain in 1877. General Motherhouse, Rome, Italy. Found in the Archdiocese of Philadelphia.

**Sacred Heart of Jesus, Sisters of the (Daughters of the Charity of the): D. C. S. H.** — Founded in France in 1816. General Motherhouse, Ottawa-Est, Canada. Found in the Diocese of Burlington.

**Sacred Heart of Jesus of St. Jacut, Sisters of the** — Founded in France in 1816. General Motherhouse, St. Jacut, Brittany, France. Found in the Archdiocese of San Antonio and in the Dioceses of Burlington, Corpus Christi and Galveston.

**Sacred Hearts and of Perpetual Adoration, Sisters of the: SS. CC.** — Founded in France in 1797. General Motherhouse, Paris, France. Found in the Diocese of Fall River.

**Saviour, Sisters of the Divine: Sor. D. S.** — Founded in Italy in 1888. General Motherhouse, Rome, Italy. Found in the Archdioceses of Chicago, Milwaukee and St. Paul and the Dioceses of Green Bay, La Crosse, Madison, Sioux Falls and Superior.

**Servants of Mary: O. S. M.** — Founded in Italy in the 13th century. Found in the Eastern and Midwestern States.

**Servants of Mary, Sisters (Trained Nurses): S. de M.** — Founded in Madrid, Spain, in 1851. General Motherhouse, Rome, Italy. Found in the Archdioceses of Los Angeles, New Orleans and New York and the Dioceses of Leavenworth.

**Servants of Mary Immaculate, Sisters: S. S. M. I.** — Founded in Austria in 1892. General Motherhouse, Lemberg, Austria. Found in

the Ukrainian Greek Catholic Diocese of the United States.

**Servants of Mary, Mantellata Sisters: O. S. M.** — Founded in Italy in 1285. General Motherhouse, Pistoia, Italy. Found in the Archdiocese of Chicago and the Dioceses of Fort Wayne and Rockford.

**Servant Sisters of the Immaculate Conception, Little** — Founded in Poland in 1850. General Motherhouse, Poland. Found in the Archdiocese of Newark and the Dioceses of Camden and Trenton.

**Servants of the Holy Heart of Mary, Sisters: S. S. C. M.** — Founded in France in 1860. General Motherhouse, Montgeron, France. Found in the Archdiocese of Chicago and the Dioceses of Little Rock and Peoria.

**Servants of the Immaculate Heart of Mary, Sisters: I. H. M.** — Founded in the United States in 1845. General Motherhouse, Monroe, Mich. Found throughout the United States.

**Servants of the Immaculate Heart of Mary, Sisters (Good Shepherd Sisters): S. I. H. M.** — Founded in Canada in 1850. General Motherhouse, Quebec, Canada. Found in the Archdiocese of Boston and the Diocese of Portland, Me.

**Servants of the Holy Ghost and Mary Immaculate, Sisters: S. H. G.** — Founded in America in 1888. General Motherhouse, San Antonio, Tex. Found in the Diocese of Albany and the Southwestern States.

**Servants of the Holy Ghost, Missionary Sisters: S. Sp. S.** — Founded in Holland in 1889. General Motherhouse, Rome, Italy. Found in the Archdioceses of Baltimore and Washington, Chicago, Dubuque, Milwaukee and St. Louis, and the Dioceses of Erie, La Crosse, Little Rock, Madison, Marquette and Natchez.

**Servants of the Holy Ghost of Perpetual Adoration, Sister** — Founded in Holland in 1896. General Motherhouse, Steyl, Holland. Found in the Archdioceses of Philadelphia and St. Louis.

**Servants of the Holy Infancy of Jesus** — Founded in 1855 in Germany. General Motherhouse, Germany. Found in the Archdioceses of Baltimore and Washington, Indianapolis and New York and the Dioceses of Albany, Pittsburgh and Trenton

**Servants of the Most Blessed Trinity, Missionary: M. S. B. T.** — Motherhouse, Holmesburg, Pa. Found in the Archdioceses of Baltimore and Washington, Boston, Newark and Philadelphia, and the Dioceses of Brooklyn, Fall River, Hartford, Harrisburg, Mobile, Natchez, Oklahoma City and Tulsa, Paterson, Pittsburgh, Richmond, Rochester, Rockford and Trenton.

**Servants of the Most Holy Eucharist, Missionary: S. S. E.** — Founded in Louisiana in 1927. General Motherhouse, New Orleans, La. Found in the Archdiocese of New Orleans, and the Dioceses of Lafayette, Natchez Tucson and Gallup.

**Servants of the Sacred Heart of Jesus and of the Poor (Mexican)** — Founded in Mexico in 1885. Found in the Dioceses of Corpus Christi and El Paso.

**Service, Sisters of** — Founded in Canada in 1922. General Motherhouse, Toronto, Canada. Found in the Diocese of Fargo.

**Service, Sisters of Social: S.O.S.** — Founded in 1908 in Hungary. General Motherhouse, Budapest, Hungary. Found in the Archdioceses of Los Angeles and San Francisco and the Dioceses of Kansas City, Sacramento and San Diego.

**Teresa of Jesus, Society of St.: S. T. J.** — Founded in Spain in 1876. Motherhouse, Barcelona, Spain. Found in the Archdioceses of New Orleans and San Antonio.

**Trinity, Sisters of the Most Holy: O. Ss. T.** — General Motherhouse, Rome, Italy. Found in the Archdiocese of Philadelphia and the Diocese of Cleveland.

**Ursula of the Blessed Virgin, Society of the Sisters of St.: U.T.S.V.** — Founded in France in 1606. General Motherhouse, Bruges, Belgium. Found in the Archdiocese of New York.

**Ursuline Nuns: O. S. U.** — Founded in Italy in 1535. There are two groups:

(1) **Roman Union** — General Motherhouse, Rome, Italy. Subdivided in the United States into the Eastern and Central Provinces, and into the Western, Southern, and Franco-American Vice-Provinces.

(2) **Independent Motherhouses** — Located in Dioceses of Corpus Christi, Leavenworth, Owensboro, Marquette, Steubenville: with Sisters in the Archdioceses of St. Louis, Louisville and Santa Fe; and in the Dioceses of Columbus, Corpus Christi, Gallup, Leavenworth, Lincoln, Marquette, Oklahoma City and Tulsa, Owensboro, and Steubenville.

**Ursuline Nuns of the Congregation of Paris: O. S. U.** — Founded in Italy in 1535. Found in the Archdioceses of Baltimore and Washington, Cincinnati, Indianapolis, Louisville, Omaha; and in the Dioceses of Altoona, Charleston, Cleveland, Columbus, Evansville, Grand Island, Pittsburgh, Toledo, Wheeling, Youngstown.

**Ursuline Sisters of Mount Calvary** — Founded in Germany, 1838. General Motherhouse, Calvarenberg, Germany. Central house, Belleville, Ill. Found in the Archdiocese of St. Louis and in the Dioceses of Belleville, Bismarck and Cheyenne.

**Venerini Sisters: M. P. V.** — Founded in Italy in 1685. General Motherhouse, Rome, Italy. Found in the Archdiocese of Boston and the Dioceses of Albany, Providence and Springfield, Mass.

**Vincent de Paul Sisters** — See: Charity of St. Vincent de Paul, Sisters of.

**Visitation Nuns** — Founded in France in 1610. Found throughout the United States.

**White Sisters** — See: Africa, Missionary Sisters of Our Lady of.

**Wisdom, Daughters of: F. d. l. s.** — Founded in France in 1703. General Motherhouse, Vendee, France. Found in the Dioceses of Brooklyn, Portland, Me. and Richmond.

## HABITS WORN BY SOME RELIGIOUS COMMUNITIES OF MEN

**Atonement, Society of the** — Grayish-brown woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. The capuche\* worn by priests is pointed in the back while that worn by clerics and brothers is rounded. An emblem of the atonement appears on the front. A rosary hangs at the left side. Sandals are worn.

**Augustine, Hermits of St. (Augustinians)** — Black tunic, girt with a black leather belt. A soft full capuche completes the habit.

**Benedict, Order of St. (Benedictines)** — Black woolen tunic, girt with a black cloth cincture. A long black scapular and a capuche pointed both in front and back are worn. The cowl is worn in choir.

**Carmel, Order of Our Lady of Mt. (White Friars)** — Dark brown woolen tunic, girt with a brown leather belt. A full-length brown scapular and a soft, full capuche are worn. A white woolen mantle and capuche are worn over the habit on solemn occasions.

**Carmelites, Order of Discalced** — Dark brown woolen tunic, girt with a brown leather belt. A three-quarter-length brown scapular and stiff capuche are worn. The five-decade rosary hangs at the left side. A white woolen mantle and capuche are worn over the habit on solemn occasions. Sandals are worn.

**Cross, Congregation of Holy** — Black cassock with shoulder cape, girt with a black cloth cincture. A crucifix, suspended from the neck, is worn on the breast.

**Francis, Third Order of St.** — Black woolen tunic, girt with a white woolen cord knotted three times signifying the vows of poverty, chastity and obedience. A soft capuche completes the habit.

**Friars Minor, Order of (Franciscans)** — Dark brown woolen tunic, girt with a white woolen cord

knotted three times signifying the vows of poverty, chastity and obedience. A stiff capuche is worn. The seven-decade Franciscan Crown hangs at the left side. Sandals are worn. Priests, clerics and lay brothers wear the same type of habit.

**Friars Minor Capuchin, Order of (Capuchins)** — Dark brown woolen tunic, girt with a white woolen cord knotted three times signifying the three vows. The capuche is long and ribbed. The five-decade rosary hangs at the left side. Sandals are worn. Capuchins are bearded.

**Friars Minor Conventual, Order of (Conventuals)** — Black woolen habit, girt with a white woolen cord knotted three times signifying the three vows. The soft capuche reaches the cord in front and below it in back (in the form of a pyramid). The Franciscan Crown hangs at the left side.

**Friars Preachers, Order of (Dominicans)** — White woolen tunic, girt with a black leather belt. A long white scapular and capuche are worn. The fifteen-decade rosary hangs at the side. The black cappa with a black capuche is worn over the habit. Hence the name "Black Friars." The lay brothers' tunic is also white; but the scapular and capuche are black.

**Jesus, Society of (Jesuits)** — Dress closely approximates that of the secular clergy. A black serge soutane (cassock) girt with a black cloth cincture and the biretta are worn.

**Mary Immaculate, Oblates of** — Black cassock, girt with a black cloth cincture. A crucifix is worn suspended from the neck. The biretta is also worn.

**Mary, Order of the Servants of (Servites)** — Black tunic, girt with a leather belt. A long black scapular and a soft capuche are worn. The rosary of the Seven Dolors hangs at the right side.

**Passion, Congregation of the (Passionists)** — Black woolen tunic with military collar; girt with a black leather belt. The rosary

\*A capuche is a hood or cowl.

hangs at the left side Upon the breast the badge of the Congregation is worn on which are inscribed the words, "Jesu Xpi Passio" (Passion of Jesus Christ). Sandals are worn

**Paul the Apostle, Congregation of St. (Paulists)** — Black habit with linen collar; girt with a black cloth cincture The habit is fastened by means of five buttons across the shoulder

**Premontre, Order of the Canons Regular of (Premonstratensians or Norbertines)**—White woolen tunic, girt with a white cloth cincture. A white choir cloak and white biretta complete the habit

**Redeemer, Congregation of the Most Holy (Redemptorists)**—Black cassock with linen collar, girt with

#### HABITS WORN BY SOME RELIGIOUS COMMUNITIES OF WOMEN

**Benedict, Sisters of St. (Benedictines)** — Black habit, girt with a black leather belt. A long black scapular, a black veil with a white linen coif and headband are worn. In choir, a mantle called the "circula" with seventy-two pleats and large sleeves is worn over the habit.

**Carmelite Sisters**—Dark brown habit, girt with a brown leather belt. A long brown scapular, a black veil with a white linen coif and headband are worn Sisters of the Second Order wear a white woolen mantle The Discalced Carmelites wear sandals.

**Charity of St. Vincent de Paul, Daughters of** — Blue-grey habit, girt with a pleated apron and cincture of like material A white cornet and collar are worn. The six-decade rosary hangs at the right side.

**Charity of St. Vincent de Paul, Sisters of**—Black habit, girt with a black pleated apron and a black cincture. A black semi-cape, black cap tied under the chin and white collar are worn A black bonnet is worn over the cap, outside the convent. The rosary hangs at the left side. Various branches wear a habit similar except for a long

a black cloth cincture The fifteen-decade rosary hangs at the left side

**Sacred Hearts, Congregation of the (Picpus Fathers)** — White woolen tunic, girt with a white cord knotted four times signifying the vows of poverty, chastity, obedience and charity A long white scapular and a shoulder cape are worn. Upon the breast the emblem of the Sacred Hearts of Jesus and Mary is worn The lay brothers' habit is similar but black

**Trinity, Order of the Most Holy (White Trinitarians)** — White woolen tunic, girt with a black leather belt A long white scapular and a soft capuche are worn On the scapular there is a cross the upright of which is red and the cross-bar blue. The rosary hangs at the left side Sandals are worn.

black veil with a white linen head-dress

**Cross, Sisters of the Holy** — Black habit, girt with a blue plated cincture. A black semi-cape, a black veil with a fluted white linen, fan-shaped headdress and a deep white collar are worn. The rosary of the Seven Dolors hangs at the right side. Professed Sisters wear a silver heart suspended from the collar

**Dominic, Foreign Mission Sisters of St. (Maryknoll Sisters)** — Grey habit, girt with a belt. A long grey scapular, a grey semi-cape, a black veil with a white linen, pointed headband and a white collar are worn. The fifteen-decade rosary hangs at the left side. A crucifix is worn suspended, on a long chain, from the neck. The mantle worn is grey.

**Dominic, Sisters of St. (Dominicans)** — White habit, girt with a black leather belt A long white scapular, a white semi-cape attached to a visible collar and a black veil lined with white linen are worn The fifteen-decade rosary hangs at the left side. The mantle worn is black.

**Francis, Sisters of St. (Franciscans)**—Brown, grey, black or white

habit with or without a scapular. Franciscan Sisters can always readily be distinguished by the white woolen cord worn with three knots at the right side. Excepting those whose habit is completely white, all Franciscan Sisters wear a black veil. The rosary hangs at the left side. The mantle worn usually corresponds in color to that of the habit.

**Good Shepherd, Sisters of Our Lady of Charity of the —** White habit, girt with blue cords. A long white scapular, a black veil, a white linen headband and guimpe are worn. The white rosary hangs at the right side. A crucifix supported inside the cincture and a silver heart with the image of our Blessed Mother holding the Divine Child are worn; the reverse side of the heart bears the image of the Good Shepherd. The choir mantle is white.

**Heart of Mary, Sisters, Servants of the Immaculate —** Blue habit with long wide sleeves; girt with a cloth belt of darker blue. A long blue scapular, a black veil with a deep, white linen head-band and a rounded guimpe are worn. The fifteen-decade rosary hangs at the left side. A crucifix, suspended from the neck, hangs below the guimpe. The mantle worn is black.

**Joseph, Sisters of St. —** Black pleated habit, girt with either a black cloth or a plaited cord cincture. A black silk, flowing veil with a white linen coif and headband and a white, rounded guimpe are worn. The five-decade rosary hangs at the left side. Professed Sisters wear a crucifix, suspended from the neck and hanging below the guimpe.

**Mercy, Sisters of —** Black pleated habit with long wide sleeves and close fitting undersleeves of the habit material; girt with a black leather belt. A long black flowing veil with a white linen coif, headband and collar very deep in front and a white, rounded guimpe are worn. The rosary with an ebony cross hangs at the left side.

**Notre Dame, School Sisters of —** Black pleated habit, girt with a black cloth cincture. A black veil lined in white with a white linen, oblong wimple is worn. The seven-decade rosary hangs at the left side. On the street, a loose black veil is worn.

**Poor, Little Sisters of the —** Black habit, girt with a black apron and a black cincture. A black shawl is worn. The head-dress is a close-fitting cap of white linen. In church and on the street a long black mantle with a large hood is worn.

**Providence, Sisters of (of St. Mary-of-the-Woods) —** Black habit without a cincture. A short black cape, a black veil reaching just below the waist, a small, stiff white muslin cap, a high, close-fitting headband and a white guimpe are worn. The five-decade rosary hangs at the right side. A bone crucifix is worn suspended, on a long black cord, from the neck.

**Sacred Heart, Missionary Sisters of the Most —** Black habit with a black cincture. A long black scapular, a black veil lined in white with a white linen headband and a rounded guimpe are worn. A five-decade rosary hangs at the right side. In addition to a silver ring, professed Sisters wear a silver cross suspended from the neck on a black cord. On the cross is the inscription: "May the Sacred Heart of Jesus be loved everywhere," in Latin. Instead of the usual all-white habit worn in foreign mission fields, the Sisters retain the black scapular and cord.

**Sacred Heart, Society of the —** Black habit with a short pelerine, buttoned down the front. A long black veil with a fluted white linen cap and a white fichu are worn. The five-decade rosary hangs at the left side. A silver cross is worn suspended, on a black cord, from the neck.

**Ursuline Nuns —** Black serge habit falling in folds; girt with a black leather belt which hangs down the front. A black veil lined

in white with a white linen coif and headband and a white guimpe are worn. The five-decade rosary hangs at the left side. A crucifix is worn suspended from the neck and supported in the belt on the left side.

Visitation Nuns — Black habit, girt with a broad black cincture which hangs down the front; black elbow-length veil, white guimpe. The five-decade rosary hangs at the right side. A silver cross is worn suspended from the neck.

### THE THIRD ORDER OF ST. FRANCIS

The Third Order Secular of St. Francis, a religious order in the strict sense of the word, was founded by St. Francis of Assisi, in 1221. Its members include men and women, married and single, who, though living in the world and occupied in trades and professions, desire to lead a more perfect Catholic life. Like the Church, the Third Order is a purely spiritual society, having for its purpose the sanctification of its members.

The present Rule of the Third Order consists of three short, simple chapters, the first of which decrees the requisites for membership, for the reception, novitiate and profession; and prescribes wearing the scapular and cord. The way of life to be followed by all the Tertiaries is described in the

second chapter. It prescribes moderation in living; decency in the mode of life; cultivation of the virtues; observance of certain fast days; monthly reception of the sacraments of Penance and Holy Eucharist; the daily office; attendance at daily Mass, if possible, and at the monthly meetings; the maintenance of a common fund for members and good causes; exercise of the spiritual and corporal works of mercy. The third chapter provides for the administration of the fraternities. No violation of the Rule is sinful unless it is at the same time a violation of the commandments of God or of the Church.

Tertiaries may gain many plenary and partial indulgences and may receive general absolution on several feast days of the year.

### THE GLENMARY MISSIONERS

(Home Missioners of America)

*(Courtesy of Very Rev. Howard Bishop, Superior)*

The Glenmary Missioners, a society established in 1939 under the patronage of Most Rev. John T. McNicholas, Archbishop of Cincinnati, has for its purpose the carrying of the Faith to non-Catholic America with special reference to the rural sections. The Society concentrates on such sections for two reasons: because the Church is least known and most misunderstood in such regions, and because these districts are the population reservoirs of the nation, with a higher birth-rate than that of the urban areas.

The Glenmary Missioners, popularly known as the "Glenmarians," have 10 priests and 2 Brothers working in 4 states, in areas covering 19 counties, with mission centers at Sunfish and Russellville, Ky.; Otway, O.; Statesboro, Ga.; and Norton, Va.

The Glenmary Missioners aim to do for the United States what the foreign mission societies are doing for China. Established 8 years ago, they now have 57 members: 19 priests, 4 Brothers and 25 students. In addition, 9 Sisters and 5 aspirants are under training to render their part of the service in the apostolate to non-Catholic rural America.

Information can be obtained by writing to the Superior of Glenmary, Glendale, Ohio. The quarterly publication of the society is "The Challenge."

## RURAL MOTOR MISSIONS

(Courtesy of Rev. Edgar Schmiedeler, O. S. B.)

For over ten years priests in various parts of the country have conducted organized mission services for the unchurched millions of rural United States. Known as motor missionaries they canvass the country districts in large auto vans, fully equipped with facilities for Mass and other religious services. Through these efforts the doctrines of the Church have reached thousands who would otherwise not have heard them.

Converts have been made—here and there a sufficient number of them to warrant the establishment of a new church. Approximately ten such churches have been built during the past ten years. An outdoor mission by motoring priests in the Kentucky mountains in 1945 led to the opening of a primary school and a hospital.

Before the war motor missions work was carried on in more than 25 dioceses with 18 auto trailers. Autos and trucks equipped for outdoor preaching toured the South, Southwest and the Middle West affording thousands of rural residents their first sight of priests and the Catholic Church in action. Post-war expansion has been greatly helped by the motor chapels contributed by the Catholic Daughters of America; by the zeal of priests and seminarians; by an increasing body of the laity who are giving moral and material help. For example, the students of St. Rose College, Albany, N. Y., devote several weeks of their summer vacation to teaching Christian Doctrine in the South.

On April 24, 1947, motor chapel priests formed an organization at Pinehurst, N. C. Bishop Waters of Raleigh was host to 16 priests from 8 States, who elected Rev. Francis Giri of Alabama president and Rev. Francis Walsh, O. P., of Columbia, S. C., secretary. Members will exchange experiences and suggestions and thus develop a unified program

to assist priests beginning in this work. Conferences were conducted on the selection of sites for motor missions; advance publicity; sermon topics and techniques; use of the question box, movies and music to explain Catholic doctrine.

Where Mass cannot be celebrated in the open air, the common program is: music through the public address system; a Bible talk; the answering of inquiries; the forming of Bible and Christian Doctrine classes.

Among the groups carrying on motor mission work are the following: the Fathers of the Congregation of Mary, whose work, centered at St. Mary's Seminary, Perryville, Mo., has spread through eight surrounding dioceses; the Paulist Fathers, who have covered an extensive territory working from four different centers (one of them being Winchester, Tenn.); the Redemptorist Fathers, who have held motor missions throughout North Carolina from headquarters at Newton Grove; the Diocesan Missionary Fathers, secular priests of the dioceses of Raleigh, Richmond, Mobile and Tulsa-Oklahoma City, who have canvassed their states, the Glenmary Missioners of America, with headquarters at Glendale, Ohio, and five centers in Georgia, Kentucky, Ohio and Virginia (see p 340); the Dominican Fathers, with headquarters at Columbia, S. C.; the Missionary Servants of the Most Holy Trinity, working in Mississippi, with headquarters at Camden in that state; the Josephite Fathers, working in the diocese of Galveston, with headquarters at Orange, Texas.

The National Catholic Rural Life Conference has greatly assisted in the working out of practical plans, and general principles, while other societies and groups have assisted in preparing priests for this exacting work.



## CATHOLIC NEGRO MISSIONS IN THE UNITED STATES

*(Courtesy of the Rev J B Tennyly, S S, D. D.)*

The report of the Commission for Catholic Missions among Colored People and Indians for the past year places the number of Catholic Negroes in the United States at approximately 325,000 out of a total Negro population of about 13,500,000

Churches for the special use of Catholic Negroes number 366, to which are attached 545 priests Catholic elementary schools number 283, with a reported enrollment of 62,242 pupils their staff consists of more than 1,600 Sisters and 250 lay teachers.

There is one ecclesiastical college and seminary, one college, 12 boarding academies and vocational schools, and about 25 high schools under Catholic auspices

In its work among the Negroes the Church has these two main objectives in view: first, the religious welfare of the Catholics, secondly, the propagation of the Faith among the non-Catholics. At the present time, adequate church facilities, priests dedicated to their service, and efficient schools have been provided for Negro Catholics where large groups of them make special churches and schools feasible and social circumstances render them advisable. In this manner more than two-thirds of them receive devoted and excellent pastoral care. However, in many places the number of Catholic Negroes is quite small or else they are widely scattered. This is the condition in many large cities of the North, whither Negroes have migrated from the South in recent years. Here efforts have been made to incorporate them into the white parishes where they happen to have settled. Not only may it be said that the Negro Catholics in this country have on the whole ample

opportunities for the practice of their religion and for the education of their children, but it may be said that most of them are availing themselves of these opportunities. They have proven themselves faithful Catholics and show their appreciation of Church and school by their generous contributions to their support.

The second objective of the Negro apostolate is the propagation of the Faith among the 13,000,000 non-Catholic Negroes in the United States. Whilst a majority of the adults are affiliated to the Negro branches of the Protestant sects, millions of others have very meagre religious beliefs. These spiritually ignorant multitudes offer unquestionably a vast field for missionary enterprise. Parts of it hold out tempting promises, and these opportunities are by no means neglected. The larger number of Catholic religious centers for Negroes in the Southern States, approximately one hundred of them, are predominantly missionary in character. That is to say, they are striving to build up congregations in places where there were few, if any, Catholics before. More than 75 Negro parishes in the North, although occupied chiefly in ministering to Catholic Negroes, are at the same time carrying on active and successful missionary work. The harvest of Negro converts is considerable. During the past decade it numbered over 55,000 souls, last year alone 7,056 converts were reported. The Negro Catholic population has doubled in this country within the last 25 years.

Despite the successful efforts already made, the field yet to be tilled is immense. Of the 13,500,000 Negroes in this country, 5,660,618 are reported to be members of various Protestant churches, accord-

ing to the latest statistics of the U. S. Bureau of Census, which counts only adult members. Their children should of course be taken into account. Many others would also call themselves Christians. Yet there are multitudes with little knowledge of religion in any form.

Unquestionably many non-Catholic Negroes are sincere, upright men and women, who would gladly embrace the true Faith when it is presented to them. However, the making of converts is not usually an easy or a simple matter. The initial difficulty is the attitude of very many Negroes toward the Catholic Church. It is an attitude of unfriendliness, if not of violent antipathy, due both to ignorance of the Church and to deep prejudices, bred by the hostile public opinion of the communities in which they live. Besides this, most church members are attached to and satisfied with their own churches. In the case of others, indifference to any religion is found, or irregular marital relations, or deep-rooted sins.

The main avenue of approach to the non-Catholic Negro is the Catholic mission schools. The helpful interest in their children shown by the Sisters and their efficient teaching appeal to the parents. The friendly contacts thus made break down prejudice against the Church and often result in the conversion of parents and other relatives and prepare the more mature pupils for conversion.

The social welfare activities sponsored by the Negro parish or mission extend also to non-Catholic Negroes. The facilities of the community halls, hospitals, clinics, libraries, athletic and other social and recreational organizations, although intended chiefly for Catholic parishioners, are also available to their non-Catholic friends and acquaintances. The priest is thus enabled to establish friendly contacts with prospective converts, to show them his genuine interest in their welfare, and to explain Catholic beliefs and practices to them.

Interracial relations between the Negro and his white neighbors, which on the whole are far from satisfactory, not only constitute a sore in the body politic of the nation, but they also even impede to some extent the approach of the Church to the non-Catholic Negro. In the minds of some of them she is regarded as only another unfriendly white institution, an impression that Protestant bigotry is glad to confirm. But to say that Catholics have ignored the Negro and his wrongs is only a half truth. The other half of the truth is that the Negro is an unknown quantity to the vast majority of Catholics. The bulk of them live in the Northern States where until recently Negroes penetrated in only small numbers; in the Southern States, where the majority of the Negro population lives, Catholics are insignificant numerically.

As a matter of fact, Catholics are showing sincere interest in the welfare of the Negro, temporal as well as spiritual. Notable is the attitude of the Catholic Students Mission Crusade, the Catholic Interracial Council, and many local groups and Catholic organizations. Two Catholic monthlies, "The Colored Harvest" and "Our Colored Missions," which specialize in religious activities among the Negroes, are active in promoting better race relations. The Catholic press generally publishes frequent articles calculated to give a better understanding of the Negroes' problems and to show Catholics how they may aid in their solution.

This interest in the Negro is not strange to a Catholic, for the Church has always demanded respect for basic human rights irrespective of race or condition and has always manifested a deep sympathy for the downtrodden. Catholics in this country have demonstrated their interest in the Negro by deeds as well as by words. They have supported the growing religious and charitable work for the Colored people, which is actually carried on by their own sons

and daughters. This was in fact one of the first missionary activities of the Church in the United States

All this has been inspired and encouraged by their pastors and bishops. The Sovereign Pontiff himself has frequently urged them to even greater efforts. In one of his first public pronouncements to the world the present Pope declared "We confess that we feel a special

paternal affection, which is certainly inspired of heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need especial care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessings and we pray fruitful success for those whose generous zeal is devoted to their welfare."

## CATHOLIC INDIAN MISSIONS IN THE UNITED STATES

(Courtesy of the Rev. J. B. Tenny, S. S., D. D.)

The following statistics are from the latest reports of the Bureau of Catholic Indian Missions (1947):

Indians and Eskimos in	
U S and Alaska . . . . .	360,000
Catholic Indians and	
Eskimos (est.) . . . . .	100,000
Protestant Indians and	
Eskimos (est.) . . . . .	100,000
Unchurched Indians and	
Eskimos (est.) . . . . .	160,000

On the 81 Indian Reservations:

Catholic Indians . . . . .	96,215
Catholic Mission Centers . .	110
Catholic Churches . . . . .	395
Catholic Mission Schools . .	67
Enrollment in same . . . .	7,628
Priests in Mission Work . .	212
Sisters, lay brothers, Scholastics, lay teachers and Catechists in Mission work . . . . .	730

Living among the Whites . .

Catholic Indians (est.) . . .	10,000
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The Catholic Church entered the New World immediately after its discovery to spread the Faith among the Indians and to act as their protector and civilizer. But later on, warfare among the colonial powers, Britain, France and Spain, as well as warfare among the Indian tribes, blighted or destroyed extensive and promising missions in the Southeastern and Southwestern parts of the United States, and along the Great Lakes and in the Mississippi Valley. After the War of Independence the infant American Church struggled with its feeble resources to revive and continue this work. Her orig-

inal inheritance of a few hundred Indians in a few scattered missions God has increased through the self-sacrificing labors of her missionaries into a multitude of a hundred thousand souls. Today Indian Missions flourish in twenty-one states and in the Territory of Alaska.

Converted tribes have clung tenaciously to their Faith, despite the lure of their tribal life and customs. With the white man's invasion of the land which the red man believed to be his own, came the greatest dangers to the religious and the temporal welfare of the Indians. The federal government assumed the direction of Indian Affairs, but its influence has been often feeble and often inimical to the interests and the rights of its wards. But the Church has never ceased to be their friend and advocate. Her chief instrumentality has been the Bureau of Catholic Indian Missions, created in 1874 to represent at Washington the interests both of the Missions and of the Indians, and to secure support of the religious, charitable and educational work of the Catholic Missions.

Pioneers and still leaders in the Indian Mission work are the Franciscans, Jesuits and Benedictines. The Franciscan Fathers of the Sacred Heart Province are laboring at present among the Ottawas in Michigan, and the Menominees, Chippewas and Stockbridges in Wisconsin. The Province of St. John the Baptist has missionaries among the Pueblos of New Mexico, the Navajos of New Mexico and

Arizona, the Hopis of Arizona and the Utes in Colorado. The Santa Barbara Province has charge of the Pima, Papago, Apache and Maricopa Reservations in Southern Arizona; the Mescalero Apache Reservation in New Mexico; the Yuma Reservation and several Mission Indian Rancheries in California. The Capuchin Fathers of the Province of St. Joseph are working among the Northern Cheyenne Indians of Montana, and the Fathers of the Irish Province among the Pomo Indians of California.

The Jesuit Fathers have Missions among the Eskimos and Tinnah Indians in Alaska; the Yakima, Colville and Spokanes in Washington; the Umatillas in Oregon; the Coeur d'Alenes and Nez Perces of Idaho; the Flatheads, Crows, Assiniboin, Gros Ventres and Blackfeet in Montana; the Sioux in South Dakota; the Pottawatomie in Kansas; and the Araphos and Shoshoni in Wyoming.

The Benedictines conduct Missions among the Chippewas of Minnesota, the Sioux in North and South Dakota; the Turtle Mountain Crees and Chippewas, the Mandans, Arickaree and Hidatsa of North Dakota; the Pottawatomie, Kiowa, Caddos and Comanches of Oklahoma. The Fathers of the Sacred Heart are represented among the South Dakota Sioux; the Society of the Divine Saviour are at Grande Ronde, Oregon; the Theatine Fathers attend the Southern Utes of Colorado. Diocesan priests carry on work among the Indians of Maine, New York, Michigan, Wisconsin, South Dakota, Oklahoma, Louisiana, Mississippi, New Mexico, Arizona, California, Oregon, Washington and Montana.

Missionary work has been confronted by serious difficulties. The people we call Indians belong to almost two hundred different tribes, with different customs and even languages. Few of them cultivated the land or lived in fixed settlements. Dependent upon hunting and the wild fruits of nature, they led a nomadic life. This has made it

hard for the missionary to reach them and to train them to regular practice of religious duties. Even today many Indians find it hard to settle down. They have not yet conceived a strong attachment to land or property. The missionary gains converts one by one, and much pastoral visitation is often necessary to keep his flock up to the observance of a Catholic standard of life.

Much effective work has been done and is still being done by the mission schools. The future and the hope of every race lie in its young people. The missionaries have accordingly made great efforts to reach and to train the children. Their purpose is, first of all, to teach the children their religion, then habits of industry and orderliness, the use of the English language, and the other elements of education. In the case of the older pupils, attention is given to training that will equip them to make a livelihood and to maintain better homes. In this way the rising generation is being fitted to lead useful, self-respecting and Christian lives on their own reservation. Poor as it may be, most Indians have neither the inclination nor the opportunity to make a livelihood elsewhere.

The larger number of mission schools, 41 of them, are now day schools. In places where the Indians are widely scattered or unsettled, or where there are broken or poor homes, boarding schools are rendering good service. There 26 of these with 3,726 pupils.

Some of the Indian tribes are now entirely Catholic. In these cases the work of the priest and of the Sisters in the school is much the same as it would be in a poor rural parish. Many of the larger tribes, however, are either partly pagan or Protestant. Here the work is predominantly missionary in character, to win these to the true Faith. One-third of the Indians are now Catholics, and the work of the Missions may be said to be well begun but by no means finished.

## AMERICAN MISSIONARIES IN FOREIGN FIELDS

(Figures from "A Missionary Index of Catholic Americans," October, 1946)

According to statistics compiled by the Catholic Students' Mission Crusade and published by them in the biennial, "A Missionary Index of Catholic Americans," there were in October, 1946, 3,093 Catholic Americans engaged in active service outside the United States. Of these, 1,761 were men and 1,332 women. These figures represent an increase of 814 in the number of missionaries since 1944, when the total was 2,279 — 1,316 men and 963 women.

The largest number of missionaries was reported by the Jesuits, who had 384 men in service outside the United States. Maryknoll Missioners numbered 264. The Redemptorists ranked third with 136.

Among the Sisterhoods the Maryknoll Sisters ranked first with 198. Next came the Marist Sisters with 73. The Franciscan Sisters of the Atonement ranked third with 71.

The distribution of priests, Sisters and Brothers in active service outside the United States in 1946 was as follows:

Place	Men	Women	Total
Africa	111	86	197
Alaska . . . . .	34	26	60
Australia and New Zealand	9	29	38
Burma . . . . .	11	—	11
Canada and Newfoundland	45	86	131
Central America . . . . .	117	32	149
China . . . . .	358	204	562
Cyprus . . . . .	1	—	1
East Indies . . . . .	30	—	30
England . . . . .	1	5	6
Finland . . . . .	—	5	5
Hawaii . . . . .	160	188	348
Holland . . . . .	—	1	1
India . . . . .	146	34	180
Ireland . . . . .	1	11	12
Italy . . . . .	—	19	19
Japan . . . . .	15	15	30
Korea . . . . .	7	—	7
Malaya . . . . .	1	—	1
Malta . . . . .	—	1	1
Mexico . . . . .	4	7	11
Near East . . . . .	45	—	45
Oceania . . . . .	40	58	98
Philippines . . . . .	178	39	217
South America . . . . .	221	156	377
Thailand . . . . .	—	3	3
Wales . . . . .	—	5	5
West Indies . . . . .	226	322	548

In the following lists are given the names of religious orders and communities of men and women in America and the number of their members engaged in full-time missionary work outside the United States.

Religious Community of Men	Priests and Brothers
Atonement Friars (S. A.) . . . . .	7
Augustinians (O. S. A.) . . . . .	4
Benedictines (O. S. B.) . . . . .	41
Capuchins (O. F. M. Cap.) . . . . .	47
Carmelites (O. Carm.) . . . . .	2

Christian Brothers (F. S. C.)	17
Christian Brothers of Ireland	27
Claretian Missionaries (C. M. F.)	11
Divine Word, Society of the (S. V. D.)	87
Dominicans (O. P.)	11
Franciscans (O. F. M.)	129
Franciscans (O. F. M. Conv.)	3
Franciscans (T. O. R.)	15
Holy Cross, Congregation of the (C. S. C.)	50
Holy Ghost Fathers (C. S. Sp.)	48
Jesuits (S. J.)	384
La Salette Missionaries (M. S.)	16
Marian Fathers (M. I. C.)	6
Marianhill Missionaries (C. M. M.)	2
Marianists (S. M.)	110
Marists (S. M.)	29
Maryknoll Missioners (M. M.)	264
Mercy Fathers (S. P. M.)	3
Oblates of Mary Immaculate (O. M. I.)	63
Oblates of St. Francis De Sales (O. S. F. S.)	5
Passionists (C. P.)	45
Paulist Fathers (C. S. P.)	3
Redemptorists (C. Ss R.)	136
Sacred Heart Brothers (S. C.)	6
Sacred Heart Missionaries (M. S. C.)	8
Sacred Hearts, Congregation of the (SS. CC.)	67
St. Columban's Foreign Mission Society (S. S. C.)	25
St. Francis, Poor Brothers of (C. F. P.)	2
Salesians (S. C.)	1
Salvatorians (S. D. S.)	2
Servite Fathers (O. S. M.)	1
Stigmatine Fathers (C. P. S.)	3
Viatorian Fathers (C. S. V.)	4
Vincentians (C. M.)	51
White Fathers (W. F.)	23
Xaverian Brothers (C. F. X.)	3
<b>Religious Community of Women</b>	<b>Sisters</b>
Atonement, Franciscan Sisters of the (S. A.)	71
Benedictines, Pontifical Jurisdiction (O. S. B.)	6
Benedictines, Diocesan Jurisdiction (O. S. B.)	15
Bernardine Sisters (O. S. F. or C. S. B.)	40
Canonesses of St. Augustine (M. C. S. A.)	5
Carmelites (O. Carm.)	2
Charity, Sisters of (Cincinnati) (S. C.)	6
Charity, Sisters of (Grey Nuns) (S. G. M.)	24
Charity of Providence, Sisters of (F. C. S. P.)	6
Charity of St. Elizabeth, Sisters of	18
Charity of St. Vincent de Paul, Daughters of	27
Charity of St. Vincent de Paul, Sisters of (S. C.)	20
Christian Charity, Sisters of (S. C. C.)	6
Divine Providence, Sisters of (D. P.)	17
Dominican (Sisters of the Third Order of St. Dominic) (O. P.)	36
Dominicans (Congregation of St. Dominic) (O. P.)	4
Franciscan Missionaries of Mary (F. M. M.)	42
Franciscan Sisters of Penance and Charity (O. S. F.)	8
Franciscans (Hospital Sisters of the Third Order of St. Francis) (O. S. F.)	15

Franciscans (Missionary Sisters of the Immaculate Conception) (O S F.) . . . . .	8
Franciscans (School Sisters of St. Francis, Milwaukee, Wis ) (O S F.) . . . . .	5
Franciscans (Sisters of the Third Franciscan Order, Minor Conventuals, Syracuse, N. Y.) (O S F.) . . . . .	48
Franciscans (Sisters of the Third Order of St. Francis, Glen Riddle, Penna.) (O S.F.) . . . . .	4
Franciscans (Sisters of the Third Order of St. Francis, Millvale, Penna.) (O.S F.) . . . . .	14
Franciscans (Sisters of the Third Order of St Francis, Pittsburgh, Penna.) (O.S.F.) . . . . .	8
Franciscans (Sisters of the Third Order of St. Francis of the Holy Family, Dubuque, Iowa) (O.S.F.) . . . . .	9
Franciscans (Sisters of the Third Order Regular of St. Francis, Allegany, N. Y.) (O.S.F.) . . . . .	49
Franciscans (Sisters of the Third Order Regular of St. Francis, Oldenburg, Ind ) (O.S.F.) . . . . .	4
Franciscans (Sisters of St. Francis of Perpetual Adoration, La Crosse, Wis ) (F. S. P. A ) . . . . .	11
Good Shepherd, Sisters of (R. G S ) . . . . .	8
Helpers of the Holy Souls (S. A ) . . . . .	2
Holy Child Jesus, Society of the (S H. C. J.) . . . . .	10
Holy Cross, Congregation of the (C. S. C.) . . . . .	10
Holy Family of Nazareth, Sisters of the (H. F. N. or C. S F. N.) . . . . .	23
Holy Ghost, Daughters of the . . . . .	1
Holy Ghost, Missionary Sisters, Servants of the (S. Sp. S.) . . . . .	39
Holy Names of Jesus and Mary, Sisters of the (S. H. N.) . . . . .	7
Immaculate Conception, Missionary Sisters of the (I. C.) . . . . .	2
Immaculate Heart of Mary, Sisters Servants of the (S I. H. M.) . . . . .	52
Loretto at the Foot of the Cross, Sisters of (S L.) . . . . .	14
Marist Sisters (S. M. S. M ) . . . . .	73
Mary, Sisters Servants of (S. de M ) . . . . .	3
Maryknoll Sisters (M. M.) . . . . .	198
Medical Mission Sisters (S C. M M.) . . . . .	11
Mercy of the Union, Sisters of (R. S. M.) . . . . .	26
Mercy, Sisters of (R. S. M.) . . . . .	13
Mission Helpers of the Sacred Heart (M. H. S. H.) . . . . .	23
Most Blessed Trinity, Missionary Servants of the (M. S. B T.) . . . . .	17
Most Precious Blood, Sisters Adorers of the (Rel ad P. B.) . . . . .	9
Most Precious Blood, Sisters of the Adoration of the (Rel. ad P. B.) . . . . .	5
Notre Dame, School Sisters of (S S. N. D.) . . . . .	59
Notre Dame, Sisters of (Cleveland) (S. N. D.) . . . . .	5
Notre Dame de Namur, Sisters of (S. N. D ) . . . . .	19
Precious Blood, Sisters Adorers of the (Rel. ad P. B.) . . . . .	4
Providence, Sisters of (St. Mary-of-the-Woods, Ind ) (S. P.) . . . . .	10
Sacred Heart, Society of the (R S C J.) . . . . .	12
Sacred Heart of Jesus of Hilstrup, Sisters of (M. S. C.) . . . . .	11
Sacred Hearts, Religious of the (SS. CC.) . . . . .	10
St. Agnes, Congregation of (C. S. A.) . . . . .	4
St. Ann, Sisters of (S S. A ) . . . . .	29
St. Casimir, Sisters of (S S C ) . . . . .	5
St. Joseph, Sisters of (S. S. J.) . . . . .	24
St. Joseph of Carondelet, Sisters of (S S. J.) . . . . .	23
Salvatorians (Sor. D. S ) . . . . .	1
Ursuline Nuns (O. S. V.) . . . . .	19
White Sisters (M. S. or W. S.) . . . . .	16
Wisdom, Daughters of (F. d. l. s.) . . . . .	12

## AMERICAN CATHOLIC FOREIGN MISSIONS

Catholicism first came to America with Columbus. The Spanish who settled in Florida and the Southwest were accompanied by missionaries who planted the Church in those regions; while French settlers of Canada and the English Catholic settlers of Maryland laid the foundation of the Church in the northern and eastern sections of the United States. From these four regions the Catholic Church spread throughout the whole country. The 10,000 Catholics living in the United States at the time of the Revolutionary War were added to by a constant stream of Catholic immigrants and by the work of the missionaries from Europe, aided by European mission funds, so that the Church in the United States has grown to number more than 24,000,000 souls.

In 1908 the United States was itself officially taken from the list of mission territories, but American Catholics had already begun foreign mission work. The appeal of the Second Provincial Council of Baltimore in 1833 for missionaries to the Liberian colonies of Africa was answered by the departure in 1841 of Fr. (later Bishop) Edward Barron of Philadelphia, Fr. John Kelly of New York, and Denis Pindar of Baltimore, a catechist. The first Catholic missionary from the United States entered Alaska in 1878. Three years later Frs. Athanasius and Remy Coette, O. F. M., arrived in China, the first Catholic missionaries to enter China from the United States. In 1888 they were joined by Fr. Francis X. Engring, O. F. M., the first American-born missionary to China. Benedictines from the United States began to attend the missions in the Bahama Islands in 1891. In 1893 American Jesuits were entrusted with 8,000 square miles of mission territory in the British Honduras. With these scattered beginnings the foreign mission movement in our country was inaugurated.

In 1911 the Maryknoll Foreign Mission Society was established as the first American Institute engaged

solely in foreign mission activity. St. Columban's Foreign Mission Society opened its first American seminary in 1921, and since then has supplied a steady stream of American missionaries. Other religious orders in America, although pressed by the increased activities of the home missions, had managed before the First World War to send a small trickle of missionaries into the mission fields entrusted to the care of the European branches of their respective orders.

The end of the war in 1918 marks the real entrance of the Church in the United States into the foreign missions. Between 1918 and 1941 over thirty mission fields throughout the world were entrusted to the exclusive care of American missionaries, and their support was undertaken in great part by American mission funds. During this period, likewise, American religious Brotherhoods and Sisterhoods undertook to staff mission schools, catechetical institutes and dispensaries in greater numbers. Africa, India, Burma, China, Korea, Japan, the Solomons, the Philippines and the Hawaiian Islands received the benefits of the increased numbers of American missionaries. During this period also new fields were given over to the care of missionaries from the United States in the West Indies and Central and South America. Religious communities, both old and new, experienced a rapid expansion in American membership and soon were able to send additional recruits into their newly acquired mission fields.

This providential increase of American foreign missions took on a new aspect with the advent of World War II. Pope Pius called America the sole hope of the missions; and, as the mission work of many other nations became curtailed because of their successive involvement in the war, United States' missionaries began to bear more and more of the burden. Wherever possible, despite the handicaps presented by military opera-



tions, limitations of fields and means of labor, possible and actual internment, they contributed mightily to the efforts of the Church's missionary army, 80 per cent of which functioned effectively during the war.

With the cessation of hostilities, they moved back into their own theatres of action and mapped plans for new expansion. By the fall of 1945, for example, new American missionaries were arriving in the liberated Philippines. And others were preparing to depart for fields afar, to carry on where their predecessors had been forced to leave off and where the extensive and Christ-like service rendered during the war had enhanced the position of the Church and deepened the popular conviction of the worth of its teaching and practice.

In 1945 an estimated 2,693 missionaries of American birth were engaged in foreign lands, 4.5 per cent of the 59,000 Catholic missions working in the world.

The mission outlook in 1946 was encouraging, although darkened by revelation of the damage sustained in many missionary regions and by fear of post-war handicaps in other places. The Holy See announced that the material losses in mission fields during the war years reached more than fifty million dollars, while 1,430 missionaries were killed and 540 others suffered permanent injuries. In 1946, nevertheless, the total of American foreign missionaries had risen to the all-time high of 3,093. Biggest news of the year was the announcement from Rome that China was to be given its own hierarchy. A decree of April 11 set up twenty metropolitan provinces and 79 suffragan sees in the country which has been the scene of missionary activity for the last six centuries. However, China still has numerous missionary Prefectures-Apostolic.

Mission reports for 1947 indicated a year of increase in every way. As extensive mission areas were cut into smaller sections, Americans received assignments of places

formerly cared for by Europeans. Each missionary establishment in the United States sent new recruits—the Jesuit Fathers sending 107, to bring the total of American Jesuits in the missions to 768. The territory of their labors measures 911,120 square miles, with a population of 61,669,000, of which approximately 1,039,000 are Catholics. In 1947 the Catholic Medical Mission Board of New York City sent 85,000 pounds of pharmaceuticals to the missions, an increase of 40% over any preceding year.

American missionary effort has recently found fields in the clergy-poor Americas. The Latin American countries of South and Central America, the West Indies and Mexico, formerly supplied by clergy from Spain, began to suffer from a shortage of priests after their separation from the mother country. The situation became even more grave with the passage of anti-clerical laws in the hey-day of Masonic political rule. Until the recent war these countries had benefited by vocations to the priesthood and Sisterhoods from European countries; when this source was cut off it had to be compensated by American missionaries. American Jesuits, Redemptorists and Capuchins have been established in these countries for a number of years. During the war the Maryknoll Fathers, Franciscans and the Fathers of the Holy Cross assumed responsibility for large sections of Latin America. Most of the American societies of priests, Sisters and Brothers have established missions there which in time will serve as centers for extensive activity.

The condition of Europe offers little hope for the immediate future of the missions. Spain, Germany, France, Poland, Belgium, Holland and Italy have been tremendously affected by the devastations of war. These are the countries from which over one half of the personnel of the mission world had been recruited. Missionaries from these countries, who were not called home, were left without funds and are without

hope of new recruits from their homeland for years to come

Only to America can the Church turn with the hope of maintaining her missionary activity. Five hundred priests, besides Brothers and Sisters, are needed to enter the missionary ranks yearly if the Church is to continue even her recent annual increase of 500,000 converts in mission lands. While the United States has sent an average of 100 priests, Brothers and Sisters each year for the past 30 years, it is the opinion of American Catholic

leaders that this country could easily send 1,000 missionaries a year. The Sovereign Pontiff declared on Oct 4, 1947, that "...souls are calling out for missionaries, so that they may learn the mysteries of the Faith," and characterized the means at the disposal of the Church as "regrettably inadequate." He also noted that the number of missionaries had been lessened by the war, and that today much of the hope of the missions rests with the faithful of the United States.

### THE ACADEMIA FOR MISSION STUDY

Realizing that the Church in the United States would face a vast missionary project after the war, the National Society for the Propagation of the Faith, under the direction of the then Rt Rev Thomas J McDonnell, early in 1943 inaugurated a program of mission study which has been introduced into the major seminaries of the country. Known as the "Academia for Mission Study," it is designed to impart to the future clergy of America a thorough knowledge and love of the missions; to stimulate the interest of the future clergy at home in the work and life of the missionary in foreign lands, and to assure their personal cooperation in the task ahead.

The Advisory Committee for the Academia was assembled from priests of missionary communities who have been in the missions and who have made special studies of missiology. It was the work of this committee to formulate the courses of studies and to supply seminarians with literature on each subject. Besides Scripture, Dogmatic Theology and Canon Law pertaining to the missions, and a history of the mission program of the Church, the mission encyclicals of Popes Benedict XV and Pius XI and the history and works of the missionary societies of the Church were studied and enlarged upon. This committee

has formulated a syllabus of extra-curricular studies which will cover a six-year course in the major seminaries, with eight lectures a year supplemented by round-table discussions. The Rev. Aloysius F. Coogan of New York, editor of "Catholic Missions," has introduced the Academia to all seminaries.

The Academia consists of a period of one hour each month set aside for special mission study and discussion. A priest-moderator from the seminary faculty is present at each meeting and directs the mission research. The yearly topic announced by the Advisory Committee is then treated with the aid of lectures and notes supplied by the committee. A quarterly bulletin, the "Academia Mission Notes," is sent to each seminarian, establishing a link between seminaries, and also between the students and the missionary. The Academia will provide the future priests of America with a thorough knowledge of the missions and will arouse a sympathetic relationship between home-clergy and the missionary. A greater mission spirit will result from diffusion of this knowledge among the faithful by future parish priests. A mission-minded clergy and a zealous laity are an indispensable necessity if America is to fulfill her role as the hope of the Catholic missions of the world.

# CATHOLIC MISSIONS THROUGHOUT THE WORLD

(Statistics from the Society for the Propagation of the Faith, 1943.) \*

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catholics	10,380,000	10,931,017	2,936,293	950,100	1,261,101	1,409,921	27,868,432
Catechumens	841,250	2,260,250	6,350	130	116,320	1,450,000	3,224,290
Priests							
Foreign	5,371	5,010	989	301	890	842	13,383
Native	6,758	418	182	691	22	1,168	9,237
Brothers							
Foreign	1,178	2,721	381	373	631	215	6,043
Native	1,237	424	161	109	55	843	2,829
Sisters							
Foreign	7,658	11,315	1,551	1,997	2,095	2,165	26,781
Native	11,758	2,147	1,217	1,332	1,982	8,711	27,197
Catechists	26,356	59,500	1,950	26	6,750	101	93,682
Teachers	37,150	33,128	2,560	110	4,610	525	78,073
Doctors	320	114	4	5	14	..	457
Churches	5,184	2,596	540	319	410	1,104	10,153
Chapels	19,702	22,557	1,173	584	1,554	1,038	49,608
Major Seminaries							
Seminaries	79	32	5	4	3	8	131
Seminarians	2,567	805	90	177	44	577	4,260
Scholastics	695	89	114	80	58	153	1,179
Minor Seminaries							
Seminaries	180	82	9	7	14	5	297
Seminarians	8,003	4,044	198	407	411	360	13,423
Novitiates for Brothers							
Novitiates	28	17	1	...	3	6	55
Candidates	294	127	20	...	9	140	590
Novitiates for Sisters							
Novitiates	182	58	13	13	12	43	320
Candidates	2,043	546	157	113	97	732	3,687

	Asia	Africa	America	Europe	East Indies and Oceania	Australia and N. Zealand	Total
Catechetical Institutes							
Institutes	199	340	14	...	50	...	603
Candidates	4,988	9,882	198	...	5,472	...	20,540
Elementary Schools							
Schools	11,198	17,702	1,250	165	2,388	1,175	32,828
Students	644,257	957,026	110,341	25,205	183,865	156,780	2,027,744
Secondary Schools							
Schools	771	802	232	41	190	358	2,394
Students	105,891	57,713	23,687	5,650	21,124	25,502	239,567
Higher Education							
Institutions	267	114	36	10	37	171	635
Students	60,834	9,541	5,352	1,047	4,212	11,888	92,847
Professional Schools							
Schools	228	550	44	16	65	11	915
Students	10,119	17,469	1,097	875	1,672	449	31,681
Normal Schools							
Schools	86	105	14	3	27	7	242
Students	3,569	4,340	256	96	956	168	9,385
Hospitals	298	392	58	51	79	41	919
Beds	18,091	18,981	2,154	3,136	1,863	2,687	46,912
Dispensaries	1,312	1,192	135	9	253	5	2,906
Patients	17,732,873	22,734,824	120,494	35,700	1,415,000	2,526	42,041,417
Lepor Asylums	35	194	5	...	18	2	254
Inmates	5,481	5,679	733	...	2,106	44	14,043
Orphan Asylums	1,110	654	105	59	82	56	2,066
Orphans	77,741	27,156	5,058	1,730	4,704	6,068	122,455
Homes for Aged	270	131	18	15	8	17	459
Inmates	11,853	3,386	1,237	233	350	1,547	18,136
Printing Presses	80	90	27	5	14	1	217
Subscribers							
to Dailies	354,252	119,003	67,722	42,660	54,584	48,000	686,251

\* These statistics are for territories governed by the Sacred Congregation for the Propagation of the Faith. They do not indicate the total number of Catholics and institutions in these various parts of the world

## ABBREVIATIONS COMMON IN ECCLESIASTICAL USAGE

- A. A. — Augustinians of the Assumption (Assumptionists).  
 App. — Archbishop.  
 A. D. — Anno Domini (Year of Our Lord).  
 A. M. D. G. — Ad majorem Dei gloriam (For the greater glory of God).  
 A. R. — Recollect Augustinian Fathers.  
 Ap. — Apostle.  
 Bl. — Blessed.  
 B. C. — Before Christ.  
 B. C. L. — Bachelor of Canon Law, or Bachelor of Civil Law.  
 Bp. — Bishop.  
 Bro. — Brother.  
 B. V. M. — Blessed Virgin Mary.  
 Card. — Cardinal.  
 C. C. F. — Congregation of the Brothers of Charity.  
 C. C. J. — Congregation of Charity of the Sacred Heart of Jesus.  
 C. F. A. — Alexian Brothers.  
 C. F. C. — Congregation of the Fathers of Charity.  
 C. F. P. — Congregation of the Brothers of the Poor of St. Francis.  
 C. F. X. — Congregation of the Brothers of St. Francis Xavier.  
 C. J. M. — Congregation of Jesus and Mary (Eudists).  
 C. M. — Congregation of the Mission (Vincentians, or Lazarists).  
 C. M. F. — Missionary Sons of the Immaculate Heart of Mary (Claretians).  
 C. M. M. — Missionaries of Mariannhill.  
 Conf. — Confessor.  
 Cong. Orat. — Congregation of the Oratory (Oratorians).  
 C. P. — Congregation of the Passion (Passionists).  
 C. Pp. S. — Congregation of the Precious Blood (Sanguinists).  
 C. P. S. — Stigmatine Fathers.  
 C. R. — Congregation of the Resurrection (Resurrectionist Fathers).  
 C. R. — Clerks Regular (Theatine Fathers).  
 C. S. B. — Congregation of St. Basil (Basilians).  
 C. S. C. — Congregation of the Holy Cross.  
 C. S. C. B. — Congregation of St. Charles Borromeo.  
 C. S. P. — Congregation of St. Paul (Paulists).  
 C. Ss. R. — Congregation of the Most Holy Redeemer (Redemptorists).  
 C. S. Sp. — Congregation of the Holy Ghost (Holy Ghost Fathers).  
 C. S. V. — Clerks of St. Viator (Viatorians).  
 D. C. L. — Doctor of Canon Law, or Doctor of Civil Law.  
 D. D. — Doctor of Divinity.  
 Doct. — Doctor.  
 D. O. M. — Deo Optimo Maximo (To God, the Best and Greatest).  
 D. V. — Deo volente (God willing).  
 F. D. P. — Sons of Divine Providence.  
 F. M. M. — Brothers of Mercy.  
 F. M. S. — Marist Brothers.  
 Fr. — Father, or Friar.  
 F. S. C. — Brothers of the Christian Schools (Christian Brothers).  
 F. S. C. — Sons of the Sacred Heart for American Missions.  
 I. C. — Institute of Charity (Rosminians).  
 I. C. — Brothers of Christian Instruction (La Mennais Brothers).  
 I. C. — Missionary Sisters of the Immaculate Conception.  
 I. H. S. — First three letters of the name Jesus in Greek.  
 I. N. R. I. — Jesus Nazarenus Rex Judearum (Jesus of Nazareth, King of the Jews).  
 K. H. S. — Knight of the Holy Sepulchre.  
 K. P. — Knight of Pius IX.  
 K. S. G. — Knight of St. Gregory.  
 K. S. S. — Knight of St. Sylvester.  
 M. I. C. — Marian Fathers.  
 MM. — Martyrs.  
 M. M. — Catholic Foreign Mission Society of America (Maryknoll Missioners).  
 M. M. — Foreign Mission Brothers of St. Michael.  
 M. S. — Missionary Fathers of La Salette.

- M. S. C. — Missionaries of the Sacred Heart.  
M. S. F. — Missionaries of the Holy Family.  
Msgr. — Monsignor.  
M. S. Ss. T. — Missionary Servants of the Most Holy Trinity.
- N. C. W. C. — National Catholic Welfare Conference.  
N. T. — New Testament.
- O. C. — Order of Charity.  
O. Camald. — Camaldolese Order.  
O. Carm. — Order of Calced Carmelites (Carmelites).  
O. Cart. — Carthusian Order.  
O. Cist. — Cistercian Order.  
O. C. S. O. — Order of Cistercians of the Strict Observance (Trappists).  
O. D. C. — Order of Discalced Carmelites.  
O. D. M. — Order of Mercy (Mercedarians).  
O. F. M. — Order of Friars Minor (Franciscans).  
O. F. M. Cap. — Order of Friars Minor Capuchin (Capuchins).  
O. F. M. Conv. — Order of Friars Minor Conventual (Conventuals).  
O. M. — Order of Minims.  
O. M. I. — Oblates of Mary Immaculate.  
O. P. — Order of Preachers (Dominicans).  
O. Praem. — Order of Premonstratensians (Norbertines).  
O. R. S. A. — Order of Recollects of St. Augustine.  
O. S. A. — Order of Hermits of St. Augustine (Augustinians).  
O. S. B. — Order of St. Benedict (Benedictines).  
O. S. B. M. — Order of St. Basil the Great; Order of St. Basil Martyr.  
O. S. C. — Oblates of St. Charles.  
O. S. C. — Canons Regular of the Holy Cross (Crosier Fathers).  
O. S. Cam. — Order of St. Camillus (Camillians).  
O. S. F. — Missionary Brothers of St. Francis.  
O. S. F. C. — Order of Friars Minor Capuchin of St. Francis.  
O. S. F. S. — Oblates of St. Francis de Sales.
- O. S. H. — Order of St. Jerome (Hieronymites).  
O. S. J. — Oblates of St. Joseph.  
O. S. J. D. — Order of St. John of God.  
O. S. M. — Order of Servants of Mary (Servites).  
O. Ss. T. — Order of the Most Holy Trinity (Trinitarians).  
O. S. U. — Order of St. Ursula (Ursulines).  
O. T. — Old Testament.
- Pont. Max. — Pontifex Maximus (Supreme Pontiff).  
P. S. C. J. — Society of Priests of the Sacred Heart of Jesus.  
P. S. S. C. — Pious Society of Missionaries of St. Charles.
- Rev. — Reverend.  
R. I. P. — Requiescat in Pace (May he [she] rest in peace).  
R. M. M. — Religious Missionaries of Mariannhill.  
R. P. — Reverendus Pater (Reverend Father).  
R. S. C. J. — Religious of the Sacred Heart  
Rt. Rev. — Right Reverend.
- S. A. — Franciscan Friars of the Atonement.  
S. C. — Brothers of the Sacred Heart  
S. C. — Society of St. Francis de Sales (Salesians)  
S. C. A. — Society of the Catholic Apostolate (Pallottines).  
S. C. J. — Society of Priests of the Sacred Heart of Jesus.  
S. D. S. — Society of the Divine Saviour (Salvatorians).  
S. F. — Sons of the Holy Family.  
S. J. — Society of Jesus (Jesuits).  
S. M. — Society of Mary (Marists).  
S. M. — Society of Mary of Paris (Marianists).  
S. M. A. — Society of African Missions.  
S. M. M. — Company of Mary.  
S. O. Cist. — Cistercian Order of the Common Observance.  
S. O. S. B. — Sylvestrine Benedictines.  
S. P. M. — Society of the Fathers of Mercy.  
Sr. — Sister.

S. S. — Society of St. Sulpice (Sulpicians).  
 S. S. C. — St. Columban's Foreign Mission Society.  
 SS. CC. — Fathers of the Sacred Hearts.  
 S. S. E. — Society of St. Edmund.  
 S. S. J. — St. Joseph's Society of the Sacred Heart (Josephites).  
 S. S. P. — Pious Society of St. Paul.  
 S. S. S. — Society of the Blessed Sacrament.  
 S., St.; SS., Sts. — Saint; Saints.  
 S. T. D. — Doctor of Sacred Theology.

S. T. M. — Master of Sacred Theology.  
 S. V. D. — Society of the Divine Word.  
 T. O. R. — Third Order Regular of St. Francis.  
 Ven. — Venerable.  
 V. F. — Vicar Forane.  
 V. G. — Vicar General.  
 Virg. — Virgin.  
 V. Rev. — Very Reverend.  
 V. T. — Old Testament.  
 W. F. — White Fathers.

## ECCLESIASTICAL TITLES AND FORMS OF ADDRESS IN LETTERS

### The Pope

Name: His Holiness, Pope N——.  
 Salutation: Your Holiness:  
 Conclusion: Your Holiness' most humble servant, ——

### Cardinals

Name: His Eminence (Christian name) Cardinal (surname). If he is Archbishop or Bishop, include this title with name of the See.  
 Salutation: Your Eminence:  
 Conclusion: Asking your Eminence's blessing, I am, yours respectfully, ——

### Patriarchs, Apostolic Delegates, Nuncios

Name: His Excellency, The Patriarch Archbishop of ——; Apostolic Delegate or Papal Nuncio to ——.  
 Salutation: Your Excellency:  
 Conclusion: Asking your Excellency's blessing, I am, yours respectfully, ——

### Archbishops and Bishops

Name: The Most Reverend John, N ——, D. D., Archbishop or Bishop of ——.  
 Salutation: Your Excellency:  
 Conclusion: Asking your Excellency's blessing, I am, yours respectfully, ——

### Abbots

Name: The Right Reverend John N ——, Abbot of ——.  
 Salutation: Right Reverend and dear Father:  
 Conclusion: Sincerely and respectfully, ——

### Prothonotaries Apostolic, Domestic Prelates (Monsignors) and Vicars General

Name: The Rt. Reverend Monsignor John N ——.  
 Salutation: Right Reverend and dear Monsignor:  
 Conclusion: Sincerely and respectfully, ——

### Provosts and Canons

Name: The Very Reverend Provost or Canon N ——.  
 Salutation: Very Reverend and dear Provost or Canon:  
 Conclusion: Respectfully yours in Christ, ——

### Papal Chamberlains (Monsignors)

Name: The Very Reverend Monsignor John N ——.  
 Salutation: Very Reverend and dear Monsignor:  
 Conclusion: Respectfully yours in Christ, ——

### Rectors of Seminaries and Heads of Colleges

Name: The Very Reverend John N ——.  
 Salutation: Very Reverend and dear Father:  
 Conclusion: Respectfully yours in Christ, ——

### Provincials of Religious Orders

Name: The Very Reverend Father Provincial, N —— (Title of Order).  
 Salutation: Very Reverend and dear Father Provincial:  
 Conclusion: Your obedient servant in Christ, ——

### **Conventual Priors and their Equivalents**

Name: The Very Reverend John  
N ———,  
Prior or Guardian of ———.  
Salutation: Very Reverend and dear  
Father: .  
Conclusion: Respectfully yours in  
Christ, ———

### **Rural Deans**

Name: The Very Reverend John  
N ———.  
Salutation: Very Reverend and dear  
Father:  
Conclusion: Respectfully yours in  
Christ, ———

### **Secular Priests**

Name: Reverend John N ———.  
Salutation: Reverend and dear Fa-  
ther:  
Conclusion: Respectfully yours in  
Christ, ———

### **Religious Priests**

Name: Reverend John N ———.  
Salutation: Dear Father N ——— (re-  
ligious name):  
Conclusion: Respectfully yours in  
Christ, ———  
(Although called "Father," Bene-  
dictine and Cistercian Monks and  
Canons Regular are addressed as  
The Reverend Dom N ———.)  
Clerics in Major Orders below the  
Priesthood

Name: The Reverend John, or Rev-  
erend Mr. N ———.  
Salutation: Reverend Sir; or, Dear  
Mr. N ———:  
Conclusion: Respectfully yours in  
Christ, ———

### **Brothers and Sisters**

Name: Brother or Sister N ———.  
Salutation: Dear Brother or Sister  
N ——— (religious name):  
Conclusion: Respectfully yours in  
Christ, ———

The form The Reverend Jones is never permissible.

## **FORMS OF ADDRESS IN LETTERS TO LAY DIGNITARIES**

### **President**

Name: The President.  
Salutation: Dear Mr. President:  
Conclusion: Yours very truly, ———

### **Vice-President**

Name: The Vice-President.  
Salutation: Dear Mr. Vice-Presi-  
dent:  
Conclusion: Yours very truly, ———

### **Member of Cabinet**

Name: The Secretary of ———.  
Salutation: Dear Mr. Secretary:  
Conclusion: Yours very truly, ———

### **Senator**

Name: The Hon. N ———, United  
States Senate.  
Salutation: My dear Senator:  
Conclusion: Yours very truly, ———

### **Congressman**

Name: The Hon. N ———, United  
States House of Representatives.  
Salutation: Dear Sir:  
Conclusion: Yours very truly, ———

### **Member of Supreme Court**

Name: Mr. Justice N ———.  
Salutation: Dear Mr. Justice:  
Conclusion: Yours very truly, ———

### **Governor**

Name: The Hon. N ———, Governor  
of ———.  
Salutation: Dear Sir:  
Conclusion: Yours very truly, ———

### **Mayor**

Name: The Hon. N ———, Mayor.  
Salutation: Dear Sir: .  
Conclusion: Yours very truly, ———

### **Judge**

Name: The Hon. N ———, (Name of  
Court).  
Salutation: Dear Sir:  
Conclusion: Yours very truly, ———

### **Ambassador**

Name: His Excellency the ——— Am-  
bassador.  
Salutation: Dear Mr. Ambassador:  
Conclusion: Yours very truly, ———

**Ministers from Foreign Countries**  
Name: The Hon. N. ———, Minister  
of ———.

Salutation: Dear Mr. Minister:  
Conclusion: Yours very truly, ———

### **Consul**

Name: The ——— Consul.  
Salutation: Dear Mr. Consul:  
Conclusion: Yours very truly, ———



## Catholic Charities

The Catholic Church from its very beginning has carried on works of charity in some form or other. Love of God necessarily demands love of neighbor. Our Lord made this very clear to us in His teachings, especially in the parable of the Good Samaritan. Charity and faith can never be separated.

There are a large number of priests and religious, both Sisters and Brothers, who, being so imbued with Catholic teaching, are practising works of charity in hospitals, schools, orphan asylums, homes for the aged and institutions for the blind and deaf all over the world. These men and women are following in the footsteps of Our Saviour, and without them our charities would be impossible.

The early Christians gave us shining examples of charity. They were forgetful of self, because they realized that the human possessor of goods is only a distributor and steward for the Supreme Owner, who is God. Their charity even received praise from a Roman Governor who said, "See these Christians, how they love one another."

In the Middle Ages the monasteries were centers of charity. The people went to the monasteries for relief during the times of famine and distress, because they knew that in the monasteries the religious practised charity for love of God. The religious saw in every poor person the image of Christ Himself. This was particularly so with St. Francis of Assisi and his Friars, with St. Dominic and his followers, and also with the many other religious orders.

After the so-called Reformation the "Council of Trent laid down certain regulations concerning the administration of hospitals and hospital funds, and reaffirmed the duty of the bishops not only to enforce these regulations, but to examine and oversee all measures for relief of the poor. In many portions of the Catholic world these ordinances soon bore considerable fruit, especially in connection with the re-

establishment of parish relief. The greatest name identified with this work is that of St. Charles Borromeo, Bishop of Milan" ("Catholic Encyclopedia," III, 602).

An important feature of the period after the Council of Trent was the rise of the religious communities and other associations to relieve various kinds of distress. Among these were the Brothers of Charity, founded by St. John of the Cross in Granada, 1534; the hospital orders of the Brothers of St. Hippolytus (Mexico, 1585), and the Bethlehemites (Guatemala, 1660), the Daughters of Charity, founded by St. Vincent de Paul about the year 1633. "St. Vincent's work on behalf of foundlings, galley-slaves, and the wretched of all descriptions, makes him the most remarkable worker in the field of charity that the world has ever known" (ibid.). The Piarists, whose object is the instruction and care of poor children, were instituted in 1597 by Joseph of Calasanza. The Institute of the Blessed Virgin, the "English Ladies," founded by Mary Waard in 1611, was intended chiefly as a teaching order though it also has orphan asylums. The Sisters of the Good Shepherd, devoting themselves to the reformation of wayward girls, were founded by a Frenchman, Fr. Eudes 1642. The Little Sisters of the Poor had their origin in the charitable work of a French servant girl, Jeanne Jugan, and received the approbation of the Holy See in 1854.

The Society of St. Vincent de Paul may be classified as the greatest lay-organization for the relief of the poor and the unfortunate. It was started in 1833 by Frederic Ozanam and seven other Catholic students in Paris. This is a society of laymen for the relief of their suffering fellowmen. The society is usually established in conferences which are attached to a parish. The members usually live in the neighborhood of that parish or have previously lived in the parish, and therefore are thoroughly familiar with the particular parish area.

There are in the United States at the present time some 2,500 conferences with 24,500 active members and more than 5,000 honorary members. The first conference of the society in this country was established in St. Louis in 1845, just twelve years after its foundation. The centennial of the Society was celebrated in St. Louis in September, 1945, at the annual meeting of the Society and of the National Conference of Catholic Charities.

The founding of child-caring institutions dates back to 1548 in Mexico City, when the first institution called La Caridad was established through a private benefice. In 1721 the Ursuline nuns established an orphanage in New Orleans. The period of greatest growth in the number of children's institutions occurred in New York State from 1875 to 1889.

The care of dependent, neglected and handicapped children has occupied a larger place in Catholic welfare work in the United States than any other type of charitable work. Institutions for dependent children now number 369 and care for over 46,000 children. For physically handicapped children there are 24 institutions and for the mentally handicapped, 7. There are 146 protective institutions with a population of 16,900. In addition to children cared for in Catholic institutions, there are some 19,500 children being cared for under Catholic auspices in foster homes.

Catholic homes for the aged total 247 and care for over 22,000 aged persons.

Hospitals were also founded at a very early date in America, the first one being established in Mexico City by Cortez in 1532. The first Catholic hospital in the United States was established at New Orleans in 1720 by private benefice. There are in the United States at the present time some 728 Catholic general hospitals with 273 allied agencies and institutions, including hospitals for tubercular patients, convalescent homes, homes for in-

curables, hospitals for mental and nervous diseases, visiting nurse services, etc. There are some 60 Catholic hospitals with medical social service departments. In 1920 the Catholic Hospital Association was formed for the purpose of improving the care of the sick in hospitals and to enable the members to profit by the experience and methods of other hospitals throughout the country.

There are many other Catholic organizations established in this country for carrying on particular phases of Catholic charity other than those mentioned above. Thus numerous Fresh Air Homes are maintained for the care of poor women and children. There are approximately 50 settlements and 115 day nurseries conducted under Catholic auspices throughout the country.

The most significant feature of the Catholic Charities program in recent years has been the development of central diocesan agencies. The first of these agencies was established in 1903. There are now 231 diocesan and branch agencies in the United States. Operating under the leadership of the bishops, Catholic Charities have endeavored to unite the various Catholic charitable institutions and organizations of a diocese in a central coordinated program.

The National Conference of Catholic Charities, organized in 1910, represented the first effort to bring together nationally all the groups engaged in Catholic charitable work. Since its organization the Conference has really held the leadership in the Catholic Charities movement in the United States. It provides a national service to the various diocesan agencies; it interprets their work on a national scale; it represents the whole of Catholic Charities on national and local issues. The Conference has also contributed a valuable body of literature on Catholic Charities, including the "Proceedings" of its annual meetings and its official organ, the "Catholic Charities Review." It has a membership of 4,000 including some 800 Catholic institutions.

## Education

Education consists essentially in preparing man for what he must do and what he must be here below in order to attain the Sublime End for which he was created. Education includes all those experiences by which the intelligence is developed, knowledge acquired and character formed. The foundations are laid in the home, and agencies and institutions for that express purpose train a child so as to fit him for the activities and duties of life. The purposes and ideals of life as understood by the educator are therefore important. The content of education is mankind's previous acquisition in various fields, the elements of which vary considerably in value, and the selection of that which is desirable as mental possessions and as means of culture must be subordinated directly, or at least indirectly, to the attainment of man's last end. There can be no ideally perfect education which is not Christian education.

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### CANON LAW ON EDUCATION

The following excerpts from Section XXII of the Code of Canon Law issued in 1918 state the official position of the Catholic Church regarding education:

Canon 1113: "Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being."

Canon 1372: "From childhood all the faithful must be so educated that not only are they taught nothing contrary to faith and morals, but that religious and moral training takes the chief place."

Canon 1373: "In every elemen-

tary school religious instruction, adapted to the age of the children, must be given."

Canon 1374: "Catholic children must not attend non-Catholic, neutral or mixed schools, that is, such as are also open to non-Catholics. It is for the bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

Canon 1375: "The Church has the right to establish schools of every grade, not only elementary schools, but also high schools and colleges."

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### THE CHURCH'S STAND ON EDUCATION

- 1 — Parents are responsible for the training of their children.
- 2 — Parents may be assisted by the Church, the State, private societies or individuals in fulfilling this duty.
- 3 — Teachers have their authority to teach by delegation from the parents.
- 4 — The Church has the right to demand of the parents that their children be trained in religion and morality.
- 5 — Since such training is not given in non-Catholic schools, parents who send their children to such schools are bound under pain of mortal sin to supply such training fully and adequately.
- 6 — Since most parents are unable to supply full and adequate religious training to their children, it becomes in most cases their obligation to send the children to Catholic schools.
- 7 — Parents may send their children to non-Catholic schools only when such practice is tolerated by the bishop of the diocese.
- 8 — The State has the right to demand that the child be prepared for his duties as a citizen. Such training is given in parochial as well as public schools.

## CATHOLIC EDUCATION IN THE UNITED STATES

### Law Promulgated by Third Plenary Council of Baltimore

In 1884 the following law was promulgated by the Third Plenary Council of Baltimore:

"Near every church where there is no parochial school one shall be established within two years after the promulgation of this Council, and shall be perpetually maintained, unless the bishop for serious reasons sees fit to allow delay.

"All parents shall be bound to

send their children to a parochial school, unless it is evident that such children obtain a sufficient Christian education at home, or unless they attend some other Catholic school, or unless, for sufficient cause approved by the Bishop, with proper cautions and remedies duly applied, they attend another school. It is left to the Ordinary to decide what constitutes a Catholic school."

### Pronouncements of Pastoral Letter of the Hierarchy in 1919

The following are some of the pronouncements of the Pastoral Letter issued by the Hierarchy of the United States in 1919.

"The Church in our country is obliged, for the sake of principle, to maintain a system of education distinct and separate from other systems. It is supported by the voluntary contributions of Catholics who, at the same time, contribute as required by law to the maintenance of the public schools. It engages in the service of education a body of teachers who consecrate their lives to this high calling; and it prepares, without expense to the state, a considerable number of Americans to live worthily as citizens of the republic

"Our system is based on certain convictions that grow stronger as we observe the testing of all education, not simply by calm theoretic discussion, but by the crucial experience of recent events. It should not have required the pitiless searching of war to determine the value of any theory or system, but since that rude test has been so drastically applied and with such unmistakable results, we judge it opportune to restate the principles which serve as the basis of Catholic education

"First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the in-

dividual and the good of society. In its highest meaning, therefore, education is a cooperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member. Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value. Hence it follows that education is essentially and inevitably a moral activity in the sense that it undertakes to satisfy certain claims through the fulfillment of certain obligations. This is true independently of the manner and means which constitute the actual process; and it remains true, whether recognized or disregarded in educational practice, whether this practice include the teaching of morality, or exclude it, or try to maintain a neutral position.

"Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because

it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

"Third Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion, that is, to the knowledge of God and His law, and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties, ensures the fulfilment of other obligations.

"Fourth Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life, and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

"Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself. We are convinced that, as religion and mor-

ality are essential to right living and to the public welfare, both should be included in the work of education.

"With great wisdom our American Constitution provides that every citizen shall be free to follow the dictates of his conscience in the matter of religious belief and observance.... And since education is so powerful an agency for the preservation of religion, equal freedom should be secured to both. This is the more needful where the State refuses religious instruction any place in its schools. To compel the attendance of all children at these schools would be practically equivalent to an invasion of the rights of conscience, in respect of those parents who believe that religion forms a necessary part of education.

"Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens, in conformity with the dictates of conscience. Their very existence is a great moral fact in American life. For while they aim, openly and avowedly, to preserve our Catholic faith, they offer to all people an example of the use of freedom for the advancement of morality and religion."

### History of Catholic Education in the United States

The Catholic faith and Catholic education were first brought to America by Spanish and French settlers and by English colonists in Maryland. By the end of the sixteenth century Franciscan missionaries had begun educational work in Florida; in 1606 a classical school was established at St Augustine. Soon after Franciscan schools for Indians and Spanish were founded in the Southwest, in Arizona, New Mexico and Texas. In Maine French Capuchins were teaching the Indians before 1640. In Maryland the Jesuits established a grammar school in 1640, a col-

lege at Newton in 1677, antedated only by Harvard, and a classical school at Bohemia Manor in 1744. About this time they extended their labors into Pennsylvania and the "mother of all the parochial schools in the English-speaking colonies," St. Mary's, was founded by the Jesuits at Philadelphia in 1782. Among those who zealously promoted education in Maryland and Pennsylvania were Archbishop Carroll, Archbishop Neale, the Jesuits, Frs White, Wapeler, Schneider, Farmer, Ritter and Molyneux, and the Sulpician, Fr. Gallitzin.

The first missionaries on the

California peninsula (Lower California) were Franciscans, forced to leave because of adverse circumstances, they were succeeded by the Jesuits. Likewise the Franciscans were the first to teach in what is now California proper. Notable among the Franciscans in California were Frs Junipero Serra and Francis Lazuen. In Detroit, soon after its founding in 1703, the Franciscans and Jesuits taught successively. There were schools in Mackinaw, Mich., and Kaskaskia, Ill., before 1720, and by the end of the eighteenth century a complete system of Catholic schools was developing in Detroit. The Sulpician, Fr Gabriel Richard, was particularly zealous in his labors in the cause of education and he was one of the founders in 1817 of the University of Michigan, of which he and the Rev. John Monteith were the entire faculty.

About 1780 there were French schools further west, at Vincennes and St. Louis. In the Middle West Fr. Gibault labored earnestly. Catholics established the first school in Kentucky, where Frs. Nerinckx and Badin were notable for their zeal. The first free school in the District of Columbia was founded by Catholics. The first parish school in New York City was St. Peter's Free School established in 1800.

The first convent of nuns in the United States was founded in New Orleans in 1727 by Ursulines from France. There they established a school, orphan asylum and hospital. Georgetown Convent, in the District of Columbia, was founded in 1799 by the Visitation Nuns, who had schools as far away as Illinois and Alabama by 1833. The Sisters of Charity of Emmitsburg, Md., were founded in 1808 and spread rapidly in all directions, operating 58 schools and asylums in 1850. In Kentucky the Sisters of Loretto were founded in 1812, the Sisters of Charity of Nazareth in 1813, and soon after a community of Dominicans was established there. The Religious of the Sacred Heart under Blessed Philippine-Rose Duchesne

came to New Orleans in 1818 and later settled at St. Charles, Mo. The Sisters of Mercy opened a school in Chicago in 1846.

The Franciscan Sisters labored particularly in the Middle West, the Sisters of the Holy Cross in Indiana, the School Sisters of Notre Dame in the East, and the Sisters of the Holy Names in Washington and Oregon. Other teaching orders of nuns are various branches of the Sisters of Charity, the Sisters of St. Joseph of Carondelet who labored early in Missouri, the Sisters of Providence, of Notre Dame de Namur, of the Immaculate Heart of Mary, of St. Joseph, of Loretto, of the Precious Blood, of the Divine Compassion, of the Incarnate Word, of the Sacred Heart of Mary, of the Holy Child Jesus, of Notre Dame, Benedictine Sisters, and Sisters of the Blessed Sacrament caring exclusively for the Indians and Negroes.

Today Catholic education in the United States is a monument to these holy women. Notable names are many, among them Mothers Seton, Spalding, Angela, Guerin, Fournier, Clarke, Warde, Drexel, Duchesne.

Secondary schools for boys were founded by the Brothers of the Christian Schools, Xaverian Brothers and Brothers of the Holy Cross as well as by the Jesuits, Dominicans, Franciscans, Benedictines and other teaching orders. The nuns conducted academies for girls. And in the late nineteenth century secondary education flourished.

The oldest Catholic university in the United States is Georgetown, founded in 1789. St. Louis was founded in 1828 and the Catholic University at Washington in 1889. St. Mary's Seminary, founded in 1791, is the oldest seminary for priests. Now there are about 400 universities, colleges and seminaries for men.

College education for women came later. St. Elizabeth's College, Convent Station, N. J., founded 1899, is the oldest Catholic college for women. There are now 125 such colleges in the United States.

## Legal Status of Catholic Education

Schools established and administered by private corporations or individuals are legally separate from the public school system though subject to regulation by civil authority. Their right to exist, free from unreasonable interference, is generally recognized and expressly confirmed in several important law cases. Public funds cannot be used to support denominational schools, but such schools are not taxed.

### Bible Reading and Religious Instruction in Public Schools

Bible reading in public schools and religious instruction of pupils is obligatory or specifically permitted in most states. At present 15 states have enacted legislation for released time for religious education of public school children, while the great majority of remaining states allow programs for the religious education of public school children to be carried on by tacit permission or arrangement with

Education is compulsory in all states and the period of attendance is the same for private as for public schools. In some states inspection and supervision of private schools and their approval for compulsory education purposes is required. The general curriculum is regulated by law in most states, as are the teaching of civics and the Constitution and the use of the English language.

local authorities. The court of last resort for New York and Illinois have rendered decisions sustaining the validity of released time programs. Weekly school-year religious instruction classes and religious vacation schools for public school pupils are conducted annually in almost every diocese. For data, write to the Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

### Federal Aid and State Aid to Education

For more than a decade agitation has been rife in the United States both in favor of and in opposition to a Federal Department of Education. Proponents of the proposed plan make a point of standardization and look to an increase of appropriations for general and specific purposes through the medium of a special organization. Opponents of such an establishment point out the inherent unconstitutionality of such a step which, they argue, would encroach upon the administration of the several states and would gradually assume to itself powers which even its proponents are unwilling now to concede to it. Catholic educators everywhere have opposed the erection of the department.

The original proposal was the Smith-Towner bill in 1918, which provided for federal aid to the states and wide federal powers of interference in local education. Private universities, state colleges, etc., opposed the measure, causing various amendments to be added to it. The National Education As-

sociation favored it. The Reed-Curtis bill was a modified proposal but also undesirable. According to Archbishop Hanna: "The Reed-Curtis bill would establish an educational bureaucracy in Washington, as well as a great politico-educational machine, with all its attendant evils. What education needs is local stimulation and local support. It does not need, and should not have, federal control."

In 1929 President Hoover appointed the Advisory Committee on Education to study the relation of the Federal Government to education in the various states. In 1932 the Advisory Committee submitted a majority report to the Secretary of the Interior recommending a Department of Education so constituted as to be a national clearing-house for information. The principle of local control of the schools was upheld nevertheless. Drs. Pace and Johnson, the two Roman Catholic members of the Advisory Committee, submitted a minority report opposing the erection of a Federal Department.

The Advisory Committee on Education, created by President Roosevelt in 1936, made its report in Feb, 1938, after two years' intensive study. The Committee advocated continuance of federal subsidies now being made and recommended new grants of \$72,000,000 increasing to \$199,000,000 by the year 1944-45, to be divided among 6 major funds: (1) general aid fund for the current operating and maintenance expenses of elementary and secondary schools; (2) preparation of teachers and other educational personnel; (3) construction of school buildings; (4) improved administration of state departments of education; (5) civic, general and vocational part-time adult educational activities; (6) rural library service. A recanvass in 5 years was recommended.

According to the late Msgr. George Johnson, director of the NCWC Department of Education and a member of the Committee, there are large areas in the United States which cannot support a decent system of schools and unless federal aid be granted great numbers of children will lack adequate education. The report would distribute money on the basis of need and would strictly maintain local control. Also "in view of the fact that non-public schools are saving the nation such great sums of money, the Committee recommends that where federal aid is used for such incidental services as the provision of reading materials, the transportation of pupils, the care of health, and scholarships, it shall be made available to all the children of the nation whether they are in public schools or not."

The Harrison-Black-Fletcher Bill of 1937 ignored this issue as did the Thomas Bill of 1939. In 1941 the Thomas-Harrison Bill,

which proposed to "strengthen the national defense and promote the general welfare through the appropriation of funds to assist the States and Territories in meeting financial emergencies in education and in reducing the inequalities of educational opportunities," was objected to because it would involve a degree of federal supervision and control that might eventually destroy that local autonomy which has kept our schools free.

During the past year the Education Committees of the Senate and House conducted public hearings on a number of federal aid bills. The Senate finally reported a bill which authorizes states to use federal funds for any educational purpose for which state funds may be legally and constitutionally expended. This measure would thus permit though it does not compel states to use federal funds for furnishing welfare services to nonpublic school pupils.

In the important Everson decision, the US Supreme Court ruled that New Jersey does not violate the First and Fourteenth Amendments of the Constitution when it permits private school children to ride on public school buses. By virtue of this decision and a similar verdict in a Louisiana textbook case, it is now regarded as perfectly legal for states to supply welfare services to parochial school pupils.

In California, Connecticut, Illinois, Indiana, Kentucky, Louisiana, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New Mexico, New York, Oregon, Rhode Island, and some counties of Maryland bus service is provided for nonpublic school pupils; in Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia textbooks are furnished.

#### Organization of the Catholic School System

The Catholic school system includes five classes of institutions: parochial or elementary, secondary, normal, seminary and university.

Institutions in the seminary division are of two classes, preparatory and major. A national summary follows:



# CATHOLIC EDUCATIONAL INSTITUTIONS IN UNITED STATES IN 1945

(Compiled in 1946 by the Department of Education of the NCWC)

	No. of Schools	Instructors		Students		
		Religious	Lay	Total	Men	Women Unclass- ified
Seminaries						
Major Seminaries . . . . .	124	1,248	32	1,280	9,366	—
Minor Seminaries . . . . .	114	1,399	74	1,473	12,604	—
Universities and Colleges						
For Men . . . . .	73	2,754	4,643	7,397	50,695	42,756
For Women . . . . .	123	3,779	1,323	5,102	439	54,625
Diocesan Teachers' Colleges and Normal Schools . . . . .	38	1,066	98	1,164	259	10,026
Secondary Schools . . . . .	2,128	21,563	3,032	24,595	176,556	234,700
Elementary Schools . . . . .	8,097	56,740	3,007	59,747	905,570	897,920
Total . . . . .	10,697	88,549	12,209	100,758	1,155,489	1,240,027
					292,755	2,688,271

## THE CATHOLIC UNIVERSITY OF AMERICA

This institution is maintained by the Hierarchy of the Catholic Church in the United States and located at Washington, D. C. Its establishment was resolved at the Third Plenary Council of Baltimore in 1884, and Pope Leo XIII approved the project (1887) and granted it a pontifical charter by the Apostolic Letter, *Magni nobis gaudii*, on March 7, 1889. In November of that year, academic work was inaugurated in the School of the Sacred Sciences; the Schools of Philosophy and Social Science were opened in 1895. There have been several reorganizations of the University with steady expansion of activities until the present scheme was established in 1937. The University now consists of the Schools of Sacred Theology, Canon Law, Philosophy, Law; the College and Graduate School of Arts and Sciences, Schools of Engineering and Architecture, the National Catholic School of Social Service, Nursing Education, and Social Science.

The "organic law" of the University is embodied in the statutes which were approved by the Holy See in 1937. It provides that the bishops of the United States shall have plenary authority in all matters pertaining to organization, instruction, and discipline. This authority is exercised by a board of trustees composed of bishops, priests and laymen who may elect new members to fill vacancies in the board. The Chancellor, as the representative of the Holy See, presides at the meetings of the trustees, and subject to the authority of the trustees the immediate government of the University is placed in the hands of the Rector, assisted by the Academic Senate.

The revenues of the University are derived from endowments, donations for special purposes, tuition fees, and annual collections taken up in each diocese of the United States. There are now 21 endowed chairs, 16 fellowships, 19 graduate and 15 undergraduate scholarships.

The courses offered in the various schools of the University are for graduates only, except in the Schools of Philosophy, Engineering and Architecture, and Nursing Education, which give both undergraduate and graduate courses, and the College of Arts and Sciences, devoted entirely to undergraduate work. The student body includes men and women, religious and lay.

The houses of study of many Religious Orders, grouped about the University, either offer work independently to the members of the respective orders or serve as residences for those members studying at the University. The Catholic Sisters College, established in 1911, receives chiefly members of religious communities of women who desire to prepare for the work of teaching.

Since 1911, a summer session has been offered in Washington, and branches of this session (restricted to work for the Master's degree in four or five fields only) in San Rafael, Calif., Dubuque, Ia., San Antonio, Tex., River Forest, Ill. A course is planned for graduate and undergraduate work in Science at Fort Belvoir, Va.

In 1912 the University adopted a plan for the affiliation of colleges and high schools. This has now been extended to include junior colleges, teacher-training institutions, and nursing schools. The aim is to furnish guidance to those institutions and to assist them in meeting their individual problems.

The teaching staff for 1947 numbered 346, including 46 full professors. The enrollment for the first semester of 1946-1947 amounted to 3,700, an increase of 1,494 over the preceding year. The School of Engineering and Architecture increased from 154 to 825 and the College of Arts and Sciences from 258 to 629. The enrollment included 1,491 veterans of World War II. In 1946, the University received approximately \$950,000, the greater part of this sum from diocesan collections.

## MINOR SEMINARIES IN THE UNITED STATES

*(Courtesy of the NCWC, Department of Education)*

### Alabama

St. Bernard's Seminary, St. Bernard. Benedictine Fathers.

St. Joseph's Preparatory Seminary, Holy Trinity. Missionary Servants of the Most Holy Trinity.

Spring Hill Scholasticate, Spring Hill. Jesuit Fathers.

### California

Claretian Junior Seminary, Compton, Los Angeles. Claretian Fathers.

Holy Redeemer College, Oakland. Redemptorist Fathers.

Los Angeles College, Los Angeles. Vincentian Fathers.

Maryknoll Junior Seminary, Mountain View. Maryknoll Fathers.

Sacred Heart Novitiate, Los Gatos. Jesuit Fathers.

St. Anthony's Seraphic Seminary, Santa Barbara. Franciscan Fathers.

St. Joseph's College, Mountain View. Sulpician Fathers.

Salesian House of Studies, Richmond. Salesian Fathers.

San Luis Rey Seminary, San Luis Rey. Franciscan Fathers.

### Connecticut

La Salette Missionary College, Hartford. La Salette Fathers.

St. Thomas Preparatory Seminary, Bloomfield. Secular Clergy.

Ukrainian Catholic Seminary, Stamford. Secular Clergy.

### Georgia

Abbey of Our Lady of the Holy Ghost, Conyers. Trappists or Cistercians

### Illinois

La Salette Seminary, Olivet. La Salette Fathers.

Mater Dolorosa Seminary, Hillside. Servite Fathers.

Quigley Preparatory Seminary, Chicago. Secular Clergy

Sacred Heart Mission Seminary, Geneva. Missionaries of the Sacred Heart.

St. Henry's Preparatory Seminary, Belleville. Oblates of Mary Immaculate.

St. Joseph's Seraphic Seminary, Westmont. Franciscan Fathers.

St. Jude Seminary, Momence. Claretian Fathers

### Indiana

Divine Heart College, Donaldson. Sacred Heart Fathers.

Holy Cross Seminary, Notre Dame. Holy Cross Fathers.

Mt. St. Francis Pro-Seminary, Mt. St. Francis, Conventual Franciscan Fathers.

Our Lady of the Lake, Wawasee. Secular clergy under the instruction of the Crosier Fathers.

Sacred Heart Seminary, Fort Wayne. Crosier Fathers.

St. Joseph's College, Collegeville. Precious Blood Fathers

St. Meinrad's Seminary, St. Meinrad. Benedictine Fathers.

### Iowa

Our Lady of New Melleray Seminary, Peosta. Trappists or Cistercians.

St. Paul's Mission House, Epworth. Society of the Divine Word

### Kansas

St. Benedict's Seminary, Atchison. Benedictine Fathers.

### Kentucky

St. Mary's College, St. Mary. Resurrectionist Fathers.

### Louisiana

Immaculata Seminary, Lafayette. Secular Clergy.

St. Joseph's Seminary, St. Benedict. Benedictine Fathers.

### Maine

Oblate Seminary, Bucksport. Oblates of Mary Immaculate.

St. Francis Preparatory College, Biddeford. Franciscan Fathers.

### Maryland

Our Lady of the Mount, Paulist Juniorate, Baltimore. Paulist Fathers.

St. Charles College, Catonsville. Sulpician Fathers

St. John of Matha Monastery, Hyattsville. Trinitarian Fathers.

## Massachusetts

Carmelite Junior Seminary of Our Lady of the Brown Scapular, Hamilton. Calced Carmelite Fathers.

Holy Cross Novitiate, North Dartmouth. Holy Cross Fathers.

Queen of the Apostles Seminary, Dedham White Fathers.

Maryknoll Junior Seminary, Brookline. Maryknoll Fathers.

Maryvale Seminary, Bedford. Marist Fathers.

Our Lady of Holy Cross Seminary, North Easton. Holy Cross Fathers.

Sacred Heart Seminary, Wareham. Sacred Heart Fathers.

St. Clement's Hall of St. John's Seminary, Brighton. Secular Clergy.

St. Columban's Seminary, Milton. Columban Fathers.

St. Francis Seraphic Seminary, Lowell. Franciscan Fathers.

St. Francis Xavier Mission House, Island Creek. Society of the Divine Word.

St. Philip Neri School for Delayed Vocations, Boston. Students are accepted for all dioceses, Religious Orders and Congregations. Conducted by the Jesuit Fathers.

Shadowbrook Seminary, Lenox. Jesuit Fathers

Stigmatine Juniorate, Waltham. Stigmatine Fathers.

## Michigan

Duns Scotus College, Detroit. Franciscan Fathers.

Sacred Heart Seminary, Detroit. Secular Clergy.

St. Joseph's Seminary, Grand Rapids. Secular Clergy.

St. Mary's College, Orchard Lake. Secular Clergy.

## Minnesota

Crosier Seminary, Onamia. Crosier Fathers.

Nazareth Hall, St. Paul. Secular Clergy.

St. John's Seminary, Collegeville. Benedictine Fathers

## Mississippi

St. Augustine's Seminary, Bay St. Louis. Society of the Divine Word.

## Missouri

Cathedral Latin School, St. Louis. Secular Clergy.

Holy Family Seminary, St. Louis (Overland). Congregation of the Holy Family

Maryhurst Normal, Kirkwood. Marianist Fathers.

Passionist Preparatory Seminary, Normandy. Passionist Fathers.

St. John's Catholic Seminary, Kansas City Vincentian Fathers

St. Joseph's College, Kirkwood. Redemptorist Fathers

St. Louis Preparatory Seminary, Webster Groves. Secular Clergy, under instruction of Vincentian Fathers.

St. Stanislaus Seminary, Florissant. Jesuit Fathers.

St. Vincent's Preparatory Seminary, Cape Girardeau. Vincentian Fathers.

## New Hampshire

La Salette Seminary, Enfield. La Salette Fathers.

## New Jersey

Benedictine Mission Seminary, Newton. Benedictine Fathers.

Don Bosco Seminary, Newton. Salesian Fathers.

Mother of the Saviour Minor Seminary, Blackwood. Salvatorian Fathers.

St. Anthony's Monastery, Butler. Franciscan Fathers.

St. Joseph's College, Princeton. Vincentian Fathers.

St. Joseph's Mission House, Bordentown. Society of the Divine Word.

Seton Hall Divinity School, South Orange. Secular Clergy.

## New Mexico

Immaculate Heart of Mary Seminary, Santa Fe. Secular Clergy.

Lourdes Junior Seminary, Albuquerque. Jesuit Fathers

St. Bernardine's College, Las Cruces, (For Mexicans only). Franciscan Fathers.

## New York

Augustinian Preparatory Seminary, Staten Island. Augustinian Fathers.

Cathedral College of the Immaculate Conception, Brooklyn Secular Clergy.

Cathedral College (St. Joseph's Seminary and College), New York. Secular Clergy.

Epiphany Apostolic College, Newburgh. Josephite Fathers

Eymard Seminary, Suffern. Blessed Sacrament Fathers

Glenclyffe High School, Garrison Capuchin Fathers.

Holy Angels Apostolic School, Buffalo Oblates of Mary Immaculate.

Holy Cross Seminary, Dunkirk. Passionist Fathers.

Little Seminary of St. Joseph and The Little Flower, The, Buffalo Secular Clergy.

Montfort Preparatory Seminary, Bay Shore Montfort Fathers.

North Haven Preparatory Seminary, Sag Harbor Pallotine Fathers

St. Albert's Junior Seminary, Middletown Calced Carmelite Frs

St. Andrew on Hudson, Poughkeepsie Jesuit Fathers.

St. Andrew's Seminary, Rochester Secular Clergy.

St. Anthony's Seraphic Seminary, Catskill. Franciscan Fathers.

St. Columban's Seminary, Silver Creek, Columban Fathers

St. Francis' Seminary, Staten Island Conventual Franciscan Frs

St. Francis High School and Mission Seminary, Athol Springs. Conventual Franciscan Fathers.

St. John's Atonement Seminary, Garrison. Atonement Fathers

St. Joseph of Holy Cross, Valatie Holy Cross Fathers

St. Joseph's Apostolic School, Watertown Missionaries of the Sacred Heart

St. Joseph's Seraphic Seminary, Callicoon. Franciscan Fathers.

St. Lawrence of Brindisi Seminary, Beacon Capuchin Fathers.

St. Michael's Mission House, Conesus. Society of the Divine Word

St. Paul's Seminary, Staten Island. Paulist Fathers

St. Stephen's Monastery, Croghan. Franciscan Fathers.

Wadham's Hall Preparatory Seminary, Ogdensburg. Secular Clergy.

#### North Dakota

Assumption Abbey, Richardton. Benedictine Fathers

#### Ohio

Brunnerdale Seminary, Canton Precious Blood Fathers

Maryknoll Junior Seminary, Akron. Maryknoll Fathers.

Maryknoll Preparatory Seminary, Cincinnati Maryknoll Fathers

Our Lady of Angels Seminary, Cleveland. Franciscan Fathers.

Pontifical College Josephinum, The, Worthington Secular Clergy

Milford Novitiate, Milford Jesuit Fathers

Sacred Heart Seminary, Forestville Society of the Sons of the Sacred Heart

St. Charles Borromeo Seminary, Columbus Secular Clergy

St. Francis Seraphic Seminary, Cincinnati Franciscan Fathers.

St. Gregory's Seminary, Cincinnati. Secular Clergy.

St. Joseph's Priory, Somerset. Dominican Fathers

#### Oklahoma

Marland Carmel Priory, Ponca City. Discalced Carmelite Fathers

St. Francis Preparatory Seminary, Oklahoma City. Secular clergy under instruction of the Vincentian Fathers.

#### Oregon

Mt. Angel College and Seminary, St. Benedict. Benedictine Fathers

Novitiate of St. Francis Xavier, Sheridan. Jesuit Fathers.

#### Pennsylvania

Carmelite Monastery, The, New Baltimore. Calced Carmelite Fathers.

Franciscan Preparatory Seminary, Hollidaysburg. Third Order Regular of St. Francis.

Holy Ghost Missionary College, Cornwell Heights. Holy Ghost Frs Maryknoll Preparatory College, Clarks Summit. Maryknoll Fathers

Novitiate of St. Isaac Jogues, Wernersville. Jesuit Fathers.

Sacred Heart Mission House, Girard. Society of the Divine Word

St. Charles Seminary, Philadelphia. Secular Clergy.

St. Fidelis Seminary, Herman. Capuchin Fathers.

St. Francis Seminary, Loretto. Secular Clergy and Franciscans of the Third Order Regular under instruction of the Franciscans of the Third Order Regular.

St. Mary's College, North East. Redemptorist Fathers

St. Mary's Hall, Augustinian Scholasticate, Villanova. Augustinian Fathers.

St. Mary's Manor, South Langhorne. Marist Fathers

#### Rhode Island

Providence College, Providence. Dominican Fathers

Seminary of Our Lady of Providence, Warwick Neck. Secular Clergy.

#### South Dakota

St. Bernard's Seminary, Box 929, Sioux Falls. Marianhill Mission Society.

#### Texas

St. Anthony's Seminary, San Antonio. Oblates of Mary Immaculate

St. John's Seminary, San Antonio. Vincentian Fathers

St. Mary's Seminary, La Porte. Secular Clergy.

#### Vermont

St. Edmund's Juniorate, Swanton. Fathers of St. Edmund.

#### Washington

St. Edward's Minor Seminary, Kenmore. Sulpician Fathers.

#### Wisconsin

Holy Cross Seminary, La Crosse. Secular Clergy

Holy Ghost Mission House, East Troy. Society of the Divine Word.

Minor Seminary of Our Lady, Holy Hill. Discalced Carmelite Fathers.

Mt. Saint Philip Seminary, Milwaukee. Servite Fathers.

Pallotine College, Milwaukee. Pallotine Fathers.

St. Bonaventure Minor Seminary, Sturtevant. Franciscan Fathers.

St. Francis Minor Seminary, Milwaukee. Secular Clergy.

St. Lawrence College, Mt. Calvary. Capuchin Fathers.

Salvatorian Seminary, St. Nazianz. Salvatorian Fathers.

### MAJOR SEMINARIES IN THE UNITED STATES

*(Courtesy of the NCWC, Department of Education)*

#### Alabama

St. Bernard's Seminary, St. Bernard. Benedictine Fathers

#### Arkansas

New Subiaco Abbey and Seminary, Subiaco. Benedictine Fathers.

St. John's Home Missions Seminary, Little Rock. Secular Clergy.

#### California

Alma College, Alma. Jesuit Fathers.

College of St. Albert the Great, Oakland. Dominican Fathers

Claretian Major Seminary (Domínguez Memorial), Compton. Claretian Fathers

Franciscan Theological Seminary,

San Antonio. Vincentian Fathers.

St. John's Seminary, Camarillo. Vincentian Fathers.

St. Patrick's Seminary, Menlo Park. Secular Clergy under instruction of Sulpician Fathers

#### Colorado

Holy Cross Seminary, Canon City. Benedictine Fathers.

St. Thomas Theological Seminary, Denver. Secular Clergy and Vincentians under instruction of Vincentian Fathers.

#### Connecticut

Holy Ghost Novitiate, Ridgefield. Holy Ghost Fathers.

St. Mary's Seminary, Norwalk. Holy Ghost Fathers

## Delaware

St. Patrick's Monastery, Wilmington Capuchin Fathers.

### District of Columbia

Atonement Seminary of the Holy Ghost Brookland. Atonement Fathers.

Augustinian College, Brookland. Augustinian Fathers.

Claretian College, Brookland. Claretian Fathers.

College of Our Lady of Mount Carmel. Discalced Carmelite Fathers.

Dominican College of the Immaculate Conception, Brookland. Dominican Fathers.

Foreign Mission Seminary of Holy Cross, Brookland. Holy Cross Fathers.

Holy Cross College, Brookland Holy Cross Fathers.

Holy Name College, Brookland Franciscan Fathers.

Immaculate Conception Seminary, Brookland. Fathers of Mercy Marist College, Brookland. Marist Fathers.

Oblate Scholasticate, Brookland Oblates of Mary Immaculate.

Pallotine House of Studies, The. Pallotine Fathers.

Resurrection Scholasticate, Brookland. Resurrectionist Fathers.

Sacred Hearts Seminary, Brookland. Fathers of the Sacred Hearts.

St. Francis Capuchin College, Brookland. Capuchin Fathers.

St. Joseph's Seminary, Brookland. Josephite Fathers.

St. Josaphat's Seminary. Ukrainian Catholic Secular Clergy.

St. Paul's College, Brookland Paulist Fathers.

Theological College of the Catholic University of America, Brookland Secular Clergy under instruction of Sulpician Fathers.

Viatorian Seminary, Brookland. Viatorian Fathers.

White Friars Hall (St. Theresa's College), Brookland, Calced Carmelite Fathers.

## Florida

St. Leo Abbey Scholasticate, St. Leo. Benedictine Fathers.

## Georgia

Abbey of Our Lady of the Holy Ghost, Conyers. Trappists or Cistercians

## Illinois

College of St. Thomas Aquinas, River Forest Dominican Fathers.

La Salette Seminary, Olivet. La Salette Fathers.

Marian Hills Seminary, Hinsdale. Marian Fathers.

Immaculate Conception Monastery, Chicago. Passionist Fathers.

St. Bede's Seminary, Peru. Benedictine Fathers.

St. Joseph's Seminary, R. R. 4, Elgin. Servite Fathers.

St. Joseph's Seminary, Teutopolis. Franciscan Fathers.

St. Mary of the Lake Seminary, Mundelein. Secular Clergy and Jesuits under instruction of Jesuit Fathers.

St. Mary's Mission House, Technology. Society of the Divine Word.

St. Procopius Seminary, Lisle. Benedictine Fathers.

## Indiana

Holy Family Theological Seminary, Oldenburg. Franciscan Fathers.

Immaculate Conception Seminary, Cedar Lake. Franciscan Fathers.

Moreau Seminary, Notre Dame. Holy Cross Fathers.

St. Meinrad's Seminary, St. Meinrad. Secular Clergy and Benedictines under instruction of Benedictine Fathers.

West Baden College, West Baden Springs. Jesuit Fathers.

## Iowa

New Melleray Abbey, Peosta. Trappists or Cistercians.

## Kansas

St. Augustine's Mission Seminary, Kansas City. Recollect Augustinian Fathers.

St. Benedict's Seminary, Atchison. Benedictine Fathers.

St. Fidelis Seminary, Victoria. Capuchin Fathers.

St. Mary's College, St. Mary's. Jesuit Fathers.

## Kentucky

Sacred Heart Retreat, Louisville  
Passionist Fathers.

## Louisiana

Notre Dame Seminary, New Orleans. Secular Clergy under instruction of Marist Fathers.

St. Charles College, Grand Coteau. Jesuit Fathers.

## Maryland

Divine Savior Seminary, Lanham Society of the Divine Word  
Holy Trinity Missionary Cenacle, Silver Springs Missionary Servants of the Most Holy Trinity.

Mt. St. Mary's Seminary, Emmitsburg. Secular Clergy.

St. Joseph's Passionist Monastery, Baltimore. Passionist Fathers.

St. Mary's Seminary, Baltimore. Secular Clergy under instruction of Sulpician Fathers.

Woodstock College of Baltimore County, Woodstock Jesuit Fathers.

## Massachusetts

Capuchin Franciscan Friary, Milton. Capuchin Fathers.

Cherry Meadows (Marist Seminary), Framingham. Marist Fathers.

Elm Bank (Stigmatine Seminary), Wellesley. Stigmatine Fathers.

Oblate Fathers College, South Natick. Oblates of Mary Immaculate.

St. Francis' Seminary, Lowell. Franciscan Fathers

St. Gabriel's Monastery, Brighton. Passionist Fathers.

St. Hyacinth's Seminary, Granby. Conventual Franciscan Fathers.

St. John's Boston Ecclesiastical Seminary, Brighton. Secular Clergy.

Seminary of Our Lady of La Salette, Ipswich La Salette Fathers.

Weston College, Weston. Jesuit Fathers.

## Michigan

St. John's Theological Seminary, Plymouth. Secular Clergy under the instruction of the Sulpician Fathers.

St. Paul's Monastery, Detroit. Passionist Fathers.

SS Cyril & Methodius Seminary, Orchard Lake Secular Clergy.

## Minnesota

St. Paul Seminary, St. Paul. Secular Clergy

St. John's Seminary, Collegeville Secular Clergy and Benedictines under instruction of Benedictine Fathers

## Mississippi

St. Augustine's Seminary, Bay St. Louis Society of the Divine Word.

## Missouri

Conception College and Seminary, Conception Benedictine Fathers.

St. John Cantius Seminary, St. Louis. Resurrectionist Fathers.

St. Louis Roman Catholic Theological Seminary, (Kendrick Seminary), St. Louis. Secular Clergy and Vincentians under instruction of Vincentian Fathers

St. Mary's Seminary, Perryville Vincentian Fathers

## Nebraska

Immaculate Conception Monastery, Hastings Crosier Fathers

St. Columban's Seminary, St. Columbans. Columban Fathers

## New Jersey

Don Bosco Seminary, Newton Salesian Fathers.

Immaculate Conception Seminary, Darlington, Ramsey P. O. Secular Clergy.

St. Mary's Monastery, Morristown. Benedictine Fathers.

St. Michael's Monastery, Union City. Passionist Fathers.

## New Mexico

Seminario Pontificio Central Mexicano de Nuestra Senora de Guadalupe, Montezuma, (For Mexicans only). Secular Clergy under instruction of Jesuit Fathers.

## New York

Christ the King Seminary (St. Bonaventure College), St. Bonaventure. Secular Clergy under instruction of Franciscan Fathers.

Immaculate Conception Seminary, Huntington. Secular Clergy.

Immaculate Conception Seminary, Jamaica. Passionist Fathers.



Maryknoll Seminary, Maryknoll  
P. O. Maryknoll Fathers

Monastery of Mary Immaculate,  
Garrison. Capuchin Fathers.

Mount Alverna Seminary, Wap-  
pingers Falls. Franciscan Fathers  
Mount St. Alphonsus Seminary,  
Esopus. Redemptorist Fathers.

St. Anthony-on-Hudson, Renssa-  
laer Conventual Franciscan Fa-  
thers

St. Bernard's Seminary, Roches-  
ter. Secular Clergy.

St. Joseph's Seminary, Yonkers  
Secular Clergy.

St. Mary's Monastery, Dunkirk.  
Passionist Fathers

Seminary of Our Lady of Angels,  
Niagara University P. O. Secular  
Clergy under instruction of Vincen-  
tian Fathers.

Seminary of Our Lady of La Sa-  
lette, Altamont. La Salette Fathers.

#### North Carolina

Belmont Abbey Seminary, Bel-  
mont. Benedictine Fathers.

#### North Dakota

Assumption Abbey Seminary,  
Richardton. Benedictine Fathers.

#### Ohio

Mount Saint Mary of the West,  
Norwood. Secular Clergy

Our Lady of Carey Seminary,  
Carey. Conventual Franciscan Fa-  
thers

Our Lady of the Lake Seminary,  
Cleveland. Secular Clergy

Pontifical College Josephinum,  
Worthington. Secular Clergy.

Sacred Heart Seminary, Shelby.  
Missionaries of the Sacred Heart.

St. Charles Seminary, Cartha-  
gena. Precious Blood Fathers.

St. Joseph's Seminary, Clevel-  
land. Blessed Sacrament Fathers.

#### Oregon

Mt. Angel College and Seminary,  
St. Benedict. Benedictine Fathers.

#### Pennsylvania

Mary Immaculate Seminary,  
Northampton. Vincentian Fathers.

St. Ann's Monastery, Scranton.  
Passionist Fathers.

St. Charles Seminary (Overbrook  
Seminary), Philadelphia. Secular  
Clergy.

St. Francis Seminary, Loretto  
Third Order Regular of St. Francis  
St. Vincent's Seminary, Philadel-  
phia. Vincentian Fathers.

St. Vincent's Seminary, Latrobe.  
Secular Clergy and Benedictines  
under instruction of Benedictine  
Fathers.

#### Rhode Island

St. Columban's Seminary, Bris-  
tol. Columban Fathers.

#### Texas

De Mazenod Scholasticate, San  
Antonio. Oblates of Mary Immacu-  
late.

Roger Bacon College, El Paso,  
(For Mexicans only). Franciscan  
Fathers

St. Anthony's Seminary, El Paso  
(For Mexicans only). Franciscan  
Fathers

St. John's Seminary, San Anto-  
nio. Secular Clergy.

St. Mary's Seminary, La Porte.  
Secular Clergy.

Scotus College. Hebbronville,  
(For Mexicans only). Franciscan  
Fathers.

Ysleta College, El Paso. Jesuit  
Fathers.

#### Vermont

St. Mary's Seminary, Randolph.  
Fathers of St. Edmund

#### Washington

Mt. St. Michael's Scholasticate,  
Hillyard. Jesuit Fathers.

St. Edward's Seminary, Kenmore.  
Secular Clergy under instruction  
of Sulpician Fathers.

#### Wisconsin

Immaculate Conception Semina-  
ry, Oconomowoc. Redemptorist Fa-  
thers.

Sacred Heart Monastery, Hales  
Corners. Sacred Heart Fathers.

St. Anthony's Monastery, Mara-  
thon. Capuchin Fathers.

St. Francis College, Burlington  
Franciscan Fathers.

St. Francis Seminary, Milwau-  
kee. Secular Clergy.

St. Mary of the Angels Theolog-  
ical Seminary, Green Bay. Fran-  
ciscan Fathers.

St. Norbert Abbey, West De Pere.  
Premonstratensian Fathers.

## CATHOLIC INSTITUTIONS OF HIGHER LEARNING IN THE UNITED STATES

(Courtesy of the NCWC, Department of Education)

### CATHOLIC UNIVERSITIES

#### California

**Loyola University of Los Angeles** — Jesuit Fathers Founded 1865 Arts and Sciences, Law, Commerce, Radio Pres, Very Rev Edward J Whelan, S. J.

**San Francisco, University of** — San Francisco Jesuit Fathers Founded 1855 Accredited and Affiliated Arts and Sciences, Law, Business Administration, Summer School Pres, Very Rev. William J Dunne, S J

**Santa Clara, University of** — Santa Clara. Jesuit Fathers Founded 1851 Accredited Liberal Arts, Business Administration, Engineering, Law, School of Dentistry, Summer School. Pres, Very Rev William Gianera, S. J.

#### Connecticut

**Fairfield University** — Fairfield Jesuit Fathers Founded 1942. Accredited. Liberal Arts and Sciences, Mathematics, Schools of Business Administration and Social Science Pres, Rev James H. Dolan, S. J

#### District of Columbia

**Catholic University of America** — Washington Hierarchy of the United States Founded 1889. Accredited College of Arts and Sciences, Engineering and Architecture, Law, Canon Law, Sacred Sciences, Scholastic Philosophy, Social Work, Theatre Arts, National Catholic School of Social Service, Summer School. Rector, Rt. Rev. Msgr. Patrick J McCormick.

**Georgetown University** — Washington. Jesuit Fathers. Founded 1789. Accredited Arts and Sciences, Medicine, Law, Dentistry, Nursing, Foreign Service, Summer School. Pres, Very Rev. Lawrence C Gorman, S. J.

#### Illinois

**De Paul University** — Chicago Vincentian Fathers. Founded 1898.

Accredited Arts and Sciences, Law, Commerce, Music, Drama, Nursing, Summer School, Extension, Home Study, Graduate School Pres, Very Rev Comeford J O'Malley, C M

**Loyola University** — Chicago Jesuit Fathers Founded 1870 Accredited Arts and Sciences, Commerce, Dentistry, Graduate School, Home Study, Law, Medicine, Nursing, Social Work, Summer School. Pres, Very Rev James T Hussey, S. J.

#### Indiana

**Notre Dame, University of** — Notre Dame Holy Cross Fathers Founded 1842 Accredited. Arts and Letters, Science, Law, Engineering, Commerce, Graduate School, Medical Institute, Aeronautics, Architecture, Medieval Institute, Summer School. Pres, Rev. John J Cavanaugh, C S C

#### Louisiana

**Loyola University of the South** — New Orleans. Jesuit Fathers Founded 1912. Accredited. Arts and Sciences, Dentistry, Law, Pharmacy, Music, Education, Sociology, Summer School. Pres, Very Rev. Thomas J Shields, S J

**Xavier University** — New Orleans. Sisters of the Blessed Sacrament Founded 1925. Accredited. Liberal Arts, Science, Education, Pharmacy, Pre-medical, Music, Fine Arts, Physical Education, Graduate School, Summer School. Co-educational for the Colored Pres., Mother M Agatha.

#### Massachusetts

**Boston College** — Boston. Jesuit Fathers. Founded 1863. Accredited Arts and Sciences, Law, Social Work, Junior College, Graduate School, Extension, Schools of Theology and Business Administration, Summer School Pres, Very Rev. William L. Keleher, S. J.

## Michigan

**Detroit, University of** — Detroit Jesuit Fathers. Founded 1877. Accredited Arts and Science, Law, Commerce, Finance, Engineering, Dentistry, Summer School, Graduate School. Pres., Very Rev. William J. Millor, S J.

## Missouri

**St. Louis University** — St. Louis. Jesuit Fathers Founded 1818. Accredited and Affiliated. Arts and Sciences. Philosophy and Science, Medicine, Law, Commerce and Finance, Dentistry, Divinity, Education, Social Service, Nursing, Graduate School, Institute of Geophysical Technology, Aviation Engineering, Summer School Pres, Very Rev. Patrick J. Holloran, S J.

## Nebraska

**Creighton University** — Omaha. Jesuit Fathers. Founded 1878. Accredited Arts and Sciences, Commerce and Finance, Dentistry, Journalism, Law, Medicine, Nursing, Pharmacy, Institute of Industrial Relations, Graduate School, Summer School Pres, Very Rev. William H. McCabe, S J.

## New York

**Fordham University** — New York. Jesuit Fathers Founded 1841. Accredited and Affiliated Arts and Sciences, Graduate School, Law, Education, Pharmacy, Business Administration, Social Service, Theater Arts, Summer School Pres, Very Rev Robert I Gannon, S J.

**Niagara University** — Niagara Falls. Vincentian Fathers Founded 1856 Accredited Arts and Sciences, Business, Education, Theology, Graduate School, Summer School Pres., Very Rev. Francis L Meade, C M

**St. John's University** — Brooklyn. Vincentian Fathers Founded 1870. Accredited and Affiliated. Arts and Sciences, Law, Pharmacy, Commerce, Social Action, Teachers' College, Graduate School, Nursing, Summer School Pres, Very Rev. John A. Flynn, C M.

## Ohio

**Dayton, University of** — Dayton Society of Mary. Founded 1850. Accredited. Arts and Sciences, Normal, Engineering, Reserve of Officers Training Corps, Business Administration, Summer School Pres, Rev. George J. Renneker, S M

**John Carroll University** — Cleveland Jesuit Fathers Founded 1886. Accredited and Affiliated Arts, and Sciences, Philosophy, Business Administration, Industrial Relations, Summer School Pres, Rev. Frederick E. Welfle, S J

**Xavier University** — Cincinnati. Jesuit Fathers. Founded 1831. Accredited Liberal Arts and Sciences, Commerce and Finance, Summer School. Pres, Very Rev Celestin J. Steiner, S J

## Oregon

**Portland, University of** — Portland. Holy Cross Fathers. Founded 1901. Accredited and Affiliated. Arts and Letters, Philosophy, Science, History and Economics, Business Administration, Pre-medical, Pre-engineering, Pre-law, Nursing, Summer School. Pres, Rev. Theodore J. Mehling, C. S. C.

## Pennsylvania

**Duquesne University** — Pittsburgh. Holy Ghost Fathers. Founded 1878 Accredited Arts and Letters, Science, Law, Theatre Arts and Dramatic Literature, Business Administration, Pharmacy, Music, Education, Graduate School, Summer School Pres, Very Rev Francis P. Smith, C S. Sp.

## Texas

**St. Mary's University** — San Antonio. Fathers of the Society of Mary. Founded 1852. Accredited and Affiliated. Arts and Sciences, Law, Business Administration, Education, Pre-legal, Pre-engineering, Summer School. Pres, Very Rev. Walter F. Golatka, S M.

**University of St. Thomas** — Houston Basilian Fathers. Founded 1946. Accredited. Liberal Arts, Pre-medical, Pre-dental, Pre-

legal. Pres., Very Rev. V. J. Guinan, C. S. B

#### Washington

**Gonzaga University** — Spokane. Jesuit Fathers. Founded 1887. Accredited and Affiliated. Arts and Sciences, Law, Commerce and Finance, Engineering, Pre-medical, Nursing, Summer School. Pres., Very Rev. Francis E. Corkery, S. J.

### CATHOLIC SENIOR COLLEGES FOR MEN

#### Alabama

**Spring Hill College** — Spring Hill. Jesuit Fathers. Founded 1830. Accredited. Arts and Sciences, Education, Engineering, Pre-medical, Summer School. Pres., Very Rev. Wm. P. Donnelly, S. J.

#### Arkansas

**Subiaco College** — Subiaco. Benedictine Fathers. Arts and Sciences. Pres., Rt. Rev. Paul M. Nahlen, O. S. B.

#### California

**St. Mary's College of California** — St. Mary's P. O. Christian Brothers. Founded 1863. Accredited. Arts and Letters, Science, Business Administration. Pres., Bro. O. Austin, F. S. C.

#### Colorado

**Regis College** — Denver. Jesuit Fathers. Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-engineering, Pre-legal, Pre-dental, Summer School. Pres., Very Rev. Raphael C. McCarthy, S. J.

#### Connecticut

**Marianapolis College** — Thompson. Marian Fathers. Arts and Sciences. Pres., Very Rev. Joseph Vaskas, M. I. C.

**St. Basil's College** — Stamford. Ukrainian Catholic Diocese. Founded 1939. Courses leading to Bachelor of Arts degree. Pres., Very Rev. J. de Boer.

#### Illinois

**Quincy College** — Quincy. Franciscan Fathers. Founded 1860. Accredited and Affiliated. Classical, Pre-medical, Pre-dental, Pre-

#### Wisconsin

**Marquette University** — Milwaukee. Jesuit Fathers. Founded 1864. Accredited. Liberal Arts, Business Administration, Dentistry, Engineering, Journalism, Law, Medicine, Nursing, Speech, Graduate School, Summer School. President, Very Rev. Peter A. Brooks, S. J.

legal, Journalism, Commerce, Business Administration, Teacher Training, Engineering, Music. Summer School. President, Rev. Seraphin Tibesar, O. F. M.

**St. Procopius College** — Lisle. Benedictine Fathers. Founded 1887. Accredited. Arts and Sciences. Pres., Rt. Rev. Ambrose Ondrak, O. S. B.

#### Indiana

**St. Joseph's College** — Collegeville. Society of the Precious Blood. Founded 1889. Accredited. Liberal Arts and Sciences. Summer School. Pres., Very Rev. Henry A. Lucks, C. P. S.

#### Iowa

**Loras College** (formerly Columbia College) — Dubuque. Secular Clergy. Founded 1873. Accredited. Arts and Sciences, Music, Pre-commerce, Pre-legal, Pre-medical, Engineering, Summer School.

**St. Ambrose College** — Davenport. Secular Clergy. Founded 1882. Accredited and Affiliated. Languages, Philosophy, Sciences, Commerce, Education, Summer School. Pres., Rt. Rev. Ambrose J. Burke.

#### Kansas

**St. Benedict's College** — Atchison. Benedictine Fathers. Founded 1858. Accredited and Affiliated. Liberal Arts. Theology, Music, Journalism. Pres., Rt. Rev. Cuthbert McDonald, O. S. B.

#### Maine

**St. Francis College** — Biddeford. Franciscan Fathers. Founded 1939. Arts. Pres., Rev. Leopold Boiteau, O. F. M.

## Maryland

**Loyola College** — Baltimore Jesuit Fathers Founded 1852 Accredited Arts and Sciences, Pre-medical, Pre-dental, Pre-legal Pres., Very Rev. Francis X Talbot, S. J

**Mt. St. Mary's College** — Emmitsburg. Secular Clergy Founded 1808. Accredited Arts and Sciences. Pres, Rt Rev. John L Sheridan

## Massachusetts

**Assumption College** — Worcester Assumptionist Fathers. Founded 1915. Liberal Arts Pres., Very Rev. Henry J. McQuin, A. A.

**Holy Cross, College of** — Worcester Jesuit Fathers. Founded 1843 Accredited and Affiliated Arts and Sciences, Pre-medical. Pres, Very Rev. William J Healey, S. J

**Merrimack College** — Andover Augustinian Fathers. Founded 1947 Accredited. Liberal Arts, Pre-medical, Pre-dental, Business Administration. Pres., Very Rev Vincent A McQuade, O. S. A

## Michigan

**St. Mary's College** — Orchard Lake Secular Clergy. Founded 1885 Affiliated Arts and Sciences, Philosophy, Industrial Relations and Problems, Summer School. Pres, Rt. Rev. Msgr. Edward Szumal.

## Minnesota

**St. Mary's College** — Winona. Brothers of the Christian Schools Founded 1912. Accredited and Affiliated. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Commerce, Engineering, Summer School. Pres, Bro. Joel Stanislaus, F. S. C.

**St. John's University** — Collegeville. Benedictine Fathers. Founded 1857. Accredited. Arts and Sciences, Social Study, Theology, College Preparatory School, Summer School Pres, Rt. Rev. Alcum Deutsch, O. S. B

**St. Thomas, College of** — St. Paul Secular Clergy. Founded 1885 Accredited. Science, Literature, Arts, Physical Education, Sum-

mer School Pres, Very Rev Vincent J Flynn

## Missouri

**Rockhurst College** — Kansas City Jesuit Fathers Founded 1910 Accredited Arts and Sciences, Pre-medical, Pre-legal, Summer School Pres, Very. Rev. Thomas M Knapp, S. J

## Montana

**Carroll College** — Helena Secular Clergy Founded 1910. Accredited and Affiliated Liberal Arts. Pres, Very Rev Emmet J. Riley.

## New Hampshire

**St. Anselm's College** — Manchester Benedictine Fathers. Founded 1889. Accredited and Affiliated Arts and Sciences, Summer School Pres, Rt Rev. Bertrand C Dolan, O. S. B.

## New Jersey

**Seton Hall College** — South Orange Secular Clergy Founded 1856. Accredited. Arts and Sciences, Physical Education, Summer School. Pres, Rt Rev. James F Kelley

**St. Peter's College** — Jersey City Jesuit Fathers. Founded 1872. Re-founded 1930. Accredited Arts and Sciences, Commerce and Finance, Summer School. Pres, Very Rev Vincent J Hart, S. J.

## New Mexico

**St Michael's College** — Santa Fe. Brothers of the Christian Schools Founded 1947. Affiliated. Liberal Arts and Science Business Administration Inter-American Affairs and Relations. Summer School. Pres., Bro. Benildus, F. S. C.

## New York

**Canisius College** — Buffalo Jesuit Fathers Founded 1870. Accredited and Affiliated. Arts and Sciences, General Sciences, Pre-medical, Pre-legal, Extension, Business Administration, Summer School. Pres., Very Rev. Timothy J. Coughlin, S. J.

**Iona College** — New Rochelle. Christian Brothers of Ireland. Founded 1940 Accredited. Arts and Sciences, Business Administration, Education, Summer School. Pres., Bro Arthur A Loftus, F. S. C. H.

**Le Moyne College**—Syracuse Jesuit Fathers Founded 1946 Accredited and Affiliated Arts, Sciences, Business Administration, Industrial Relations Pres, Very Rev. William J. Schlaerth, S J

**Manhattan College**—New York. Christian Brothers. Founded 1853. Accredited and Affiliated. Arts, Engineering, Business Administration, Sciences, Physical Education, Labor Management and Relations. Summer School Pres, Bro. Bonaventure Thomas, F S C

**St. Bernardine of Siena College**—Loudonville. Franciscan Fathers Founded 1937. Accredited and Affiliated. Arts and Sciences, Business Administration, Pre-dental, Pre-medical, Pre-legal, Summer School Pres, Rev. Mark Kennedy, O F M.

**St. Bonaventure College**—St Bonaventure. Franciscan Fathers Founded 1859 Accredited and Affiliated. Arts and Sciences, Education, Commerce and Finance, Pre-medical, Pre-dental, Music, Languages, Philosophy, Sociology, Business Administration, Commercial Law, Radio, Petroleum Chemistry, Extension, Summer School Pres, Rev. Thomas Plassmann, O F M.

**St. Francis College**—Brooklyn Franciscan Brothers. Founded 1884 Accredited and Affiliated Arts and Sciences, Pre-legal, Pre-medical. Summer School. Pres., Ven. Bro Columba, O S F

#### Ohio

**Steubenville, College of**—Steubenville. Franciscan Fathers, Third Order Regular Founded 1946 Affiliated with Catholic University. Arts and Sciences, Pre-professional courses, Commerce, Finance. Pres., Very Rev. Daniel W. Egan, T O R

#### Oregon

**Mt. Angel College**—St Benedict. Benedictine Fathers. Founded 1887. Accredited. Arts and Sciences, Commerce, Pre-engineering, Journalism, Pre-medical, Pre-legal, Music, Summer School

Pres, Very Rev Method Korn, O S B

#### Pennsylvania

**Gannon School of Arts and Sciences**—Erie Secular Clergy Founded 1933 Accredited Arts and Sciences, Summer School Pres, Very Rev Joseph J. Wehrle

**King's College**—Wilkes-Barre. Holy Cross Fathers Founded 1946 Accredited Liberal Arts, Science, Journalism, Accounting, Education, Pre-medical. Pres, Very Rev James W Connerton, C S C

**La Salle College**—Philadelphia Christian Brothers Founded 1863 Accredited and Affiliated Arts and Sciences, Business Administration, Summer School Pres, Bro. G. Paul, F S C.

**St. Francis College**—Loretto Fathers of the Third Order of St Francis. Founded 1847 Accredited and Affiliated Liberal Arts, Science, Education, Nursing, Philosophy, Divinity, Graduate School, Summer School. Pres., Very Rev. Adrian J. M Veigle, T O R

**St. John Kanty College**—Erie. Vincentian Fathers. Founded 1911 Junior College Arts and Sciences Pres, Very Rev Michael Sadowski, C M.

**St. Joseph's College**—Philadelphia Jesuit Fathers Founded 1851. Accredited and Affiliated. Arts and Sciences, Journalism, Business Administration, Social Sciences, Summer School. Pres, Very Rev John J. Long, S J.

**St. Vincent College**—Latrobe Benedictine Fathers Founded 1846. Accredited. Arts and Sciences, Pre-medical, Pre-legal, Pre-dental, Teacher Training, Fine Arts, Summer School. Pres, Rt. Rev. Alfred Koch, O S B

**Scranton University**—Scranton. Jesuit Fathers Founded 1888. Accredited. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Education, Business and Finance, Summer School. Pres, Very Rev J. Eugene Gallery, S J.

**Villanova College**—Villanova Augustinian Fathers. Founded 1842 Accredited. Arts and Philosophy, Technology, Science, Commerce and Finance, Summer School Pres, Very Rev Francis N. McGuire, O. S. A.

#### Rhode Island

**Providence College**—Providence Dominican Fathers Founded 1919. Accredited and Affiliated Arts and Sciences, Pre-medical, Summer School Pres, Very Rev Robert J. Slavin, O. P.

#### Texas

**St. Edward's University**—Austin Holy Cross Fathers. Founded 1876 Accredited and Affiliated Arts and Letters, Commerce, Engineering, Science Pres, Very Rev. William Robinson, C. S. C.

#### Vermont

**St. Michael's College**—Winooski Park Fathers of the Society of

St. Edmund. Founded 1904. Accredited and Affiliated. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Philosophy and English, Summer School. Pres, Very Rev. Daniel P Lyons, S S E

#### Washington

**St. Martin's College**—Lacey. Benedictine Fathers. Founded 1895. Accredited and Affiliated Liberal Arts and Science. Summer School Pres, Rt. Rev. Raphael Heider, O S B

**Seattle College**—Seattle. Jesuit Fathers. Founded 1891. Accredited Arts and Sciences, Education, Summer School. Pres., Very Rev Harold O. Small, S. J.

#### Wisconsin

**St. Norbert College**—West de Pere Premonstratensian Fathers. Founded 1898. Accredited. Arts and Sciences Summer School Pres, Rt Rev. Bernard H Pennings, O. Praem.

### CATHOLIC SENIOR COLLEGES FOR WOMEN

#### California

**Dominican College of San Rafael**—San Rafael Dominican Sisters Founded 1889 Accredited. Liberal Arts, Music, Education, Social Service, Summer School. Pres., Sr Mary Thomas.

**Holy Names, College of the**—Oakland. Sisters of the Holy Names of Jesus and Mary. Founded 1868 Accredited and Affiliated. Letters, Fine Arts, Science, Music, Summer School. Pres, Sr M Rose Emmanuella, S H N.

**Immaculate Heart College**—Los Angeles Sisters of the Immaculate Heart of Mary. Founded 1916. Accredited and Affiliated. Religion, Arts and Sciences, Music, Summer School. Pres, Mother M. Eucharista.

**Mt. St. Mary's College**—Los Angeles Sisters of St. Joseph of Carondelet. Founded 1925. Accredited. Arts and Sciences, Music. Pres., Mother Mary Dolorosa.

**San Francisco College for Women**—San Francisco. Religious of

the Sacred Heart. Founded 1930. Accredited and Affiliated. Arts and Sciences, Summer School. Pres, Mother Lenore Mejia, R. S. C J.

#### Colorado

**Loretto Heights College**—Loretto. Sisters of Loretto. Founded 1918. Accredited and Affiliated. Arts and Sciences, Dramatic Art, Music, Nursing, Extension, Summer School. Pres, Paul John Ketrick

#### Connecticut

**Albertus Magnus College**—New Haven. Dominican Sisters. Founded 1925. Accredited. Arts and Sciences, Summer School. Pres., Sister M. Irmia, O. P.

**Annhurst College**—South Woodstock. Daughters of the Holy Ghost. Founded 1941. Accredited. Arts, Secretarial, Music, Painting, Summer School. Pres., Mother Louis of the Sacred Heart.

**St. Joseph College**—West Hartford. Sisters of Mercy. Founded 1932. Accredited and Affiliated. Religion, English, History, Foreign Languages, Sciences, Phi-

losophy, Economics, Home Economics, Summer School Pres, Sr. M. Rosa.

#### District of Columbia

**Catholic Sisters College**—Catholic University, Washington. Hierarchy of the U. S. Founded 1912. Affiliated with Catholic University. Primarily for Catholic Sisterhoods, laywomen admitted. Arts and Sciences, Education, Music, Correspondence. Pres., Very Rev. Gerald A. Ryan.

**Dunbarton College of Holy Cross**—Washington. Sisters of the Holy Cross. Founded 1935. Accredited and Affiliated. English, Social Studies, Education, Languages, Commerce, Science, Music, Summer School Pres., Sr. Mary Frederick.

**Trinity College**—Washington. Sisters of Notre Dame of Namur. Founded 1897. Accredited. Liberal Arts, Pre-medical, Pre-social, Summer School. Pres., Sr. Catherine Dorothea.

#### Florida

**Barry College**—Miami Shores. Dominican Sisters. Founded 1940. Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Rev Mother Mary Gerald Barry, O. P.

#### Illinois

**Barat College of the Sacred Heart**—Lake Forest. Religious of the Sacred Heart. Founded 1917. Accredited. Arts and Sciences. Pres., Mother Margaret Reilly, R. S. C. J.

**Le Clerc College**—Belleville. Sisters of Notre Dame. Founded 1938. Arts and Sciences. Pres., Rt. Rev. John J. Fallon.

**Mundelein College**—Chicago. Sisters of Charity of the Blessed Virgin Mary. Founded 1930. Accredited and Affiliated. Arts and Sciences, Home Economics and Social Service, Education, Art, Drama, Music, Summer School. Pres., Sr. Mary Josephine, B. V. M.

**Rosary College**—River Forest. Dominican Sisters. Founded 1922.

Accredited. Arts and Sciences, Music, Art, Speech, Library Science, Home Economics Summer School. European branch of college Institute de Hautes Etudes, Fribourg, Switzerland, for students wishing to take junior year abroad. Pres., Sr. Mary Peter, O. P.

**St. Francis, College of**—Joliet. Sisters of St. Francis of Mary Immaculate. Founded 1920, as Assisi Junior College. Accredited. Arts and Sciences, Education, Music, Commerce, Journalism, Summer School. Pres., Sr. M. Aniceta

**St. Francis Xavier College for Women**—Chicago. Sisters of Mercy. Founded 1846. Accredited. Arts and Sciences, Normal School, Summer School. Pres., Sr. M. Huberta, R. S. M.

#### Indiana

**St. Francis College**—Fort Wayne. Poor Sisters of St. Francis Seraph of the Perpetual Adoration. Founded 1890. Accredited and Affiliated. Liberal Arts, Science, Education, Music, Nursing, Medical Technology, Summer School. Pres., Mother M. Benigna, O. S. F.

**Marian College**—Indianapolis. Sisters of St. Francis (Motherhouse, Oldenburg). Founded 1936. Arts and Sciences, Education, Art, Music, Commerce. Pres., Mother M. Clarissa Dillhoff.

**St. Mary-of-the-Woods College**—St. Mary-of-the-Woods. Sisters of Providence. Founded 1840. Accredited and Affiliated. Arts and Sciences, Expression, Music, Home Economics, Library Science, Journalism, Commerce and Finance, Pre-medical, Summer School. Pres., Mother M. Bernard.

**St. Mary's College**—Holy Cross. Sisters of the Holy Cross. Founded 1844. Accredited. Arts and Sciences, Education, Home Economics, Music, Fine Arts, Journalism, Secretarial Training, Speech, Nursing, Summer School. Pres., Sr. M. Madeleva, C. S. C.



## Iowa

**Briar Cliff College** — Sioux City Sisters of St. Francis of the Holy Family. Founded 1930. Accredited. Liberal Arts and Sciences, Social Sciences, Speech, Dramatics, Music, Commerce and Education, Nursing, Pre-legal, Pre-medical, Summer School. Pres., Sr. Jean Marie, O. S. F.

**Clarke College** — Dubuque Sisters of Charity, B. V. M. Founded 1843. Accredited. Arts and Sciences, Music, Home Economics, Teacher Training, Pre-medics, Pre-nursing, Social Service, Library Science, Journalism, Commerce, Speech, Physical Education, Summer School. Pres., Sr. M. Anne Leone, B. V. M.

**Marycrest College** — Davenport. Sisters of the Humility of Mary. Founded 1939. Accredited. Liberal Arts, Teacher Training, Secretarial. Library Science, Dietetics, Home Economics, Fine Arts. Pres., Mother Mary Geraldine.

## Kansas

**Marymount College** — Salina Sisters of St. Joseph of Concordia, Kansas. Founded 1922. Accredited and Affiliated. English, Education, Mathematics, Classics, Foreign Languages, Science, Home Economics, Music, Summer School. Pres., Mother M. Chrysostom.

**Mt. St. Scholastica College** — Atchison. Benedictine Sisters. Founded 1863. Accredited. Arts and Sciences, Education, Home Economics, Music, Journalism, Art, Speech, Summer School. Pres., Mother Lucy Dooley, O. S. B.

**St. Mary College** — Xavier. Sisters of Charity. Founded 1923. Accredited Arts and Sciences, Music, Art, Expression, Nursing Summer School. Pres., Arthur M. Murphy.

## Kentucky

**Nazareth College** — Louisville. Sisters of Charity of Nazareth. Founded 1920. Accredited and Affiliated. Arts and Sciences, Li-

brary Science, Summer School Pres., Sr. Mary Anastasia Coady

**Nazareth College** — Nazareth Sisters of Charity of Nazareth. Founded 1822. Accredited Arts and Sciences, Music, Art, Education, Physical Education, Economics, Summer School Pres., Mother Ann Sebastian

**Ursuline College** — Louisville Ursuline Nuns. Founded 1938. Accredited. Arts and Sciences, Education, Summer School. Pres., Mother M. Rosalin Schaeffer, O. S. U.

**Villa Madonna College** — Covington Diocesan Institute. Founded 1921. Accredited. Arts and Sciences, Teacher Training, Summer School. Pres., Most Rev. William T. Mulloy, D. D.

## Louisiana

**College of the Sacred Heart** — Grand Coteau. Religious of the Sacred Heart. Founded 1821. Accredited. Junior College: Academic and Teacher Training. Pres., Rev. Mother Marjorie Erskine, R. S. C. J.

**St. Mary's Dominican College** — New Orleans. Sisters of St. Dominic. Founded 1861. Accredited and Affiliated Liberal Arts and Sciences, Education, Music, Summer School Pres., Sr. Mary Louise Lemone, O. P.

**St. Vincent's College** — Shreveport. Daughters of the Cross. Founded 1868. Liberal Arts, Sciences, Music. Pres., Mother M. Eugenia.

**Ursuline College** (formerly Brescia College) — New Orleans. Ursuline Nuns. Founded 1927. Accredited Arts and Sciences, Philosophy, Teacher Training, Summer School Pres., Mother Margaret M. Clark, O. S. U.

## Maine

**St. Joseph's College** — Portland. Sisters of Mercy. Founded 1915. Liberal Arts, Education, Social Welfare, Secretarial, Nursing, Summer School. Pres., James F. Rockett.

## Maryland

**Notre Dame of Maryland, College of** — Baltimore. School Sisters

of Notre Dame Founded 1895 Accredited. Arts and Sciences, Summer School Pres, Sr. Mary Frances.

**St. Joseph's College** — Emmitsburg. Sisters of Charity of St Vincent de Paul Founded 1809 Accredited and Affiliated Liberal arts and Sciences, Summer School Pres, Very Rev Francis J Dodd, C M

#### Massachusetts

**Anna Maria College** — Marlborough. Sisters of St. Ann. Founded 1946. Accredited and Affiliated. Liberal Arts, Music and Education. Summer School. Pres, Sr. Mary Anne Eva

**Emmanuel College** — Boston. Sisters of Notre Dame de Namur. Founded 1919. Accredited and Affiliated Arts and Sciences, Summer School. Pres, Sr Margaret Patricia

**Newton College of the Sacred Heart** — Newton Center. Religious of the Sacred Heart Founded 1946 Accredited and Affiliated Religion, Philosophy, English, Modern Languages, History, Social Sciences, Gregorian Chant, Mathematics, Science and Hygiene. Pres, Mother Eleanor S. Kenny, R. S. C. J.

**Our Lady of the Elms, College of** — Chicopee Sisters of St. Joseph. Founded 1928 Accredited and Affiliated Liberal Arts, Sciences, Pre-medical, Summer School. Pres., Most Rev. Thomas M. O'Leary, D D

**Regis College** — Weston. Sisters of St Joseph Founded 1927. Accredited. Arts and Sciences, Music, Art, Expression, Home Economics, Secretarial Science, Social Service, Summer School. Pres, Sr M St. Ignatius.

#### Michigan

**Aquinas College** (formerly Catholic Junior College) — Grand Rapids. Dominican Sisters. Founded 1923. Accredited and Affiliated. Arts and Sciences, Pre-medical, Pre-dental, Pre-legal, Music, Secretarial, Summer School Pres, Rev. Arthur F. Bukowski.

**Marygrove College** — Detroit. Sisters, Servants of the Immaculate Heart of Mary. Founded 1910. Accredited and Affiliated Arts and Sciences, Summer School. Pres, Sr. M Honora

**Mercy College** — Detroit Sisters of Mercy Founded 1941. Accredited and Affiliated Arts and Sciences, Education, Nursing, Summer School. Pres, Sister Mary Patricia Garvey, R S M.

**Nazareth College** — Nazareth. Sisters of St Joseph. Founded 1897. Accredited and Affiliated. Arts and Sciences, Music, Education Nursing, Business, Sociology, Food and Nutrition, Chemistry, Biology, History and Political Science, Art, English, Language, Speech, Summer School. Pres, Sr M. Kevin, S S. J.

**Sienna Heights College** (formerly St. Joseph's College) — Adrian Sisters of St Dominic Founded 1919. Accredited. Arts and Sciences, Teacher Training, Secretarial Science, Summer School Pres., Mother M. Gerald, O P.

#### Minnesota

**St. Benedict, College of** — St. Joseph Benedictine Sisters. Founded 1913. Accredited and Affiliated. Arts and Sciences, Summer School Pres., Mother M. Rosamond Pratschner, O S B.

**St. Catherine, College of** — St. Paul Sisters of St. Joseph of Carondelet. Founded 1911. Accredited. Arts and Sciences, Music, Library Service, Social Service, Philosophy, Theology, Art, Physical Education, Summer School. Pres., Sr. Antonius.

**St. Scholastica, College of** — Duluth. Benedictine Sisters. Founded 1912 Accredited and Affiliated. Arts and Sciences, Summer School. Pres., Mother Athanasius, O S B.

**St. Teresa, College of** — Winona Sisters of St. Francis of the Congregation of Our Lady of Lourdes. Founded 1907. Accredited. Arts and Sciences, Education, Nursing, Music, Home Economics, Summer

School Pres, Sr Mary Rachel Dody.

#### Missouri

**Fontbonne College** — St. Louis. Sisters of St Joseph of Carondelet Founded 1923 Accredited and Affiliated Arts and Sciences, Education, Home Economics, Secretarial Courses, Summer School. Pres., Mother Mary Berenice O'Neill, C. S. J.

**Maryville College** — St. Louis. Religious of the Sacred Heart Founded 1872. Accredited. Arts and Sciences, Art and Music, Dramatics, Summer School. Pres., Mother Marie Odeide Mouton, R. S. C. J.

**St. Teresa, College of** — Kansas City. Sisters of St. Joseph of Carondelet Founded 1867 Accredited and Affiliated. Junior College: Arts and Sciences, Summer School. Pres., Sr. Marietta Jennings, C. S. J.

**Webster College** — Webster Groves. Sisters of Loretto. Founded 1915. Accredited. Arts and Sciences, Dramatic Art, Music, Summer School. Pres., George F. Donovan.

#### Montana

**College of Great Falls** — Great Falls. Sisters of Charity of Providence. Founded 1932. Accredited. Education. Liberal Arts, Sciences, Nursing, Summer School. Pres., Rev James J. Donovan.

#### Nebraska

**Duchesne College** — Omaha. Religious of the Sacred Heart. Founded 1880. Accredited and Affiliated. Arts and Sciences, Pre-legal, Pre-medical, Education, Journalism, Secretarial, Home Economics. Pres., Mother Helen Casey, R. S. C. J.

#### New Hampshire

**Mt. St. Mary College** — Hooksett. Sisters of Mercy. Founded 1934. Arts and Sciences. Summer School Pres., Sr. M. De La Salle.

**Rivier College** — Nashua. Sisters of the Presentation of Mary.

Founded 1933 Accredited and Affiliated. Arts and Sciences, Education, Music, Summer School. Pres., Sr Marie Madeleine of Jesus

#### New Jersey

**Caldwell College** — Caldwell. Sisters of St Dominic. Founded 1939. Arts and Sciences, Summer School. Pres., Mother M. Joseph, O. P.

**Georgian Court College** — Lakewood. Sisters of Mercy. Founded 1908 Accredited Arts and Sciences, Secretarial Studies, Home Economics, Music, Summer School. Pres., Mother Mary John.

**St. Elizabeth, College of** — Convent Station. Sisters of Charity. Founded 1899. Accredited and Affiliated Arts and Sciences, Music, Home Economics, Education, Secretarial, Summer School. Pres., Sr. Marie Jose Byrne.

#### New York

**D'Youville College** — Buffalo. Grey Nuns of the Sacred Heart. Founded 1908 Accredited. Arts and Sciences, Summer School. Pres., Sr Grace of the Sacred Heart.

**Good Counsel College** — White Plains. Sisters of the Divine Compassion. Founded 1923. Accredited and Affiliated. Arts and Sciences, Pedagogical Courses. Pres., Mother M. Aloysia

**Ladycliff College** — Highland Falls. Sisters of St. Francis. Founded 1933. Accredited and Affiliated Arts and Sciences, Summer School Pres., Francis Cardinal Spellman

**Manhattanville College of the Sacred Heart** — New York. Religious of the Sacred Heart Founded 1841. Accredited. Arts and Sciences, Music, Nursing, Summer School. Pres., Mother Eleanor O'Byrne, R. S. C. J.

**Marymount College** — Tarrytown. Religious of the Sacred Heart of Mary. Accredited. Arts and Sciences. Pres., Mother M. Gerard, R. S. H. M.

**Mt. St. Vincent, College of** — New York Sisters of Charity of St Vincent de Paul Founded 1847 Accredited and Affiliated Arts and Sciences, Education, Journalism, Commerce, Nursing, Summer School Pres., Francis Cardinal Spellman

**Nazareth College of Rochester.** Sisters of St. Joseph Founded 1924. Accredited and Affiliated Arts and Sciences, Music, Art, Commerce. Social Work, Summer School Pres., Mother Rose Miriam

**New Rochelle, College of** — New Rochelle. Ursuline Nuns. Founded 1904. Accredited. Arts and Sciences, Pre-medical, Secretarial Science Pres, Rt. Rev. Francis W. Walsh

**Notre Dame College of Staten Island** — St. George Sisters of Notre Dame Founded 1933. Arts and Sciences, Education, Sociology, Philosophy. Pres., Mother St Agnes.

**St. Joseph's College for Women** — Brooklyn Sisters of St. Joseph Founded 1916 Accredited and Affiliated Arts and Sciences. Pres., Rt Rev Msgr William T Dillon

**St. Rose, College of** — Albany. Sisters of St Joseph of Carondelet. Founded 1920 Accredited and Affiliated Arts and Sciences, Music, Summer School Pres., Most Rev Edmund Gibbons

#### Ohio

**Mary Manse College** — Toledo Ursuline Nuns. Founded 1922 Accredited Arts and Sciences. Pres., Mother Vincent de Paul

**Mt. St. Joseph-on-the-Ohio, College of** — Mt. St. Joseph. Sisters of Charity of St Vincent de Paul. Founded 1856. Accredited Arts and Sciences. Journalism, Home Economics, Business Administration, Secretarial, Social Service, Education, Music, Nursing, Summer School. Pres., Mother Mary Regina.

**Notre Dame College** — South Euclid. Sisters of Notre Dame Founded 1922 Accredited and Affiliated. Arts and Sciences, Lib-

eral Arts and Sciences, Summer School Pres., Mother Mary Agnes, S N D

**Our Lady of Cincinnati College** — Cincinnati Sisters of Mercy Founded 1935. Accredited and Affiliated Arts and Sciences, Nursing, Mission Science, Summer School. Pres., Sr Marie Pierre.

**St. Mary of the Springs College** — East Columbus. Dominican Sisters. Founded 1925 Accredited and Affiliated Arts and Sciences, Summer School. Pres., St M. Anacletus, O. P.

**Ursuline College for Women** — Cleveland. Ursuline Nuns. Founded 1871. Accredited. Arts and Sciences, Music, Social Sciences, Household Administration. Pres., Mother Marie.

#### Oklahoma

**Catholic College of Oklahoma** — Guthrie Benedictine Sisters Founded 1892. Accredited Liberal Arts and Sciences, Music, Home Economics, Summer School Pres., Mother M Agnes Arvin, O S B.

#### Oregon

**Marylhurst College** — Marylhurst Sisters of the Holy Names. Founded 1930. Accredited and Affiliated Arts and Sciences, Fine Arts, Education, Summer School Pres., Mother Rose Augusta.

#### Pennsylvania

**Chestnut Hill, College of** — Chestnut Hill. Sisters of St Joseph Founded 1871. Accredited Arts and Sciences, Education, Music, Home Economics Summer School. Pres., Sr. Maria Kostka

**College Misericordia** — Dallas. Sisters of Mercy. Founded 1923 Accredited and Affiliated. Arts and Sciences Summer School. Pres., Sr. Mary Annunciata, R S M

**Immaculata College** — Immaculata. Sisters, Servants of the Immaculate Heart of Mary. Founded 1914. Accredited and Affiliated. Arts and Sciences, Summer School Pres., Rt. Rev Vincent L. Burns.

**Manor College** — Philadelphia Sisters of St Basil the Great Founded 1947 Affiliated Liberal Arts and Home Economics Pres, Mother Marie Helen, O S B M

**Marywood College** — Scranton Sisters, Servants of the Immaculate Heart of Mary Founded 1915 Accredited and Affiliated. Arts and Sciences, Education, Home Economics, Music, Summer School President, Sr M Sylvia Morgan

**Mercyhurst College** — Erie Sisters of Mercy Founded 1926 Accredited and Affiliated Arts and Sciences, Music, Home Economics, Secretarial Education, Summer School Pres, Mother M Agnes Marie Sweeney

**Mt. Mercy College** — Pittsburgh Sisters of Mercy Founded 1929 Accredited and Affiliated Liberal Arts, Home Economics, Secretarial, Teacher Training Summer School Pres, Mother M Irenaeus

**Rosemont College** — Rosemont. Society of the Holy Child Jesus Founded 1921 Accredited Arts and Sciences Pres, Mother Mary Boniface

**Seton Hill College** — Greensburg Sisters of Charity of Mother Seton. Founded 1883. Accredited and Affiliated Arts and Sciences, Home Economics, Music, Summer School

**Villa Maria College** — Erie. Sisters of St. Joseph of Erie, Pa. Founded 1925 Accredited and Affiliated Arts and Sciences, Music, Home Economics, Commercial Science, Fine Arts, Summer School Pres, Mother Aurelia

#### Rhode Island

**Salve Regina College** — Newport Sisters of Mercy. Founded 1934 Accredited and Affiliated Liberal Arts, Commerce, Home Economics, Summer School. Pres, Mother Mary Matthew Doyle, R S M

#### Tennessee

**Siena College** (formerly St Agnes College) — Memphis Dominican

Sisters Founded 1921 Accredited and Affiliated Arts and Sciences, Summer School Pres, Sr Raymunda, O P

#### Texas

**Incarnate Word College** — San Antonio Sisters of Charity of the Incarnate Word Founded 1900 Accredited and Affiliated Arts and Sciences, Music, Art, Expression, Home Economics, Nursing, Summer School Pres, Sr M Columkille.

**Our Lady of the Lake College** — San Antonio. Sisters of Divine Providence Founded 1912. Accredited and Affiliated Arts and Sciences Music, Summer School Pres, John LaSalle McMahon

**Our Lady of Victory College** — Fort Worth. Sisters of St Mary of Namur Founded 1930 Accredited and Affiliated Arts and Sciences, Summer School Pres, Sr Mary Beatrix

#### Utah

**St. Mary-of-the-Wasatch, College of** — Salt Lake City. Sisters of the Holy Cross Founded 1926 Accredited and Affiliated. Arts and Sciences, Normal, Nursing, Music, Commerce, Summer School Pres, Sr Mary Benedictus, C S C

#### Vermont

**Trinity College** — Burlington. Sisters of Mercy Founded 1925 Accredited and Affiliated Arts and Sciences, Summer School Pres, Mother Mary Emmanuel

#### Wisconsin

**Cardinal Stritch College** — Milwaukee. Sisters of St Francis of Assisi. Founded 1932. Accredited and Affiliated. Arts, Science, Philosophy, Music, Home Economics, Social Service, Library Science, Summer School Pres, Sister Mary Ignatia, O S. F.

**Mt. Mary College** — Milwaukee. School Sisters of Notre Dame Founded 1913 Accredited. Arts

and Sciences, Music, Speech, Art, Home Economics, Summer School Pres, Very Rev Edward A Fitzpatrick

**Viterbo College**—La Crosse Sisters of the Third Order of St Francis of Perpetual Adoration

Founded 1931 Accredited and Affiliated. Liberal Arts, Science, Education, Philosophy, Social Science, Theology and Physical Education, Summer School Pres, M Josina Roth, F S P A

## CATHOLIC JUNIOR COLLEGES FOR MEN

### Alabama

**St. Bernard College**—St Bernard Benedictine Fathers Founded 1892. Accredited Junior College, High School, Philosophy, Theology, Summer School, for Benedictines only Pres, Rt Rev Boniface Seng, O S B

### Illinois

**St. Bede College**—Peru Benedictine Fathers. Founded 1890. Accredited Arts and Sciences Pres, Rt Rev Lawrence Vohs, O S B.

### Kansas

**St. Joseph's College Military Academy**—Hays Capuchin Fathers Founded 1908 Junior College, Military Junior and Senior High School. Pres., Very Rev Terence Moffat, O F M Cap

### New York

**Manhattan College (Staten Island Div.)**—Staten Island. Brothers of the Christian Schools Founded 1935 Accredited and Affiliated

Liberal Arts, Science, Engineering, and Business Administration Pres, Brother Bernard, F. S C

### North Carolina

**Belmont Abbey College**—Belmont Benedictine Fathers. Founded 1878. Accredited and Affiliated Arts and Sciences, Pre-medical, Pre-law, Business Administration. Pres, Rt Rev. Vincent G Taylor, O S B

### Oklahoma

**St. Gregory's College**—Shawnee Benedictine Fathers. Founded 1915. Accredited. Junior College Arts and Sciences, Music. Pres, Rt Rev Mark Braun, O S B

### Tennessee

**Christian Brothers College**—Memphis Christian Brothers. Founded 1871. Collegiate work, suspended because of World War I, resumed in 1940. Arts and Sciences, Business, Secretarial, Pre-professional Pres, Bro. Lawrence David, F S C

## CATHOLIC JUNIOR COLLEGES FOR WOMEN

### Alabama

**Sacred Heart Junior College**—Cullman. Benedictine Sisters Founded 1940 Accredited Junior College and Academy Liberal Arts in College. Academic and Commercial in Academy. Degree of Associate of Arts Summer School in College Pres, Mother M Annunciata, O S B

### California

**Marymount College**—Los Angeles Religious of the Sacred Heart of Mary Founded 1933 Accredited Liberal Arts, Secretarial, Home Making, Music, Dramatics Pres, Mother M St Clare, R S H. M.  
**Notre Dame, College of**—Belmont Sisters of Notre Dame of Namur.

Founded 1851. Arts and Sciences, Literature, Music, Summer School. Pres., Sr. Mary Helen Bernardine

### District of Columbia

**Georgetown Visitation Junior College**—Washington. Sisters of the Visitation Founded 1919. Accredited and Affiliated Arts and Sciences, Music, Secretarial. Pres, Sr. M Stephanie Shea

**Immaculata Junior College**—Washington Sisters of Providence of St. Mary-of-the-Woods. Founded 1922. Accredited and Affiliated Junior College: Arts and Sciences, Secretarial, Domestic Science Pres, Sr St Philomene.

## Illinois

**Springfield Junior College**—Springfield. Ursuline Nuns. Founded 1929. Accredited Liberal Arts and Sciences, Pre-legal, Pre-medical, Journalism, Commerce and Business Administration, Teacher Training, Music, Engineering, Chemistry, Chemical Engineering, Summer School. Pres., Mother Mary De Pazzi, O S. U.

## Iowa

**Mt. Mercy Junior College**—Cedar Rapids. Sisters of Mercy. Founded 1928. Liberal Arts, Secretarial, Two-year Normal, Music, Nursing, Home Economics, Summer School. Pres., Sr. Mary Ildephonse Holland.

**Mt. St. Clare College**—Clinton. Sisters of the Third Order of St. Francis. Founded 1918. Accredited. Liberal Arts, Two-year Teacher's Training Course, Pre-nursing, Summer School. Pres., Rev. Mother Mary John McKeever.

**Ottumwa Heights College**—Ottumwa. Sisters of the Humility of Mary. Founded 1925. Accredited Junior College: Arts and Sciences, Pre-nursing, Music, Education, Teacher Training, Summer School. Pres., Mother Mary Geraldine.

## Kansas

**Paola, College of**—Paola. Ursuline Sisters. Founded 1924. Accredited Arts and Sciences, Music, Vocational Training, Summer School. Pres., Mother M. Cecilia Koehler, O S. U.

**Sacred Heart Junior College**—Wichita. Sisters-Adorers of the Most Precious Blood. Founded 1933. Accredited and Affiliated Arts and Sciences, Education, Pre-legal, Pre-medical, Commerce, Summer School. Pres., Very Rev. Charles A. Smith.

## Kentucky

**Mt. St. Joseph Junior College**—Maple Mount. Ursuline Sisters. Founded 1925. Accredited. Arts

and Sciences, Education, Philosophy, Art, Music, Secretarial Science, Medical, Technology, Pre-nursing, Summer School. Pres., Mother Laurine Sheeran, O S. U.

**St. Catherine Junior College**—St. Catherine. Sisters of St. Dominic. Founded 1931. Accredited Arts and Sciences, Teacher Training, Medical, Technology, Commerce and Business, Music. Pres., Sr. Margaret Elizabeth, O P.

## Maryland

**Mt. St. Agnes Junior College**—Mount Washington, Baltimore. Sisters of Mercy. Founded 1867. Accredited and Affiliated Liberal Arts, Music, Secretarial, Pre-professional, Summer School. Pres., Sr. Mary Placide Thomas.

## Missouri

**St. Mary's Junior College**—O'Fallon. Sisters of the Most Precious Blood. Founded 1926. Accredited and Affiliated Arts and Sciences, Summer School. Pres., Mother M. Borgia, C P. S.

## Nebraska

**St. Mary, College of**—Omaha. Sisters of Mercy. Founded 1923. Accredited and Affiliated School of Arts, Teacher Training, Fine Arts, Pre-nursing, Pre-legal, Pre-medical, Pre-dental, Summer School. Pres., Sr. Mary Alice, R S. M.

## North Carolina

**Sacred Heart Junior College**—Belmont. Sisters of Mercy. Founded 1935. Arts, Secretarial, Pre-medical, Pre-nursing, Social Sciences, Summer School. Pres., Rev. Mother M. Maura.

**St. Genevieve-of-the-Pines Junior College**—Asheville. Religious of Christian Education. Founded 1930. Accredited and Affiliated Arts and Sciences, Home Economics, Secretarial. Pres., Mother Agnes Sharry, R C. E.

## Oklahoma

**Monte Cassino Junior College**—Tulsa. Benedictine Sisters Founded 1930 Accredited Arts and Science, Secretarial Science, Music, Dramatics, Art Pres, Sister M Ursula, O S B

## Pennsylvania

**Mt. Aloysius Junior College**—Cresson Sisters of Mercy of the Union Founded 1939 Accredited and Affiliated. Secretarial Service, Pre-laboratory Technician, Pre-nursing, Home Economics, Music, Commercial Art, Lower Division College, Medical Secretarial, Summer School Pres, Sr. M Magdalene.

## South Dakota

**Mount Marty Junior College**—Yankton Sisters of St Benedict.

Founded 1936 Accredited. Liberal Arts, Education, Pre-nursing, Summer School Pres, Mother M. Jerome

**Notre Dame Junior College**—Mitchell Sisters of the Presentation Founded 1922. Accredited. Arts and Sciences, Education, Summer School Pres, Sr. M Martha.

## Washington

**Tacoma Catholic College**—Tacoma Dominican Sisters. Founded 1942 Accredited and Affiliated Liberal Arts, Science, Speech, Drama Pres, Sr. M. Ambrosia, O P

## Wisconsin

**Edgewood Junior College**—Madison. Sisters of Penance of the Third Order of St. Dominic. Arts and Sciences Pres, Sr. Rose Catherine Leonard, O. P.

# CATHOLIC NORMAL TRAINING SCHOOLS AND DIOCESAN TEACHERS COLLEGES

## New Mexico

**Catholic Teachers College of New Mexico**—Albuquerque Conducted by Archdiocese of Santa Fe. Founded 1940 Affiliated and Accredited. Grants degrees. Pres, Rev. Edward T. McCarthy

## Ohio

**Teachers College, Athenaeum of Ohio**—Cincinnati Conducted by Diocese of Cincinnati Founded 1928 Affiliated and Accredited. Grants degrees and certificates. Pres, Very Rev. Msgr. Carl J. Ryan

**St. John College**—Cleveland. Conducted by Diocese of Cleveland. Founded 1828. Affiliated and Accredited Grants degrees and certificates Pres., Most Rev. Edward F Hoban

## Oklahoma

**Catholic College**—Guthrie. Conducted by Benedictine Sisters. Founded 1916. Affiliated and Accredited. Grants and certificates. Pres, Mother M. Rita, O. S. B.

## Oregon

**Teachers College**—Marylhurst Conducted by Sisters of Holy

Names of Jesus and Mary. Founded 1911 Accredited. Grants certificates. Pres., Sr M Dorothy Ann, S. H. N.

## Washington

**Holy Names College**—Spokane. Conducted by Sisters of Holy Names of Jesus and Mary. Founded 1907. Affiliated and Accredited Grants degrees and certificates. Pres, Sr M Elizabeth Clare, S H. N.

## Wisconsin

**Marian College**—Fond du Lac Conducted by Sisters of the Congregation of St. Agnes. Founded 1936 Affiliated and Accredited. Grants certificates. Pres., Mother M. Angeline, C. S. A.

**Dominican College**—Racine. Conducted by Sisters of St. Dominic Founded 1935. Affiliated and Accredited Grants degrees. Pres, Sr. M. Gerald, O. P.

**Holy Family College**—Manitowoc. Conducted by Franciscan Sisters of Christian Charity. Founded 1930. Affiliated and Accredited Grants degrees. Pres, Mother M Edna



## CATHOLIC WORK AMONG THE BLIND

**Catholic Pioneers in the Field** — The example of Christ has ever inspired the Catholic Church to comfort and aid the afflicted. To the blind the Church has always accorded consolation and urged the faithful to assist them in a material manner. Thus, in 1784, Valentin Haüy (1745-1822), a Catholic, started the system of education of the blind as a class. It was the beginning of a movement that has brought the establishment, in all civilized

countries, of institutions of learning and industrial training for the blind.

Louis Braille (1809-1852), also a Catholic, is well known as the originator of the raised-point printing which bears his name. Blind himself from his third year, Braille realized the inadequacy of the system of raised printing then in use, and introduced a six-point printing which was simple and easy to learn and which was basically the same as the system used today.

### WORK IN THE UNITED STATES

(Rev. T. J. Carroll, *Catholic Guild for the Blind*, 49 Franklin St., Boston 10, Mass.)

Since blindness affects almost every area of human activity and visits a cross-section of humanity, coming at any time across the span of years from birth itself to the last hours of life, Catholic work for the blind cannot be circumscribed within any small area nor outlined in a single article.

The hospital chaplain who counsels the parents of the blind new-born child, the priest in whose congregation there is a blind man, the pastor who brings the sacraments to the aged blind shut-in, the St. Vincent de Paul worker who finds decent employment for a blind person, the Legion of Mary member who reads to a blind student, the parishioner who transcribes a work into Braille, the Catholic hospital that includes among its patients a blind person physically or mentally sick — each of these is doing Catholic work among the blind. In activities of this sort the Church stands second to none.

In the field of organized work among the blind, however, Catholic work is surprisingly limited. Thus, in the education of blind children, out of a total of 61 residential schools for the blind in the United States only 3 are Catholic. These (the Lavelle School in New York City, conducted by the Sisters of St. Dominic, and St. Joseph's School in Jersey City and St. Mary's Institute in Lansdale, Pa., both conducted by the Sisters of St. Joseph of Newark) do a valiant work in the field of Catholic education, but their total combined enrollment is smaller by half than that of most of the non-sectarian schools for the blind.

Also in the field of education is the "sight-saving" class. Instituted for the prevention of blindness, these classes are to be found in the public school systems of 35 states, yet in the Catholic school system they are almost non-existent, and Catholic textbooks in the large print used for sight-saving classes are extremely rare.

As for the adult blind, a survey of organized Catholic work requires some analysis of the things that are lost or diminished as a result of blindness. They are: mobility, communicative power, techniques of daily living, economic security, confidence in other senses, visual appreciation of beauty, leisure-time activity and recreation, physical exercise, self-confidence, self-assurance, self-esteem, social adequacy, total personality organization.

Approach to work for the blind can be of two kinds: the one seeking to achieve reconciliation to these losses, the other seeking the restoration, at least in part, of the things lost. In fact, the best and most complete Catholic work for the blind will strive for a combination of both,

to effect the complete adjustment of the individual to the different life that is his as a blind person, to develop in him the fullness of a Catholic personality

Organizations working with older blind persons must, as a rule, confine themselves to the reconciliation rather than the restoration approach, to physical care in homes for the aged blind. First among these is St. Joseph's Home for the Blind in Jersey City, established in 1890. Other Catholic residences for blind persons are Anthonian Hall (for women) in Brooklyn, the Catholic Center for the Blind (a boarding home for blind working girls) in New York City, and the newer St. Raphael's Hall (for aged blind women) in Newton, Mass., established by Boston's Catholic Guild for the Blind.

Included in the restoration activity is restoration in the communicative field, the substitution of Braille reading and writing for print and script. Braille transcription is done by many Catholic volunteer groups, notably by the International Federated Catholic Alumnae. The one great Catholic center for the publication of Braille is the **Xavier Society for the Blind\*** (136 W. 97th St., New York 2), a national organization established by the late Rev. Joseph Stadelman, S. J., to distribute Catholic reading matter to the 25 or 30 percent of the nation's blind who are Braille readers. Under its present director, Rev. John Klocke, S. J., the Society has started into the field of "Talking Books" (books recorded especially for the blind). The only Catholic magazine regularly reprinted in Braille is the "Catholic Digest," issued monthly since 1940.

Also in the area of restoration, this time in the field of mobility, is the guide dog, which can be of great assistance to some of the less than 15 percent of blind persons who can use them. Many of these dogs have been provided to young men and women by the **Catholic Youth Organization** of Chicago.

Increasingly throughout the United States various retreat organizations have taken up the work of special retreats for the blind, out of which it appears that a new phase of Catholic work in this field is in the process of development.

In 1936 in Boston, as an outgrowth of retreat work for the blind, the late Cardinal O'Connell established under the direction of Rev. John J. Connolly the first **Catholic Guild for the Blind**. The Guild program has since spread to the dioceses of Hartford (244 Main St.), Buffalo (6 Broadway), and Brooklyn (191 Joralemon St.). Other dioceses are making inquiries and as this is written, one diocese is making a survey and gathering personnel for the establishment of a Guild.

The projected program of the Catholic Guilds for the Blind covers the whole area of work for the blind but may be adapted to the needs of the particular diocese. The Guild program calls for specialization first of all in the fields of religious instruction, spiritual counseling and retreats. While general charitable organizations may aid in economic security and in general family problems, there is, nevertheless, a very real need for specifically Catholic activity in the whole work of rehabilitation, so intimately conjoined with total personality development and thus with the immortal salvation of the estimated 250,000 blind persons in the United States.

The activity of the Guilds (either at present or in their future plans) begins at the cradle and ends at the grave. It includes care of the blind baby through guidance of his parents, through direct material aid when necessary, through planning for the child's recreation and pre-

\*This Society's official publication, the "Catholic Review", is published quarterly in Braille grade two. In addition to numerous other works, the Society puts out the Catholic Bible, the "Imitation of Christ," Catholic prayer books, and the Baltimore Catechism for elementary schools.

school education, and for the finding of his proper place in the family circle. The program, recognizing the necessity of specialized instruction for children totally or partially blind, makes arrangements for religious textbooks in Braille and Talking Books, conducts special school retreats, interests itself in the work of sight-saving and prevention of blindness, aids the child materially as well as spiritually during his school years. The Guild idea, striving to obtain for the Catholic blind student the opportunities that are available to others, seeks admission for the qualified blind student to Catholic colleges and, when necessary, aids by scholarship grants, as well as by supplying reading material and volunteer readers.

For those seeking employment, the Guild enters into the specialized fields of psychological evaluation, employment counseling, and professional job placement. In order to meet the needs of thousands of adults who are annually losing their sight, the program seeks to foster understanding in the community by constant public education, it aims to supply for the loss of mobility by orientation training, by supplying canes, by the use of volunteer guides and drivers, and by arranging for guide dogs where indicated; it hopes to make up in part for the loss of communicative power by supplying Braille and Talking Book material, by friendly visitors, and by readers. It substitutes for the loss of techniques of daily living by proper training of the individual and by the use of volunteers to aid with household tasks. It aids in overcoming the loss of economic security by its job placement program, by use of community resources, and by direct material aid. It would overcome the loss of confidence in the other senses by counseling and training the individual to realize the latent powers of these senses to convey objective truth. It endeavors to make up for the loss of visual appreciation of beauty by making available what is pleasing to the other senses, as, for example, musical concerts, and by furnishing musical instruments. It attempts to aid in leisure-time activity and physical exercise by its own recreational program, including special outings, by the service of volunteer guides and companions and by supplying games and craftwork in the home. It seeks to reestablish self-confidence, self-esteem, and a sense of social adequacy by educating the individual himself and the community as a whole to his potentialities. Above all, it strives to restore total personality organization by personal training in the ways of Catholic living, by using every means at the Church's command to increase the Christ-life of the individual and to enable him to see all things in the light of God's plan.

For the number who are additionally handicapped, whether physically or mentally, from sickness or from old age, the Guilds envision a program including proper institutional care and understanding guidance.

With all this program there is constantly in mind the use of every spiritual and medical means so that, where it is possible, sight may be restored, providing to this end the clinic, hospital, or medical care that is needed.

Up to now this remains, of necessity, in part a paper program. Its full realization depends on expansion and development of the present Guilds for the Blind.

**Non-Sectarian National Organizations** — Mention should here be made of two national organizations that have done outstanding work in the field of the education of the blind. Catholic educators and social workers among the blind have prof-

ited greatly from the assistance given by both groups.

The American Foundation for the Blind in New York City collects and disseminates information regarding all phases of work, promotes state and federal legislation in behalf of

those without sight and arranges for the establishment of needed agencies throughout the country.

The National Society for the Prevention of Blindness with headquarters in New York City has for its objects: (1) to endeavor to ascer-

tain all causes which may result in blindness or impaired vision; (2) to advocate measures which shall lead to the elimination of such causes; (3) to disseminate knowledge concerning all matters pertaining to the care and use of the eyes

## CATHOLIC WORK AMONG THE DEAF

From the earliest times the social and educational status of the deaf, particularly those born without hearing or who lost their hearing in infancy, has been a source of question and controversy. In the early centuries so little was known about deafness with an accompanying lack of normally acquired speech that the affliction and its effects were accepted as irremediable. Consequently little was done about the education of those deprived of hearing. Indeed it was widely supposed that the deaf were incapable of education.

What is said to be the first instance of a deaf-mute being allowed to receive Holy Communion is found in 1604, when St. Francis de Sales instructed a deaf youth in the doctrines of the Church and admitted him to the Sacraments. This saint has since been named Patron of the Deaf. A 16th-Century Spanish Benedictine, Pedro Ponce de Leon, is credited with being the first teacher of the deaf. Beyond the fact that he successfully taught several deaf from birth, little is known of his work, nevertheless, it is evident that Dom Pedro developed in certain of his pupils some ability to speak. Fred De Land, modern authority on lip reading, says, "The results he obtained were sufficiently remarkable. Considering that he had to make his own method, . . . the importance of his accomplishments can hardly be overestimated."

In 1620 Juan Pablo Bonet published in Madrid what may be the earliest textbook on teaching speech to the deaf. Present-day authorities acknowledge his amazing grasp of the fundamentals. Bonet gave little importance to lip reading as a sub-

ject for teaching, believing this to be naturally acquired, if at all. It remained for John Bulwer of England to promote interest in the teaching of the "subtle art." Some of Bulwer's ideas and methods were as sound as any in use today.

The "Apostle of the Deaf," Abbe Charles Michael de l'Epee (1712-1789), was the first to establish a school for the deaf and the first to teach deaf children of the poor. Abbe de l'Epee is said to have begun his work for the deaf upon meeting two deaf girls, sisters, whose education he undertook with only a few signs, originated by the pupils themselves for his guidance. At first he used the manual alphabet and writing. Later, having read Bonet's book on the teaching of speech to the deaf, de l'Epee undertook the development of speech in his pupils with considerable success. However, his charges soon increased in such numbers that he could no longer cope with this laborious instruction and assistants could not be trained fast enough. So he returned to the manual alphabet and his system of signs.

The Abbe de l'Epee eventually trained a number of teachers in his methods, which were assailed by other teachers, especially Heinicke of Germany, whose speech work had gained attention. It should be recorded, however, that de l'Epee never took a stand against the teaching of speech to the deaf. His use of the sign language was a matter of expediency. De Land says his preoccupation with the religious needs of his pupils was what made him impatient with the slower speech methods.

In 1790 the Abbe Sicard, trained by de l'Epee, came to Paris to carry

on the latter's work Sicard made no attempt to teach speech, and the manual method acquired a firm foothold in France. In Germany, meanwhile, oralism was becoming entrenched. Thomas Braidwood and his successors kept the oral method alive in England and Scotland.

In America Francis Green, having sent his son to Braidwood in 1780, published the first book by an American on the subject of the education of the deaf. Later Green transferred his interest to the Abbe de l'Apee and the Abbe Sicard.

In 1807, Rev. John Stanford gathered a small class of deaf in New York City. Ten years later this had become the New York Institution for the deaf. Meanwhile, a small semi-public school for the deaf, opened in Virginia by Thomas Braidwood's grandson, was a failure.

One of the most colorful figures in American education of the deaf, Thomas Gallaudet of Hartford, experimented in teaching a little deaf girl through speech and writing. Learning of the Abbe Sicard's work, he visited Paris in 1815 to study his methods. He brought back to America a deaf teacher of Sicard's school, Laurent Clerc, with whom he established in 1821 the American Asylum for the Deaf. The sign language was the accepted method of instruction. The religious teaching given must have been in the Protestant faith, for Gallaudet was a minister and no record has been found of Clerc's having done any Catholic teaching.

Gradually the oral method of instruction came into prominence in American education of the deaf, although many schools, particularly state institutions, still use both signs and oralism.

**Statistics** — In the United States today there are about 100,000 deaf persons. On Oct. 31, 1945, the number of children enrolled in the 206 schools throughout the country was 17,806. Of the total number of

schools, about 15 are under Catholic auspices.

It is estimated that there are more than 4,000 Catholic deaf boys and girls in the United States. Of these only 1,400 are in Catholic schools. The number of religious engaged in the instruction of the deaf is about 200.

The beginning of Catholic work for the deaf in the United States goes back to Bishop Rosati and the Sisters of St. Joseph who in 1836 founded the first Catholic school in Carondelet. This was later transferred to St. Louis.

The Catholic Apostolate of the Deaf in America has seen sporadic growth. In 1907 organization of missionaries and educators took form under the title Catholic Deaf-mute Conference with a department established in the National Catholic Educational Association. This name was later changed to Catholic Deaf Education Section. Since 1907 some 25 local centers have been established for the religious needs of the adult deaf and a number of seminaries have opened classes in the sign language. Missionaries and certain sisterhoods have taken over the religious instruction of Catholic children in public schools here and there throughout the country. However, work for the Catholic deaf, with emphasis on Catholic children in state institutions, as yet lags behind other types of missionary endeavor.

In 1900 appeared the first Catholic paper for the deaf, the "Catholic Deaf-Mute," published by James F. Donnelly. Upon Mr. Donnelly's death Rev. Michael Purtell, S. J., became editor and the paper's name was changed to "Ephpheta." The present editor is Rev. George J. Haye and the publication's office is at 191 Joralemon Street, Brooklyn 2, New York. "Ephpheta" is the organ of the Deaf Section of the National Catholic Educational Association. The scope of its work is being enlarged to cover the interests of the hard of hearing.

## RELIGIOUS INSTRUCTION BY MAIL

The Confraternity Home Study Service is an organization which gives religious instructions by mail. These instructions are designed principally for non-Catholics who, for a variety of reasons, wish to investigate Catholic teaching in the privacy of their homes.

The materials used in these instructions are the book "Father Smith Instructs Jackson" and six test sheets based upon it. The book and initial tests are sent to the applicant, who reads a portion of the book and fills out the corresponding test sheet, which is returned to the Home Study Service for correction and analysis. The corrected test, together with such further explanations as may be necessary to clear up doubtful or misunderstood points, and the answers to any special questions which may have been asked by the one under instruction, is sent back to the student with the succeeding two tests in the course. When the course is completed, a certificate is sent to the student, giving the average grade attained on the course.

There are twenty-five theological seminaries associated in carrying on this work, the address given below being the central office, where applications are received and distributed to the nearest Seminary Instruction Center.

Religious instruction by mail was begun because of the need on the part of civilians, who could not receive regular personal instructions, for such a way of receiving systematic religious instruction. However, with the outbreak of the war, such a course of instruction filled the particular needs of chaplains in our Armed Forces; and, as a result, in the course of the past few years over 32,000 servicemen have been enrolled.

The Confraternity Home Study Service works with various groups and persons who are in contact with non-Catholics interested in becoming informed concerning Catholic teaching. Pastors of parishes rec-

ommend prospective converts who are unable to receive personal instructions. Apostolic lay persons who are in a position to interest people in our Faith also recommend prospects. Other sources of applications are Catholic radio programs, chaplains in charge of hospitals and prisons, priests in charge of missions, those who are working with the physically handicapped — the deaf and hard of hearing, et al.

The instructions by mail are free of charge to all non-Catholics. The work is financed by free-will offerings and by definite allotments from Catholic organizations who sponsor the instruction of non-Catholics by mail.

Besides the course in Christian Doctrine, the Confraternity Home Study Service also offers a course on the Mass and one explaining Marriage and Parenthood from the Catholic point of view. Both of these latter courses were an outgrowth of the instructions in Christian Doctrine, since converts usually need and desire more detailed information on the Mass and the Catholic teaching on Marriage.

Religious instructions by mail began at Kenrick Seminary in St. Louis in 1936 as a follow-up for street preaching in the Archdiocese of St. Louis. The work soon spread to other localities, and seminaries in various parts of the country became associated under the title of the Home Study Service of the Confraternity of Christian Doctrine, with central offices at 4422 Lindell Boulevard, St. Louis, 8, Mo.

Affiliated seminaries are located in the following cities: Alma, Calif.; Ipswich, Mass.; Baltimore, Md.; Camarillo, Calif.; Carthagen, O.; Collegeville, Minn.; Dunwoodie, N. Y.; Hales Corners, Wis.; Lanham, Md.; Little Rock, Ark.; Los Angeles, Calif.; Marathon, Wis.; Milwaukee, Wis.; Norwalk, Conn.; Perryville, Mo.; Rochester, N. Y.; St. Columbans, Neb.; St. Nazianz, Wis.; San Antonio, Tex.; Washington, D. C.; Weston, Mass.; Woodstock, Md.

## WORKERS' SCHOOLS

Workers' schools, a practical development of the aims for social action set by Popes Leo XIII and Pius XI, have for their purpose the training of workingmen in Catholic social-economic teaching and sound principles of union activity. These schools strive to further the attainment of the social-economic goals envisioned in the great social encyclicals by educating workers, theoretically and practically, as collaborators with employers in the making of a sound and prosperous social order.

The beginning of workers' schools dates back to 1911 when Rev Terence Shealy, S.J., founded at Xavier College, New York City, a school of social studies which was later transferred to Fordham University and became affiliated with its School of Sociology and Social Service. In the early 30's St. Joseph's College, Philadelphia, inaugurated a series of courses especially designed for Catholic workingmen. The Xavier Labor School opened its doors on Feb. 11, 1936, and, until 1944, was perhaps the largest school of its kind in point of continued attendance. The Association of Catholic Trade Unionists started a school in November, 1937, at Fordham University downtown; and on Jan. 4 of the following year the Crown Heights School of Catholic Workmen began operating in Brooklyn.

There are about 100 schools in the US: 24 conducted by the Jesuits; 23 by the ACTU; 32 under diocesan auspices; 4 sponsored by individual parishes, 7 connected with colleges; others under supervision of the Knights of Columbus, Holy Name Society, Young Christian Workers, Oratorian Fathers, Sheil School of Social Studies and the Catholic Labor Guild of Boston. A study in 1944 indicated that the majority of the schools then in operation were started between 1936-44. 1947 saw the establishment of several schools in the diocese of Manchester and of the Bellarmine

School of Social Studies for women in New York.

The courses pursued in workers' schools, pointing to a positive rather than a negative and merely anti-communistic approach to labor problems, have brought to workers a knowledge of Christian principles which should guide them in their day-to-day relations with fellow workers and employers, and have provided them with means whereby they can implement such knowledge and make it a vital force for good in the labor movement.

Although the curricula of the various schools differ in particular respects, all follow the broad lines of courses commonly given in the 20 schools surveyed: rights and duties of labor, labor ethics, labor history, labor law, labor-management relations, union constitutions, union methods, collective bargaining, contract negotiations, grievance procedure, job analysis, parliamentary law and public speaking, communist tactics, papal encyclicals, Christ and social problems.

Many schools cover such courses in a series of 10-week semesters, while others have terms of longer duration. Instructors and discussion leaders of the schools are persons well grounded in Catholic social teaching and recognized authorities in the labor-management field.

The membership of the schools varies from 20 to 300, with an average of about 50. Fifty-five per cent of the schools polled in 1944 reported a stable membership; 35% replied that membership was variable; 11% placed variability at about 50% of initial membership. Over 60% had an entirely Catholic student body; 13% were open to union members only, and 84% to both union and non-union students. Eighty-two per cent reported membership as consisting mainly of men in the middle income bracket of (\$1,300-\$2,900).

It is not possible to indicate statistically the accomplishments of workers' schools to date. It is true,

however, that they represent a powerful effort in bringing to reality the vision of Catholic social-economic teaching, and that effort is progressing with increased recognition in labor circles. Evidence of

this is the interest and cooperation accorded the schools by labor union leaders and by the reputation in labor circles of the many priests and laymen who have pioneered and carried on the work

## THE EDUCATION OF RETARDED CHILDREN

While the racial, physical and social differences between pupils are significant, the educator is chiefly concerned with differences in mental capabilities and in the capacity to learn. These differences between the best and the poorest pupils in a class are considerable. Practically every classroom contains some pupils who are unable to make normal progress. To each of these pupils education must offer the direction, guidance and special work which he requires in order to improve himself to the maximum of his capacities. While there are many agencies engaged in direction and classification of these mentally retarded children, such as Catholic Charities, Public Welfare, the Child Center of Catholic University and Loyola Center for Child Guidance (Chicago, Ill.), there are only eight schools under Catholic auspices given over to this work exclusively, and this despite the fact that there are several hundred thousand backward children in the United States. In these schools an integrated program, based on scientific methods, is provided for physical, mental and moral training of children who cannot derive benefit from the regular school education. The curriculum embraces the academic subjects, crafts, physical training and the industrial and household arts.

The methods used are much the same as those used in ordinary classes except that more emphasis is placed on the concrete; kindergarten practice persists over a longer period of time, experiences are more actively brought into the lives of these children so lacking in

initiative of their own.

The children are placed, after careful study, into small groups. In the special classes no attempt is made to bring all the children of a group to one certain level. Through careful observation and intimate contact with the child, a relative course of training is adopted. Usually the children are grouped on the basis of achievement level in each subject. The length of time spent in any field of activity depends upon various factors: age, early training, home environment, mental ability.

Adequate recreational facilities are provided and in this environment of work and play, school competition among equals becomes possible. The schools under Catholic auspices engaged in this work are the following:

Peter Claver School for Handicapped Colored Girls, Baltimore, Md.  
Mission Helpers of the Sacred Heart.

St. Coletta School, Hanover, Mass.  
Sisters of St. Francis.

St. Coletta School, Jefferson, Wis.  
Sisters of St. Francis.

St. Coletta School, Longmont, Col.  
Sisters of St. Francis.

St. Gertrude's School of Arts and Crafts, 4801 Sargent Rd., N. E., Washington, D. C.  
Sisters of St. Benedict.

St. Mary of Providence Institute, 4242 North Austin Avenue, Chicago, Ill.  
Daughters of St. Mary of Providence.

St. Vincent's Institution, Santa Barbara, Calif.  
Sisters of Charity of St. Vincent de Paul.

The Wharton Memorial Institute, Port Jefferson, N. Y.  
Daughters of Wisdom.



## THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The purpose of the National Catholic Educational Association, a voluntary organization formed in 1904, is to unite Catholic educators, to create mutual understanding and to encourage mutual helpfulness for safeguarding and promoting Catholic educational interests of the country

The Association comprises the following departments and sections: Seminary Department, College and University Department, Secondary School Department, School Superintendents' Department, Elementary School Department, Minor Seminary Section, Deaf Education Section, Blind Education Section. The College and University Department has 5 regional units: New England, Eastern, Southern; Midwest, Western. The Secondary-School Department has 4 regional units, and is to have 6: Eastern; Southern, Central, California; Northwestern (being organized), New England (not yet organized)

Types of membership include first, institutional membership for seminaries, minor seminaries, colleges and universities, secondary schools, elementary schools, second, sustaining membership; third, individual membership. In 1946 membership totalled 4,280

The general committees are: Advisory, Publications and Finance, Reorganization, Mission Education for Catholic Schools, Audio-visual Education, School Plant Construction, Maintenance and Operation

Official organ of the Association is "The National Catholic Educational Association Bulletin," a quarterly. The August number reports the proceedings and addresses of the annual meeting. The February, May and November numbers are pamphlets

National meetings are held annually, and regional unit meetings throughout the year. The 44th general meeting was held in Boston, Apr 8-10, 1947. It approved federal aid to education where financially necessary, with the reservation that it be distributed to both public and private schools. It also supported U S entry into the UN Educational, Scientific and Cultural Organization. Present President General of N C E A is Most Rev John T. McNicholas, O P, Archbishop of Cincinnati. The Secretary General is Very Rev Msgr Frederick G. Hochwalt, Ph D

The national headquarters of N C E A, is located at 1312 Massachusetts Ave, N W, Washington 5, D C

## COMMISSION ON AMERICAN CITIZENSHIP

The Commission on American Citizenship sponsored by the Catholic University of America is a group of representative Americans, organized for the purpose of fostering good citizenship. It is composed of more than a hundred men and women—Catholics, Protestants and Jews—joined in the common purpose of maintaining the American nation as an effective agent of true democracy

In response to the appeal of the late Pope Pius XI, in September, 1938, for a program of Catholic social action, the American hierarchy instructed the Catholic University of America to prepare a program of

civic education based on ethical principles, for ethical principles alone, the bishops held, "would make men respect their own rights and the rights of their fellow-citizens"

To sponsor this program of good citizenship the Commission on American Citizenship was organized by the Catholic University under the presidency of the late Bishop Joseph M. Corrigan and the special guidance of Bishop Haas and the late Msgr. Johnson. Among those invited to join the Commission were citizens of many different racial, religious and social groups, whose otherwise diversified interests were united in a common de-

sire to improve our American democracy. The Commission has offices on the campus of the Catholic University of America. The officers of the Commission are Msgr. Patrick J. McCormick, president; Bishop Francis J. Haas, chairman, Executive Committee; Msgr. Frederick G. Hochwalt, director; and Mary Synon, editorial consultant.

With the assistance of diocesan superintendents of schools, religious community supervisors of teachers, and Catholic college faculties the program of the Commission took shape. In Jan., 1944, the Commission published its statement of principles under the title "Better Men for Better Times," written by its late director, Msgr. George Johnson. In Sept., 1945, the Commission reported that the "Faith and Freedom Series" of elementary school readers had been published by Ginn and Company. The series is now being used in over six of the eight thousand Catholic elementary schools in the U. S., and is in wide use in Hawaii. The curriculum, "Guiding Growth in Christian Social Living," by Sister M. Joan, O. P., and Sister M. Nona, O. P., has been published in three

volumes by the Catholic University Press.

The Commission plans publication in the near future of a science series for elementary schools and a literature series for the grades. The Commission is also conducting a secondary school survey preparatory to formulation of its statement of principles for secondary schools and to publication of textbooks designed to implement this statement of principles.

International recognition of the Commission's work has come from educational authorities in Japan, the Philippines, Belgium and Holland. The Civil Information and Education Section in Japan has requested the submission of the Commission's readers as suitable material in the education of Japanese children. First American textbooks adopted since the war in the Philippines have been Faith and Freedom Readers. Arrangements have also been made for the translation of the readers and curriculum into Dutch, for use in the schools of Holland. The Commission's program has been made the basis of an educational reform movement in Belgium.

## CATHOLIC UNIVERSITIES IN FOREIGN COUNTRIES

Exclusive of Pontifical Institutions of Ecclesiastical Studies which are recognized as Pontifical Universities (such as those erected in Rome; the Holy Land; Comillas, Spain; Salamanca, Spain; and elsewhere), there are 35 Catholic Universities in 21 foreign countries. Of these, 19 are recognized as canonically erected by the Holy See. The additional 16 are those popularly considered as Catholic. In the listing below, an asterisk (\*) indicates the bodies of Pontifical status. (For the Catholic University of America, see p. 367.)

**Ateneo de Manila** — Philippine Islands — Begun in 1859 by Spanish Jesuits and under the direction of American Jesuits since 1921. Comprises educational faculties from grade to graduate school level. Accredited by the government and empowered to grant graduate degrees, the Ateneo had Schools of Art, Law, Science, Commerce, Education and Industrial Commerce before the war, with 2,200 students. Work of reconstruction began in August, 1945.

**Aurora University** — China — Founded at Shanghai in 1903 as the result of labors by French Jesuits. It has Schools of Art, Law, Engineering, Medicine, Dentistry and Literature. There are 1,020 students enrolled.

**Bolivariana Catholic University** (\*) — Colombia — Founded by the Archbishop of Medellin in 1936 in his see city, and accredited by the government, the university has Schools of Law, Political Science, Philosophy, Chemical Engi-

neering, Commerce and Architecture. The institution was titled a Pontifical University in 1946. Enrollment was 2,000 in 1947.

**Catholic University, National — Brazil** — Founded in 1940 at Rio de Janeiro, it is directed by the Jesuits. The university has Schools of Philosophy, Law, Letters, Education and Social Work.

**Chile, Catholic University of (\*)** — Founded in 1888 by the Archbishop of Santiago in the capital city and recognized as canonically erected by the Holy See in 1930, the university has Schools of Theology, Law, Engineering, Agriculture, Architecture and Fine Arts, Industry, Commercial and Economic Science, Physics and Mathematics, Philosophy and Letters, Medicine and Biology. The enrollment in 1947 was 2,400.

**Colegio Mayor de Nuestra Señora del Rosario — Colombia** — Founded in 1652 and located in Bogota, the university has Schools of Philosophy, Arts and Law. Only the latter was functioning in 1946, with a restricted enrollment of 85.

**Deusto, University of — Spain** — Founded in 1916 and situated near Bilbao, has Schools of Law, Economics and Science and is directed by Jesuits.

**Ecuador, Catholic University of** — Inaugurated at Quito in the autumn of 1946. Reported to be the first modern institution of higher learning under Catholic sponsorship in the country it is under the presidency of a Jesuit.

**Fribourg, University of — Switzerland** — Founded in 1890 by the Government of Fribourg, the Dominican Order and His Holiness Pope Leo XIII. Has Pontifical Faculty of Theology; and civil Faculties of Law, Mathematical-Physics, Medicine, Philosophy, Economics and Social Sciences. All expenses are borne by the Canton. The enrollment in 1947 was 1,291.

**Javeriana University (\*) — Colombia** — Founded in 1622 by Jesuits, the institution flourished until their withdrawal in 1767. Reopened in Bogota by the Arch-

bishop of Bogota and again entrusted to the Jesuits in 1931, the university was recognized as canonically erected by the Holy See in 1937. Has Schools of Theology, Canon Law, Philosophy, Medicine, Law, Economic Science, Education. In 1947 1,141 were enrolled.

**Kung Shang University — China** — Founded at Tientsin in 1923 by Jesuits. In 1943 a women's college was added. Colleges of Engineering, Commerce, Arts and Sciences confer B S and B A degrees. Enrollment in 1947 was 2,000.

**Laval University (\*) — Canada** — Founded in Quebec in 1852 and chartered by Queen Victoria and Pope Pius IX, the university was recognized as canonically erected by the Holy See in 1876. It has Schools of Theology, Canon Law, Philosophy, Law, Medicine, Arts, Letters, Science and Agriculture; and Faculties of Social Sciences, Surveying and Forestry, Pedagogy and Vocational Training, Music, Commerce, Pharmacy, Nursing and Domestic Science. Enrollment in 1947 was 15,866.

**Lille, Catholic University of (\*) — France** — Founded in 1874 and recognized as canonically erected by the Holy See in 1876, has Schools of Theology, Law, Medicine, Pharmacy, Science, Letters, Social and Political Science, Journalism, Social Service, Industrial Arts and Labor.

**Louvain, University of (\*) — Belgium** — Founded in 1425 and recognized as canonically erected by the Holy See in the same year, it was accorded royal privileges and became the "citadel of orthodoxy in the Low Countries" during the Reformation. Suppressed by militarists in 1797, it was reopened in 1833. It has Schools of Theology, Canon Law, Philosophy (Superior Institute of), Philosophy and Letters, Journalism, Medicine and Science. The enrollment in 1947 was 7,100. The cost of post-war reconstruction has been estimated at 25 million dollars.

**Lublin, Catholic University of (\*) — Poland** — Founded in 1918 and

recognized as canonically erected by the Holy See in 1920, it was given full university status by the Polish Government in 1933. It was closed by the Nazis during the war but resumed classes in November, 1944. There are Schools of Theology, Canon Law, Law, Sociology and Economics, Letters and Philosophy. In 1947 2,000 were enrolled.

**Lyons, Catholic University of (\*)** — France — Founded in 1875 and recognized as canonically erected by the Holy See in 1886, it has Schools of Theology, Canon Law, Philosophy, Law, Letters, Science and Industrial Chemistry.

**Montreal, University of (\*)** — Canada — Established in 1876 as a branch of Laval University, it received complete autonomy by 1919 and was recognized as canonically erected by the Holy See in 1927. The university has Faculties of Theology, Philosophy, Law, Medicine, Medical Technology, Letters, Pure Science, Dentistry, Pharmacy, Social Science, Arts and Optometry, and Schools of Applied Science, Agriculture and Commerce. The enrollment in 1947 was over 13,000.

**Nijmegen, University of (\*)** — Netherlands — Founded by the Bishops of the Netherlands in 1923 and recognized as canonically erected by the Holy See in the same year, it has Schools of Theology, Philosophy, Law, Literature, Medicine, Social and Political Science, Journalism and Oriental Languages. The enrollment in 1947 was 801.

**Ottawa, University of (\*)** — Canada — Erected by the Oblates of Mary Immaculate in 1840 as the "College of Bytown," it attained university status in 1866 and was recognized as canonically erected by the Holy See in 1889. The university has Schools of Theology, Canon Law, Philosophy, Arts, Medicine, Music, Political Science and Nursing. The enrollment in 1946 was 2,551.

**Paris, Catholic Institute of (\*)** — France — Founded by the local Bishop in 1875, it was recognized as canonically erected by the Holy See in 1911. The institute has

Schools of Theology, Canon Law, Philosophy, Law, Letters, Science, Economics and Commerce. The enrollment was 3,240.

**Peking, Catholic University of (Fu Jen University) — China** — Founded in 1925 by Benedictines of the United States, it has received government recognition. The university has Schools of Art and Letters, Science, Education, Sociology and Agriculture. In 1933, at the request of the Benedictines, the Holy See appointed priests of the Society of the Divine Word to direct the institution. Classes continued during the war. In 1947 4,500 were enrolled.

**Peru, Catholic University of (\*)** — Founded in 1917, it attained government recognition in 1935 and was recognized as canonically erected by the Holy See in 1942. Situated in Lima, the university has Schools of Philosophy, Law, History and Letters, Engineering, Political and Economic Science, and Pedagogy. The enrollment in 1947 was about 800.

**Philippine Islands, Catholic University of the (\*)** — Founded in 1611 and recognized as canonically erected by the Holy See in 1645, the university is situated in Manila and is under the direction of the Dominicans. It has Pontifical Faculties of Theology, Canon Law and Philosophy; Civil Faculties of Law, Philosophy and Letters, Medicine and Surgery, Dentistry, Pharmacy, Engineering, Architecture, Nursing, Education, and Music; and Colleges of Liberal Arts, Fine Arts, Education and Commerce. Although war damage was extensive, all faculties have resumed activity. In March, 1946, the solemn inauguration of the U.S.T. hospital was held. In 1947, the title University of Santo Tomas was changed by Pius XII, enrollment was 10,400.

**Pius XII Catholic University College — Basutoland, Africa** — The first Catholic university for Negroes in the world, the institution was founded at Roma, Basutoland, in 1945. Although listed as a uni-

versity, it is subject to the University of South Africa for the conducting of examinations and the conferring of degrees.

**Sacred Heart, Catholic University of the (\*) — Italy —** Founded at Milan in 1920 and recognized as canonically erected by the Holy See in the same year, the institution was given government recognition in 1924. Has Schools of Law; Political Science including also Economics, Commerce and Statistics; Letters and Philosophy; Education; and Faculties for intensive work in many of the foregoing. The enrollment in 1947 was 7,820

**St. Joseph's University (\*)—Lebanon —** Founded by French Jesuits in 1875 in Beirut, it was recognized as canonically erected by the Holy See in 1881. The university has Schools of Theology, Philosophy, Medicine, Law, Oriental Letters, Pharmacy and Engineering. The lone Catholic university in western Asia, it maintains a seminary for students of the Eastern Rite and operates an astronomical observatory at Kasra, on Mount Lebanon. The enrollment in 1947 was 3,360

**St. Patrick, College of (\*) (constituent of National University of Ireland) — Maynooth, Eire —** Founded by Irish statesmen in 1795, it was recognized as canonically erected by the Holy See in 1896. The College has Schools of Theology, Canon Law, Philosophy, Art, Science and Education. The enrollment in 1947 was 528

**St. Thomas of Villanova, Catholic University of — Cuba —** Founded at Havana, it began its first semester in 1946. The university has Faculties of Law, Philosophy, Education, Commercial Science, Letters and Social Science. Future plans for expansion include Schools of Medicine, Pharmacy, Civil Engineering and Journalism.

**Salamanca, University of — Spain —** Founded in 1230, it received a royal charter from St. Ferdinand, of Castile, in 1243. Until modern times degrees were issued in the name of the Pope and the King of

Spain. The university has Schools of Letters, Philosophy, Science, Law, Medicine, Languages, Education, Business, Industry, Fine Arts and Music. The enrollment in 1946 was 8,996, exclusive of enrollments of affiliated institutions

**Salzburg, Catholic University of — Austria —** Plans were formulated in 1937 to establish the institute with Schools of Philosophy, Law and Medicine, but the founding was delayed by wartime conditions. Building was underway in 1946 under the direction of Archbishop Rohrer of Salzburg and Rev. William Schmidt, S. V. D.

**Santo Tomas, University of —** See Philippine Islands, Catholic University of the

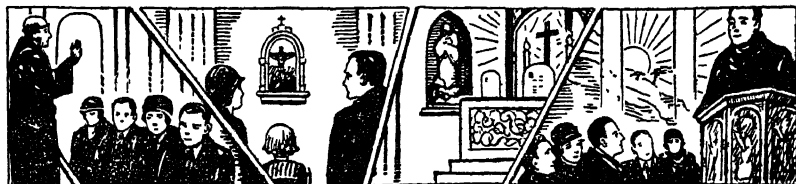
**Sao Paulo, Catholic University of — Brazil —** Founded in 1942 with Schools of Philosophy, Science, Letters, Economics, Library Science and Social Science, the university has an enrollment of about 450.

**Tokyo, Catholic University of (Sophia University) — Japan —** Founding of the university in 1913 was directed by the Holy See. It has Schools of Literature, Philosophy, Commerce, Sociology, History, Political Economy, Business and Theology. The enrollment in 1947 was 800

**Toulouse, Catholic University of (\*) — France —** Founded in 1877 it was recognized as canonically erected by the Holy See in 1889. The university has Schools of Theology, Canon Law, Philosophy, Law and Letters.

**Valparaiso, Catholic University of — Chile —** Founded in 1928, it has Schools of Applied Science, Chemical Engineering, Architecture, Commerce and Economic Science. Government recognition was obtained a year after the university's foundation.

**West, Catholic University of the (\*) — France —** Founded at Angers in 1875 it was recognized as canonically erected by the Holy See in 1877. The university has Schools of Theology, Law, Letters and Science.



## THE RETREAT MOVEMENT

The Retreat Movement has its inspiration in the life of Christ. Frequently Christ went apart to pray, especially before principal events of His ministry, and His practice has led others to the beautiful and richly rewarded custom of retreat, in which saints of all ages have participated. While law stipulates retreats for the clergy and members of religious communities, the laity voluntarily, in increasing numbers, have manifested their desire for a periodical retreat, a time of intensified practice of religious exercises, viz, attendance at Mass, Sacraments, Way of the Cross, Rosary, Meditation, spiritual reading and other devotions

The retreatant evaluates his life according to the Catholic standard, the life of Christ, in order to discover past successes and failings, and resolutely to face the future with the help of the many graces granted during the retreat. The practice also offers opportunity for re-stating the eternal laws of Catholic life, to direct Catholic conduct in often hostile daily surroundings and encourage Catholics to lay leadership which will make them a moral force in the world

In early centuries, the Fathers of the Church encouraged and preached retreats. Later, St. Ignatius of Loyola, St. Charles Borromeo, St. Francis de Sales and St. Vincent de Paul championed them. To St. Ignatius of Loyola is due their popularization and present form, for which reason he has been named their patron saint.

Pronouncements of many pontiffs have served to expand the holy practice of retreats. At the third centenary of the canonization of St. Ignatius of Loyola and St. Francis

Xavier, His Holiness Pope Pius XI wrote in 1922: "We regard it as certain that most of the ills of our day start from this: that 'no man thinketh in his heart'; and We deem it proved that the Spiritual Exercises, made according to the method of St. Ignatius, are amply strong to break through the most stubborn problems under which human society is now groaning, and We have studied the rich crop of virtues that ripens today no less than of old in spiritual retreats, and not only among the members of religious congregations and the secular clergy, but also among the laity; and what, in our age, is worthy of special mention, among the working classes themselves." This same Pontiff devoted his Encyclical, "Mens Nostra," of 1929 to reviewing the purposes of retreats, and gave great impetus to their use. Custom has brought retreats under the guidance of various religious orders and societies of men and women, and in the course of time the Ignatian method has undergone changes though still remaining the basis of many lay retreats.

**In the United States** — Laymen's retreats in this country began with small isolated groups. There are records of retreats in Maryland in 1638. In 1852 the Redemptorist Fathers of Baltimore are listed as admitting "into their convent . gentlemen of the laity for performing the exercises of a spiritual retreat." There were retreats in Pittsburgh in 1860; in 1876 they were conducted by the Jesuit Fathers at St. Charles College, Grand Coteau, La.

From these beginnings sprang a movement that was to gain national proportions. Seed for this national

organization was sown in California where Rev. Richard A. Gleason, S. J., inaugurated retreats at Santa Clara College in 1903. In the following year was set up a permanent organization for the promotion of retreats in California.

At Techny, Ill., the Fathers of the Divine Word began, in 1906, retreats for laymen which they have conducted ever since. In Kansas, the Jesuit Fathers held retreats at St. Mary's College in 1909, and in the same year Rev. Terence Shealy, S. J., started the practice of retreats at Fordham College in New York City. 1947 saw the 16th Jesuit retreat house. The Passionist Fathers have conducted them in their monastery at Scranton, Pa., since 1911. The Franciscan Fathers opened retreat houses for men at Brookline, Mass. (1929), and Hinsdale, Ill. (1935). The Capuchin Fathers established their retreat house in Milwaukee, Wis. (1931).

In later years the movement progressed with great strides. Before the Second World War there were 22 permanent centers in the United States which conducted retreats the year round, and 40 seasonal centers. The permanent houses had facilities to accommodate 1,084 men each week and seasonal institutes had a capacity of 3,755. A reported total number of men who made retreats from the beginning of the movement to World War II was 290,000, and the total for 1941 was 29,000. At St. Joseph-in-the-Hills, Malvern, Pa., in 1945, there were 7,578 men at 51 retreats, an indication of the greater increase of the post-war period. These and new retreat houses are scattered through 30 states and are conducted by 22 religious congregations. In 1947 an estimated 150,000 attended; three new retreat houses for men opened at Albany, N. Y., Pittsfield, N. H., and Cleveland, O.

For the past three centuries in Europe Catholic women have retired to convents and abbeys for brief periods of seclusion and prayer. Many European dioceses

established retreat houses for their accommodation, and in 1826 a religious community, Society of Our Lady of the Cenacle, was established to further the cause of retreats for women. The congregation opened its first establishment in New York in 1829, now conducts eight permanent retreat houses, and has plans for a ninth. The movement spread to Newport, R. I., Boston, Chicago, Long Island, and St. Louis. In 1939 there were 22 permanent retreat houses and 88 seasonal institutes under the care of twelve religious communities.

In 1945 more than 46,500 women attended 720 retreats, as compared with 20,500 at 404 retreats in 1939. In 1947, there were 126 retreat centers for men and 141 for women in the U. S., the larger number of them in urban districts of north-eastern states. In 1945 in the Archdiocese of Philadelphia there were 10,116 women who made retreats; Chicago, 6,082; New York, 4,216; Brooklyn, 4,016; Boston, 3,472. The Dominican retreat house at Elkins Park, Pa., and the Shrine of the True Cross at Torresdale, Pa., had a combined attendance of over 9,000 at retreats, and of 4,000 at days of recollection.

The most convenient and desirable lay retreat begins Friday evening and lasts until Sunday evening. Those making the "closed retreat" remain at the retreat house for the whole period. The "open retreat" demands participation only in the exercises. Besides the week-end retreats, there has begun the practice of the single day of recollection.

Around almost every retreat house there has gathered a league of retreatants to acquaint other Catholics with the movement. Akin to this is the practice of attendance by special groups, viz., business and professional men, married men, single men, societies and clubs for men. The women often group themselves as married women, business women, single women, teachers, students, nurses, telephone operators, and so on. Certain institutes

offer facilities for retreats for the blind, deaf, crippled, handicapped and for shut-ins.

Many dioceses conduct parish retreats and days of recollection, which bishops urge families of their dioceses to attend. Frequently accompanying the women's retreat is

enrollment in the Ignatian Society, whose aim is to safeguard the spiritual gains attained of the yearly retreat. In the armed forces of the United States stationed in Europe, Catholic Chaplains have started a movement to conduct retreats for military personnel.

### **National Catholic Laymen's Retreat League**

*(Room 869, 111 W. Washington St., Chicago 2, Ill.)*

Founding of the League followed the recommendation of the Committee on Permanent Organization of the First National Conference of the Laymen's Retreat Movement, held in January, 1928. In 1934 the Congress was held in Washington, D. C.; in 1936 in Chicago; in 1937 in San Francisco, in 1938 at Niagara University, N. Y., in 1939 at Brooklyn, in 1942 at Cincinnati. In 1946 Boston was host to 621 registered delegates from 27 states, 22 religious orders and 180 parishes.

The League has inspired forms of Catholic Action: the organization of the Catholic Evidence Guild, advancement of the Legion of Decency, and the formation of classes in Social problems.

Objects of the League are: personal sanctification of members, advancement of closed retreats, co-operation with local leagues in establishing retreat houses; encouragement of individuals interested in establishing a local retreat league.

### **National Laywomen's Retreat Movement**

*(200 Lake St., Boston, Mass.)*

The desire to increase the practice of retreats led to the banding together in 1936 of numerous local retreat leagues in the United States during the First Congress of the leagues in Chicago. The movement is an effective auxiliary of Catholic Action. It has become an important work of the lay apostolate operating through the Religious of affiliated Cenacles, retreat houses and leagues, with approbation and encouragement of the hierarchy.

The purpose of the movement is to increase attendance at retreat houses already existing and to inspire the establishment of new retreat houses, thus fulfilling the expressed wish of His Holiness the late Pope Pius XI—a wish shared by the reigning pontiff—namely, to have the closed retreat play a prominent part in the life of Catholic women. In 1937 the Boston

Cenacle was host to the second congress of the Movement, which was attended by more than 800 delegates from fourteen States, the District of Columbia, and Canada. The third congress of the Laywomen's Retreat Movement, held in New York in 1939, brought together 2,000 women from all parts of the United States, Canada, England, Ireland, and Brazil. The fourth congress gathered at Providence, R. I., in 1941; the fifth at St. Louis, Mo., in 1943. The Dominican Convent of Our Lady of Prouille, Elkins Park, Pa., was sponsor of the 1946 congress of 1,400 delegates from 13 permanent retreat houses and leagues, and 25 seasonal institutions. At this congress plans were formulated for the 7th national congress, to be held in Chicago on the July 4 week-end, 1948.



## CENTERS FOR MEN'S RETREATS

*(Courtesy of National Catholic Laymen's Retreat Conference)*

ALABAMA — St Bernard, St Bernard Abbey, Spring Hill, Spring Hill College

ARKANSAS — Little Rock, St John's Seminary

CALIFORNIA — Azusa, Manresa Retreat House, Los Altos, Jesuit Retreat House, Los Angeles, Jesuit Retreat House, Malibu-Pacific Palisade, Seira Retreat House, Sacramento, Laymen's Retreat League, 1017 11th St, Sierra Madre, Mater Dolorosa Retreat House, 500 N Lima St

COLORADO — Denver, Regis College

CONNECTICUT — New Haven, St Mary's Friary, 5 Hillhouse Ave, Norwalk, Feindale Retreat House

DELAWARE — Claymont, Archmere Retreat Guild

DISTRICT OF COLUMBIA — Brookland, Capuchin College

ILLINOIS — Chicago, Jesuit Retreat League, Room 713, 820 N Michigan Ave, Crystal Lake, St Mary's Minor Seminary, Glenview, Villa Redeemer Retreat House, Hinsdale, St Francis Laymen's Retreat League, Springfield, Laymen's Retreat League, 524 E Lawrence Ave, Techny, St Mary's Mission House

INDIANA — Cedar Lake, Stella Maris Retreat House, Box 56, Indianapolis, Franciscan Retreat House, Spring Mill Rd, Notre Dame, Mission House-Notre Dame University, Box 77, St Meinrad, St Meinrad's Abbey

IOWA — Davenport, Laymen's Retreat Assn, St Ambrose College, Des Moines, Laymen's Retreat League, 58th and Douglas Ave, Dubuque, Laymen's Retreat Assn, Loras College, Peosta, New Melleray Abbey, Sioux City, Trinity College

KANSAS — Atchison, St Benedict's College, Wichita, Sacred Heart College

LOUISIANA — Convent, Manresa Retreat House, Grand Coteau, Our Lady of the Oaks Retreat House, New Orleans, Loyola University

MARYLAND — Annapolis, Manresa-on-Severn, Emmitsburg, Mt St Mary's College

MASSACHUSETTS — Andover, Campion Hall, Great Pond Road, Bedford, Maryvale Seminary, Brighton, Passionist Monastery, 159 Washington St, Brookline, Franciscan Friary, 49 Rawson Rd, Ipswich, Lasalette Novitiate, Island Creek, Miramar Mission Manor, Lowell, 725 Merrimack St, Natick, Oblate College, North Easton, Holy Cross Mission House, West Springfield, Passionist Monastery, 96 Monastery Ave

MICHIGAN — Detroit, Manresa Retreat League, Woodward and Quarton Rds, Menominee, Jordan College

MINNESOTA — Collegeville, St John's Abbey, St Paul, St Paul Diocesan Teachers' College, 240 Summit Ave, Winona, St Mary's College

MISSOURI — Conception, Benedictine Monastery, South Kinloch Park, Manresa Colored Laymen's Retreat House, St Louis, White House Retreat League, 3670 W Pine Blvd

MONTANA — Helena, Carroll College

NEBRASKA — Hastings, Crosier Monastery, St Columbans, St Columban's Seminary

NEW HAMPSHIRE — Hudson, Oblate Missionary House, Manchester, St Anselm's Abbey, Pittsfield, St Anthony's Retreat House

NEW JERSEY — Long Branch, San Alfonso Retreat League, 755 Ocean Ave, Morristown, Loyola House of Retreats, Box 425 James St

NEW YORK — Albany, Jesuit Retreat House, Glenmont, Garrison, Graymoor, Geneva, Our Lady of the Lake Retreat House, Box 591, Inlet, Retreats-at-Inlet, Jamaica, L I, Bishop Molloy Retreat House, 178th St and 87th Dr, Rochester, Laymen's Retreat League, 414 Lexington Ave, Silver Creek, St Columban's Seminary, Staten Island, (Rosebank P O) Mt Manresa Retreat House, Syracuse, Jesuit Retreat House; Utica, Laymen's Retreat League, 209 Elizabeth St

NORTH CAROLINA — Belmont, Belmont Abbey, Charleston, Laymen's Retreat League, 136 St Philip St

NORTH DAKOTA — Richardson, Assumption Abbey

OHIO — Cincinnati Crusade Castle, 5100 Shattuc Ave, Holy Cross Monastery-Mt Adams, Laymen's Retreat League, 635 Sycamore St, St Francis Retreat League, 1615 Vine St, Cleveland Jesuit Fathers, 10602 Magnolia Drive, St Joseph's on the Lake, 18485 Lake Shore Blvd, St Stanislaus Retreat House, 5629 State Rd, Dayton, University of Dayton, Laymen's Retreat Assn, Milford, Milford Retreat House, Reynoldsburg, Shrine of the Little Flower

OKLAHOMA — Oklahoma City, 3214 N Lake Ave, Shawnee, St. Gregory's Abbey

OREGON — Mt Angel, St Benedict's Abbey (St Benedict, P O), Portland, Jesuit Retreat House

PENNSYLVANIA — Dunmore, St. Gabriel's Retreat House, Guad, Sacred Heart Mission House, Herman, St Fidelis Seminary, Latrobe, St Vincent's College, Loretto, St Francis College, Malvern, St Joseph's-in-the-Hills, 313 Warren Ave, New Cumberland, Mt St Mary's College, Philadelphia, Laymen's Retreat League, 1823 Arch St, Pittsburgh, St Francis Retreat House, 220 37th St, St Paul of the Cross Retreat House, 148 Monastery Ave, Tobyhanna, St Alphonsus Retreat House

RHODE ISLAND — Valley Falls, Cistercian Monastery

SOUTH DAKOTA — Mission, St Thomas the Apostle, Pine Ridge, Holy Rosary Mission, Rapid City, Laymen's Retreat House, 918 5th St, St Francis, St Francis Mission.

TENNESSEE — Winchester, Paulist Fathers.

TEXAS — Dallas, Laymen's Retreat League, 2215 Ross Ave, El Paso, Jesuit House of Retreats, Houston, Holy Name Retreat, Bunker Hill Rd, San Antonio, Archdiocesan Director, 230 Dwyer Ave

VERMONT — Winooski Park, St Michael's College

WASHINGTON — Lacey, St Martin's College, Spokane, Mt St Michael's, Hillyard Station

WEST VIRGINIA — Fairmont, St Joseph's Villa, Parkersburg, De Sales Academy, Wellsburg, Diocesan Director

WISCONSIN — Appleton, Mt Alverno Retreat House, Box 558; East Troy, Holy Ghost Mission Seminary, Galesville, Marynook Novitiate; La Crosse, Laymen's Retreat League, 1419 Cass St, Milwaukee, St Francis Retreat House, 1927 N 4th St, Oconomowoc, Redemptorist Fathers, Racine, St Rita's Monastery, St Nazianz, Salvatorian Seminary, West Bend, Knights of Columbus, 124 N Main St.

## PERMANENT RETREAT HOUSES FOR WOMEN

*(Courtesy of National Laywomen's Retreat Movement)*

CALIFORNIA — Alhambra, Retreat House of the Sacred Heart, 920 E Alhambra Rd, Los Angeles 6, Holy Spirit Retreat House, 1120 Westchester Pl, Santa Barbara, Marymount School, 2130 Mission Ridge

COLORADO — Colorado Springs, El Pomar Retreat House for Women.

CONNECTICUT — Stamford, Villa Maria

DISTRICT OF COLUMBIA — Washington, Washington Retreat House, 4000 Harwood Rd, N. E

ILLINOIS — Chicago 14, Convent of Our Lady of the Cenacle, 513 Fullerton Pkwy, Warrenville, Convent of Our Lady of the Cenacle, 25 Batavia Rd

MASSACHUSETTS — Brighton 35, Convent of Our Lady of the Cenacle, 200 Lake St

MICHIGAN — Detroit, Mount Mary, Convent of Mary Reparatrix, 17330 Quincy Ave

MISSOURI — Kansas City, Gethsemane Retreat House, 72nd St and Euclid Ave, Normandy, Convent of Our Lady of the Cenacle, 7837 Natural Bridge Rd

NEW HAMPSHIRE — Portsmouth, Lady Isle, Sisters of Providence of St Mary of the Woods

NEW JERSEY — Mendham, Villa Pauline, P. O Gladstone

NEW YORK — Brooklyn, Monastery of Sisters Adorers of the Precious Blood, 54th St and Ft Hamilton Pkwy, Lake Ronkonkoma, L. I., Convent of Our Lady of the Cenacle, New York, Cenacle of St Regis, 628 W 140th St

OHIO — Columbus, Shrine of St. Theresa, 5377 E Broad St

PENNSYLVANIA — Bethlehem, St Francis' Retreat House, Monocacy Manor, Elkins Park, Dominican Convent of Our Lady of Prouille, Scranton, St Gabriel's Retreat House for Women, 1560 Monroe Ave, Torresdale, the Shrine of the True Cross, Mission Center

RHODE ISLAND — Newport, Convent of Our Lady of the Cenacle, 21 Battery St

WASHINGTON — Seattle 6, House of Providence, Mt St Vincent, 4831 35th St, S W

WISCONSIN — Milwaukee 13, Convent of Our Lady of the Cenacle, 2269 Wauwatosa Ave

#### CENTERS FOR WOMEN'S RETREATS (SEASONAL)

ARKANSAS — Little Rock, St John's Seminary (Diocesan Director NCCW), Pulaski Heights

CALIFORNIA — Belmont, College of Notre Dame, Mt View, Maryknoll Convent, Oakland, College of the Holy Name, 2036 Webster St, Sacramento, Catholic Action Group, 1115 K St, San Diego, Academy of Our Lady of Peace, 4860 Oregon St, Woodland, Holy Rosary

COLORADO — Loretto, Loretto Heights College

CONNECTICUT — Baltic, Academy of the Holy Family, Middletown, Our Lady of the Cenacle Retreat House, Milford, Academy of Our Lady of Mercy, New Haven, Albertus Magnus College, Noroton, Convent of the Sacred Heart, West Hartford, Mt St Joseph Academy

DELAWARE — Wilmington, Laywomen's Retreat Committee, 608 W 29th St

FLORIDA — West Palm Beach, Retreat League, St Anne's Church

ILLINOIS — Chicago 31, Resurrection High School, 7432 Talcott Ave, Clarendon Hills, Our Lady of Providence Retreat House, 65 Norfolk Ave, Lake Forest, Barat College of the Sacred Heart, Lisle, Sacred Heart Academy

INDIANA — Indianapolis, Ladywood School, R R 19, Box 65, Marian College, 3600 Cold Springs Rd, Retreats for Women, 135 W Maryland St, Oldenburg, Motherhouse of the Sisters of the Third Order of St Francis, St Mary-of-the-Woods, St Mary-of-the-Woods College

IOWA — Cedar Falls, Catholic Women's Retreat League, Box 4, Cedar Rapids, Mt Mercy Junior College and Academy, Elmhurst Dr, Young Women's Retreat Assn, 1321 Second Ave, S E, Dubuque, Visitation Academy, 900 Alta Vista St; Ottuma, Ottuma Heights College and Academy, Grandview Ave, Sioux City, Briar Cliff College, W 33rd and Rebecca Sts

KANSAS — Atchison, Mt St Scholastica College, Paola, Ursuline Convent, Wichita, Wichita Laywomen's Retreat Assn; Mt Carmel Academy, 3100 Douglas Ave; Xavier, St Mary's College, Leavenworth Co

KENTUCKY — Erlanger, Passionist Sisters, Louisville, League of Catholic Parent-Teachers, 443 S. 5th St

LOUISIANA — Grand Coteau, College and Academy of the Sacred Heart

MAINE — Portland, St Joseph's College, 805 Stevens Ave, St Agatha, Notre Dame de la Sagesse School

MARYLAND — Baltimore, Catholic High School, Institute of Notre Dame; Notre Dame College, Mt de Sales, Seton High School, Mt St. Agnes (all under the auspices of Women's Retreat League of Baltimore, 1501 E. Oliver St)

MASSACHUSETTS — Wellesley Hills, Academy of the Assumption, Oakland Rd.

MICHIGAN — Monroe, St Mary Academy, Saginaw, St Vincent's Villa

MINNESOTA — Duluth College of St Scholastica, College Ave, Kenwood, Diocesan Laywomen's Retreat League, 211 W 4th St, Mankato, Academy of Our Lady of Good Counsel, St Joseph, College of St Benedict, St Paul, College of St Catherine, Cleveland Ave and Randolph St

MISSOURI — Arcadia, St Angela's Retreat House, Arcadia College and Ursuline Academy, St Charles, Academy of the Sacred Heart, 619 W 2nd St, St. Joseph, Convent of the Sacred Heart, 12th and Messanic Sts, St Louis Little Flower Retreat House, 2500 S 18th St, Maryville College of the Sacred Heart, 2900 Meramec St

MONTANA — Helena, Diocesan Director of Lay Retreats, Carroll College

NEBRASKA — Omaha Duchesne College and Academy of the Sacred Heart, 36th and Burt Sts, Notre Dame Academy, 3501 State St, Florence Station

NEW HAMPSHIRE — Hooksett, Mt St. Mary's College; Manchester, Monastery of the Precious Blood, 555 Union St

NEW JERSEY — Caldwell, Villa of the Sacred Heart; Princeton, Our Lady of Princeton Convent, Stirling, Blessed Trinity Retreat Cenacle

NEW YORK — Albany, Our Lady of the Sacred Heart Convent, 886 Madison Ave, Allegany, St Elizabeth's Academy, Castleton-on-the-Hudson, Resurrection Villa, Mt St Joseph, New York Manhattanville College, W. 133rd St. and Convent Ave, St John's Villa Academy, Cleveland Pl (S 1); Rochester, Sacred Heart Academy, 8 Prince St, Saratoga Springs, Our Lady of the Star Convent, 36 White St, Stella Niagara, Seminary of Our Lady of the Sacred Heart, Williamsville, St. Mary of the Angels Retreat League, 400 Mill St.

OHIO — Cincinnati, Sacred Heart Convent, 525 Lafayette St, Clifton, Cleveland, St. Joseph's on the Lake, 18485 Lakeshore Blvd; Columbus, College of St. Mary of the Springs, Dayton, The Loretto, 125 W. 1st St, Toledo, Our Lady of Good Counsel Retreat League, 1111 W. Bancroft St

OKLAHOMA — Oklahoma City, Little Flower Retreat League, 1300 Classen Blvd

OREGON — Beaverton, St. Mary's of the Valley Academy, Marylhurst, Marylhurst College

PENNSYLVANIA — Columbia, St. Joseph's Academy, Gethsemane, Erie, Mercyhurst College, 501 E. 38th St., McSherrystown, St. Joseph's Academy, Perrysville, Vincentian Sisters of Charity, P. O. Box 118, Philadelphia Sacred Heart Convent, 120 S. 34th St., St. Louis Bertrand Retreat League, 1812 Green St., Trinity Retreat Cenacle, 3501 Solly St., Pittsburgh Divine Providence Academy, 158 Larimer Ave., East End, Mt. Assisi Academy, 934 Forest Ave., Bellevue Station, Mt. Mercy College, Our Lady of Sorrows, 2715 Churchview Ave., Mt. Oliver Station, Ursuline Academy, 201 S. Winebiddle Ave., Rosemont, Rosemont College of the Holy Child, Montgomery Co., Scranton, Marywood College

SOUTH CAROLINA — Aiken, Sisters of Mercy

TEXAS — Corpus Christi, Incarnate Academy, 715 Carauchua St., Dallas Catholic Women's Retreat League, 3812 Oak Lawn Ave., Ursuline Academy, 1330 St. Joseph's St., Fort Worth, Academy of Our Lady of Victory, 3300 S. Hemphill St., Galveston, St. Ursula's Academy, 2613 Ave. N

VERMONT — Burlington, Our Lady's Retreat Guild, Trinity College, Colchester Ave.

WASHINGTON — Seattle Forest Ridge Convent, 19th Ave. N. and Interlaken Blvd., Holy Names Academy, 21st Ave. N. and E. Aloha St., Sacred Heart Orphanage, 5301 E. 50th St., St. Dominic's Convent, 2715 Everett Ave., Tacoma, Tacoma Catholic College, 4301 N. Steven's St.

WEST VIRGINIA — Parkersburg, Visitation Academy, De Sales Heights, Wheeling Mt. De Chantal Academy, Women's Lay Retreat Organization, Diocese of Wheeling, Box 230

WISCONSIN — Madison, Edgewood College

### CANA CONFERENCE MOVEMENT

This is today's effective application, by the Catholic laity and clergy, of the teaching of Christ on marriage, in the face of modern contradictory trends. The Cana Conference Movement in the United States had its beginnings in the weekend conferences of the Family Renewal Association of France. Introduced in New York City by Rev. John B. Delaney, S. J., in 1943, the weekend conferences spread rapidly to other cities. In Chicago, during 1944, the work of these meetings was intensified and developed into the Cana Conferences proper. It has been organized throughout the Chicago Archdiocese, publishes the newspaper, "The Couplet," and is under the direction of Rev. John J. Egan, 7315 South Yale Ave. The movement is now found in 110 other cities and towns. In St. Louis where it is guided by Rev. Edward Dowling, S. J., 3724 West Pine Blvd., it has numbered 1,500 couples.

Mindful of the words of its patron, the Blessed Mother, at the Marriage of Cana, "Do whatever He tells you" (John 2:5), this movement presents to married people the Mind of the

Creator when He made man and woman and commanded them to increase and multiply. It also shows the dignity and sublimity of marriage in view of the honor and blessings bestowed on that state by Christ, and considers teachings on the subject of His Vicar, the pope. These conferences point to and discuss the principles of Christian family life; examine the ordinary home life of husband and wife in the light of the Creator's intention, concern themselves with the psychological, physical and spiritual union of husband and wife, the parent-child relationship, economics, the marriage bond, duties of Catholic marriage and other topics including all phases of this state. It revolves about concrete marriage problems, directing the use of Sacramental graces in the motivation and development of marriage.

A Cana Conference, in its more frequent program, begins at morning Mass, spends the day in conferences and discussions, ends with the renewal of Marriage Vows before the Blessed Sacrament at evening Benediction.

# Catholic Action

## ORIGIN AND DEVELOPMENT

Earliest of members in Catholic Action work are those co-laborers of St Paul and the other Apostles, so often saluted in the Epistles. For Catholic Action has existed since that day when Christ sent forth His twelve to win all men to Him. The command, "Go, therefore, and make disciples of all nations," (Matt., xxviii, 19) was a command to the whole Church. To the officers did it primarily apply — and the Apostles proved themselves worthy of the trust placed in them by the Master. To the laity also that command was given — and they were ever eager to do their part in conquering the world for Christ the King. There was much to do in those early days when Christianity was new in a pagan world. Side by side with the Apostles and their successors the laity labored in planting the good seed of the Gospel in the pagan hearts of misguided men.

When nearly all men and nations had become Christian, the task of the laity became less urgent. The Church was firmly rooted everywhere; life was simple; and, as a result, the clergy leaned less upon the active apostolic endeavors of the laymen. That glorious age has passed.

Today the need for Catholic Action is as pronounced as it was in the beginnings of Christianity. The disintegrating influences of the Protestant Reformation have laid waste much of what was once Christian. The old paganism, modernized and with new names, once more seeks supremacy in a world that should belong to Christ. The ever increasing complexities of life, products of industrialism, have made it ever more difficult for the clergy to reach the great mass of men. So it has come about that the layman's role in the conquest of the world for Christ has once again come to the fore. The priest who cannot go personally into the mine, the factory or the office to preach the Gospel of Jesus Christ can reach the workers there only if assisted by the laity who are working in the mines, the factories and the offices of our modern world.

## DEFINITION

Catholic Action is not political or economic action; it is not a negative thing, it is not some new weapon forged to combat the forces of Communism or any other modern menace, it is not even the mere exercise of charity or the intensification of one's own personal holiness.

Classically defined by our late beloved Pontiff, Pope Pius XI, Catholic Action is "The participation of the Catholic laity in the apostolate of the hierarchy." Analyzing the definition, Cardinal Pizzardo brings out four main points: (1) Catholic Act on is an apostolate, a mission for the salvation of souls (2) It is an apostolate of the laity, called by the hierarchy to work for the salvation of souls (3) It is an organized apostolate, necessarily so, since its mission is social (4) It is an apostolate organized hierarchically, that is, after the pattern of the Church — parochial, diocesan, and universal — under the direct supervision of the teaching and ruling body of the Church.

## DOCTRINAL FOUNDATION

The doctrine of the Mystical Body of Christ is the basis for the very existence of Catholic Action. When the Second Person of the Blessed Trinity assumed human nature He gave to every man the dignity of brotherhood with Him. This bond of union between each man and Christ has given a new and deeper meaning to the fellowship of man with man, for all men have become brothers of each other in Christ. By His death on the Cross Christ merited for every man the right to enter heaven.

Man, on his part, must participate in those merits of Christ, he must apply them to himself. Catholic Action goes out to those who have cut themselves off from the Body of Christ, to those who have never been incorporated into that Body. Men already joined to Christ, living His life in the Mystical Body, seek to bring to all men the realization of the high dignity that is theirs because of the Incarnation and the salvation that awaits them because of the Redemption. As members of Christ's Mystical Body we must have the same aims as did Christ Himself. He spent Himself in the winning of souls. In His physical Body He no longer walks among us. Instead, He uses us — His mystical members — as instruments to continue His work on earth.

## OBJECTIVE

Since its aim is identified with that of the apostolate of the hierarchy, Catholic Action must bend its every effort, even as does the hierarchy, to the winning or the bringing back of souls. This quest for souls must be insisted upon. To veer ever so slightly from this one objective is to miss the whole point of Catholic Action.

The apostle of Catholic Action must first make sure of his own hold upon the eternal truths, he must form his conscience in accord with the principles laid down by Christ; he must live the Gospel and show by the example of his daily life how the Christian way of living can and does transform human nature. Only then will he be in a position to direct and guide other men. Certain of his own footing, his task lies in apostolic fields. To the men of the little world in which he lives he must bring the saving truths of the Gospel. Not to society in general is he sent, but to individuals. In imitation of the Master, he will not rail against the existing political abuses, but he will strive to convert the politician to Christ, he will not complain of the unequal distribution of wealth, but he will warn the rich man of the rust that consumes and he will teach the poor man to lay up for himself treasures in heaven. Ranting against abuses will never reform the world, but making the message of Christ to live in the hearts of men will change the face of the earth. And Catholic Action is even now re-making the world, re-claiming it for Christ its King.

Pope Pius XI of happy memory insisted always upon the supernatural note in this campaign for Christ. "Prayer, first, the supernatural, first," were familiar words upon his lips. They were his commentary on the words of Sacred Scripture: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Ps. cxxvi, 1-2).

## ORGANIZATION

"Catholic Action is not a piece of machinery which can be erected here, there, and anywhere by a process of manufacture, to the design of a blueprint. Catholic Action belongs to life. It is a thing that grows. What is growing is a new community, a new society, a Christian society." Though variable in its organization, Catholic Action is invariable as far as its fundamental principles are concerned. The two basic elements of true Catholic Action must ever be the same: (1) apostolic aim, that is the salvation of souls; (2) organization under the direction of the hierarchy (pastor, bishop, and Pope).

With these two points taken care of, Catholic Action will conform itself to the varied and varying circumstances of the world in which it labors. Specialization there must be, for "if the world is to be won for Christ, then each man must strive to win his own little world, the world of his daily communications and intercourse. He must win himself, he must win his family, he must win the men and women with whom he is, day by day,

in association: the people he works with, plays with, eats with, travels with, all his little world. If each Catholic is winning his own little world then the whole world is being won."

Because it may take one of many different forms, the ideal Catholic Action group is difficult to describe. Leaving aside the specific form of organization which will depend upon the circumstances of time and place, it might be well here to point out several important features that must be present in every Catholic Action group. It must be a group, for Catholic Action is essentially a corporate undertaking. It must be a spiritual group, composed of members sensitive to spiritual values and living Catholic life to the full. It must be a corporate group, aware of its task as a functioning unit of the Mystical Body of Christ. It must be an apostolic group, always in quest of souls. It must be an obedient group, following out to the finest detail every command of its bishop.

As the heavenly patron of Catholic organizations engaged in social activities Benedict XV assigned St. Francis of Assisi, "who was sent by Divine Providence for the reformation not only of the turbulent age in which he lived, but of Christian society of all time" (Pius XI, Encyclical on St. Francis of Assisi).

### AUXILIARY SOCIETIES

Cardinal Pizzardo points out the distinction between Catholic Action groups and other Catholic societies. He says: "(1) Catholic Action is rigidly hierarchic, its organization being grafted upon the hierarchic economy of the Church. (2) Catholic Action gives its members a complete shaping or structure, not only religious and moral but social and specialized in accordance with their professions. It trains consciences to be more sensitive and more courageous in meeting and solving the problems of life in a Christian way. (3) Catholic Action embraces in its program every form of apostolate, while the auxiliary societies and associations are engaged solely in a work of religious development or in some particular apostolic work."

Included in this term "auxiliary societies" are those which care for individual ascetical progress, those concerned only with practices of piety or charity, those which defend the liberty of Catholics in civic matters; likewise those which look to the improvement of economic conditions for workers, co-operative societies, and labor unions; and finally, those societies whose aims are immediately of a political nature.

Speaking of such "auxiliary societies," the late Pope Pius XI made clear that they are good societies and have their specific part to play. They need not be done away with, nor is it necessary to change them into official Catholic Action groups. The whole point is simply this: they are not authentic Catholic Action groups, but helpers to the central undertaking of Catholic Action.

Cardinal Pizzardo clearly outlines the distinction in a geometric figure: "In the center is Catholic Action organized in accordance with the forms laid down by the teaching of the Pope, and directly and completely dependent upon the hierarchy. All other organizations and societies which we call auxiliaries or socio-economic are like so many concentric circles. Central apostolic action is the winning and the bringing back of souls, co-operation in their salvation. It is the source of practical direction and inspiration under the supervision of the national center and the diocesan and parochial centers and is set up according to hierarchical procedure. The closer the concentric circles of Catholic activity approach to and are modeled upon Catholic Action, the more nearly will they assume its character and its function, and share in its honor and labors."



## CATHOLIC ACTION IN THE UNITED STATES: THE NATIONAL CATHOLIC WELFARE CONFERENCE

As noted above, Catholic Action is not a thing made according to a set pattern. It develops in accordance with the special needs and circumstances which obtain in the place where it is to operate. The vast extent of these United States, the need for national emphasis and concerted action on problems affecting the entire country, and the necessity of adequate representation before the various departments of government gave rise to the establishment of the National Catholic Welfare Conference.

Pope Pius XI of happy memory realized the need for such an organization in this country. Referring to the NCWC, he said "It is not only useful, but also necessary for you. Since you reside in cities far apart and there are matters of a higher import demanding your joint deliberation—as, for example, those relating to the Christian family, the education of you, public and private morality, care of numerous immigrants, and other problems of this kind—it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment, by employing, as you now do, the means which are adequate and adapted to present-day conditions."

### Definition

The NCWC is not a council or a legislative assembly. The resolutions adopted by the bishops of the NCWC do not possess the force of law. The Conference is, rather, a clearing-house of information regarding activities of Catholic men and women; a common agency acting under the authority of the bishops to promote the welfare of the Church and of Catholic activities in the United States, and to make Catholic teachings more widespread and effective. In the words of Archbishop Austin Dowling, "The National Catholic Welfare Conference is a voluntary association of the bishops. It has not and never can have any mandatory or legislative power. Nothing can be done in a diocese except by the permission of the ordinary. But every bishop gains by contact with his fellow bishops and the very statement of common problems and the discussions thereon are in themselves helpful. This is the great service which the National Catholic Welfare Conference renders to the bishops of the United States."

### Purpose

The bishops of this country, acting with the full approval of the Holy Father, established the Conference for the purpose of "unifying, co-ordinating and organizing the Catholic people of the United

States in works of education, social welfare, immigrant aid and other activities." As stated in their joint pastoral letter "We have grouped together, under the NCWC, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general co-operation."

It is not the policy of the NCWC to create new organizations. Rather, it assists, unifies, and leaves to their own fields those that already exist. It seeks to inform the life of America on right fundamental principles of religion and morality. As expressed by Father John J. Burke, C S P.: "It was established not to control, but to direct, not to hinder or curtail, but to co-ordinate and to promote, not to rule with a master hand but to facilitate by conference and mutually accepted divisions of work."

### Organization

The complex and highly specialized structure of the NCWC will be dealt with further on. Here let it suffice to view that organization only in its broad general outlines. The NCWC is a national representative body. In consequence it must be governed by a representative group of the national hierarchy. This end is achieved by the election of a board of ten bishops and

archbishops at the annual bishops' meeting. The US cardinals also belong to this administrative board. Eight departments function under the members of the board: Executive, Education, Press, Social Action, Legal, Catholic Action Study, Youth, and Lay Organizations. In addition to these departments, the general body of bishops has set up certain special episcopal committees among which are: Committee on American Board of Catholic Missions, on Confraternity of Christian Doctrine, on Motion Pictures; on the Propagation of the Faith (Foreign Service); on Obscene Literature, on North American College; on Seminaries; on Relief and War Emergencies, for Refugees; on the Pope's Peace Points. These committees, as can be seen, are chosen to deal with special problems that arise. In some cases it has been found desirable to establish offices for continued and organized work.

Each department deals with problems proper to its own field, in accord with Catholic principles—acting always under the immediate direction of its episcopal chairman, without whose approbation no official action is taken. Furthermore, no official action is taken by the Conference as a whole without the approval of the administrative board.

The special needs of this vast land have brought about this highly organized national body. The whole superstructure of Catholic Action is a reality. What is needed now is a more intense participation of

the laity, a joining of forces under this national body for united participation of the laity in this work so admirably organized by the hierarchy. Many problems that confront the ordinary Catholic Action group will find their solution in similar situations already dealt with by the various departments of the Conference. Literature on every phase of life is available through the Conference, which has induced eminent Catholic authorities to write up the problems proper to their respective fields. The stand taken by the hierarchy of the nation on questions having a Catholic interest can be learned through the Conference.

The diocesan organization may affiliate with the NCWC through their Ordinary. State, regional or national organizations may affiliate through an authorized and acceptable agent. The Administrative Board directs the particular organizations to the proper department of affiliation.

National unity and co-ordination as envisaged in the NCWC does not alter, however, the fundamental fact that in the diocese where they operate organizations are always subject to the bishop. The bishop is the proper authority to which they should look for guidance and direction. The fact that they may be units of one of the departments of the NCWC, and as such may seek guidance from that department on certain matters does not in any way lessen their responsibility to, and their dependence on their bishop.

## DEPARTMENTAL SETUP OF THE NCWC

*(Courtesy of National Catholic Welfare Conference)*

As noted above, the NCWC is headed by an Administrative Board which, together with the US Cardinals, determines the general policy for the entire organization. They appoint episcopal committees for handling various problems that may arise, and which demand attention. Eight of the members of the Administrative Board individually control and direct the eight depart-

ments of the organization. For more intense and specialized work, the departments are subdivided into bureaus. Finally, there are conferences which might be defined as experimental groups working in specialized fields, gathering data, encouraging the support and advice of experts in the field, and working out a feasible plan of action which is presented to the bureau or department for considera-

tion A brief resume is here given of the purpose and scope of the eight departments with their several bureaus, and of the work of some of the episcopal committees which function directly under the Administrative Board.

### 1. Executive Department

For more intense and specialized work, some of the departments are subdivided as required into bureaus. The general secretary, as chief executive officer for the Administrative Board, not only directs the work of the Executive Department, but also supervises the operations of the other departments of the Conference, and co-ordinates all of the multiple activities of the various NCWC units. Functioning directly under the Executive Department are the following

(a) **Bureau of Immigration**—Organization of the NCWC Bureau of Immigration was authorized by the Bishops late in 1920, its purpose being to serve as a Catholic Immigrant Aid organization of national scope; to meet and assist immigrants at the ports of entry, to render them and all other foreign-born such technical advice and assistance as they might need in their immigration or deportation problems; and to refer the newcomers for follow-up advice and guidance under Catholic auspices to those agencies authorized, by the Ordinaries in the respective archdioceses and dioceses of destination, to cooperate actively with the NCWC Bureau in rendering this service. The Bureau likewise serves as a clearing-house for questions of immigration and emigration with which the Church in the United States is particularly concerned. It maintains, in peace-time, continuous contact with Catholic and other agencies and individuals in the foreign countries from which immigrants come, in the interests of protecting these immigrants upon arrival, of reuniting separated families and of furthering in general the welfare of the foreign-born of all nationalities. In this con-

nection the Bureau is also in daily touch with the State Department and with those subdivisions of the US Department of Justice which administer the immigration, deportation and naturalization laws, with the US Public Health Service, and with foreign embassies, legations and consulates.

The primary object of the Bureau is to protect the Catholic immigrant's faith, while offering him at the same time free of charge the services of a technically trained staff which has for twenty-six years specialized in a knowledge of the immigration and deportation laws and regulations of the United States.

The Bureau has three offices: the National Office at the NCWC headquarters, 1312 Massachusetts Avenue, N W, Washington, D C, the New York Office at 61 Whitehall Street, which has likewise a representative on duty daily at Ellis Island, and the Mexican Border Office at 1001 South Santa Fe Street, El Paso, Texas, which also conducts a bi-weekly "clinic" in the Old Mission of Our Lady of Guadalupe across the international bridge in Juarez, Mexico, for the presentation and discussion of individual immigration problems.

(b) **Confraternity of Christian Doctrine**—The Confraternity works to extend knowledge and practice of the Faith among those outside the Catholic school system (A special section on the Confraternity will be found elsewhere in the Almanac).

(c) **Bureau of Information**—This bureau serves as a clearing-house of Catholic information for national news and radio agencies and other media of public communication, as well as providing persons and organizations with factual material in relation to Catholic activities in this country.

(d) **"Catholic Action,"** the official organ of the NCWC, records monthly the work of the Conference. "Catholic Action" is also the official organ of the National Council of Catholic Men and the National

**Council of Catholic Women** It regularly stresses the Catholic needs of the day and records the interests of the NCWC and its several departments

Featured regularly in "Catholic Action" are monthly study club articles planned to promote the proper understanding of, and active participation in, practical programs of Catholic thought and life. These study discussions are prepared by the NCWC Study Club Committee, composed of representatives of the several departments and bureaus of the NCWC.

(e) **Publications Office** — The NCWC through its publications office has made available a considerable volume of literature, mostly in pamphlet form, intended to assist that intellectual preparation necessary for "successful participation of the laity in the apostolate of the hierarchy."

## 2. Department of Education

The Department of Education aims to serve the Catholic school system in fidelity to the ideals and teachings of the Church. In carrying out this purpose the department engages in the following activities: collection of data concerning Catholic education; furnishing information to school officials and the general public; acting as an advisory agency to assist Catholic educational institutions in problems of national concern, safeguarding the interests of Catholic education in co-operation with the Executive and Legal Departments; and representing the interests of Catholic education generally

The Department includes 5 sections, each of which is devoted to some special phase of education:

**Informational Services** — Cares for all requests for information, and in co-operation with graduate students and special agencies gathers data concerning the past and present status of Catholic education.

**Statistics** — Compiles statistical data relative to the size and function of Catholic education ranging from kindergarten schools through university and graduate levels.

**Teachers' Registration** — Assists Catholic colleges and schools to obtain lay teachers

**Library** — Supplies general Catholic information for the use of various departments of NCWC, and assists a limited number of graduate students in research.

**Educational Liaison** — Exchanges mutually valuable information and assistance with governmental agencies, by co-operative relations with almost every type and kind of educational organization, the Department provides Catholic educational administrators with current information about educational trends

## 3. Press Department

The Press Department of the NCWC has the function of promoting, developing and assisting the Catholic Press of the United States. Under its episcopal chairman, it carries on its activities with a lay director experienced in journalism, and with a trained personnel of editors and writers including a headquarters staff in Washington and a large staff of experienced field correspondents in key cities of the United States and in the leading capitals of the world.

The department offers to Catholic publications:

(a) A news service of approximately 50,000 words weekly, covering the Catholic news of all the world, gathered by radio, cable, telegraph, telephone and mail.

(b) A Catholic feature service of 17 to 20 articles weekly, averaging 10,000 words in all, calculated to interest all members of the family.

(c) A Catholic news picture service.

(d) A telegraphic service, covering last-minute news.

(e) An editorial information service, supplying factual material for editorial writers' use

(f) A biographical service, including authenticated biographies of prominent Catholic figures

(g) A Washington letter, interpreting each week national events of particular interest to Catholics

(h) Special texts, giving in full important Vatican documents, radioed immediately upon issuance

(i) Special supplements, including features and pictures, at appropriate seasons.

(j) Special syndications, series on subjects of particular timeliness and interest, by noted authors.

Inaugurated in 1941, Noticias Catolicas, the Ibero-American section of the News Service, makes available to the Ibero-American press in Spanish and Portuguese the department's facilities for the collection and dissemination of news. Noticias Catolicas provides for its subscribers in every Ibero-American country a news service of many thousands of words at least twice a week, including special texts of the encyclicals and other pontifical and ecclesiastical documents.

The Press Department serves over 437 Catholic publications which include, besides virtually all Catholic newspapers in the United States, journals in 34 other countries. "Osservatore Romano," the great Vatican City daily, has for many years been a subscriber

Because of its standard of factual reporting, the NCWC News Service is entitled to the privilege of admission to the press galleries of Congress and the White House press conferences

Pioneering in the news radioing of complete texts of papal encyclicals by the NCWC News Service has resulted in the multiplication of the space given these important documents.

#### 4. Department of Social Action

The Department of Social Action was established to promote the social teaching of the Church and to interpret, under the guidance of the bishops, the application of this teaching to the complex social problems of the country. It is concerned with studies and programs dealing particularly with industrial problems, civic obligations, rural life, family life, and in general with subjects affecting social welfare and international relations.

As to method, the department tries to do these things in its fields

(1) know the social teachings of the Church, (2) know American facts, movements, proposals, trends and personalities, (3) make the teaching and facts known through books, pamphlets, newspaper articles, magazine articles, public addresses, (4) keep in touch with the Catholics working in its own fields; (5) help lay organizations affiliated with the National Councils of Catholic Men and Women and other groups pledged to the extension of Catholic life and influence in America

The following are the chief fields of present activity

(a) Industrial Relations — The work of the department on industrial questions centers in making known, explaining, and trying to show the application to America, of Leo XIII's great encyclical, "The Condition of Labor", of the incomparable encyclical of Pius XI, "Reconstructing the Social Order"; and of Pope Pius XI's encyclical on "Atheistic Communism," which embraces in resumé the principles of the two earlier ones.

The Department conducts a systematic, year-round information and assistance service to priests working in the social action field. The Catholic Conference on Industrial Problems which holds forums throughout the country is a co-operating agency with the Department.

It has given its services to the preparation of special studies on women in industry, and to the planning and conducting of special Institutes on Women in Industry

The bishops entrusted to the department the program for establishing Schools of Social Action for the clergy, which are summer courses for priests on the social encyclicals, their application to American life, and the means priests can use to spread their teaching

(b) Family Life Bureau — The Family Life Bureau is an integral part of the Social Action Department. Its work is under the guidance of a special director, and ex-

tends into such wide and varied fields as home economics, parent education, and family relationships. While religion is given special emphasis, the aids offered by sociologists and other scientists are employed in preparation of studies and programs.

Specific projects and methods of carrying them out are: (1) studying and disseminating the principles of Christian marriage, particularly as set forth in the encyclical of Pius XI on Christian Marriage, and advancing the cause of parent education, as advocated in the encyclical on the Christian Education of Youth; (2) developing and disseminating a popular and advanced literature on marriage and the family, and on parent education; (3) fostering the establishment of the Association of the Holy Family; (4) encouraging the formation of maternity guilds; (5) aiding in the development of study clubs dealing with family topics, and encouraging individual reading and study of family literature in the home; (6) co-operating with other Catholic agencies and organizations at home and abroad in their efforts in behalf of the home; (7) encouraging the development of Catholic leaders in the field, particularly by urging due provision in schools and colleges for courses on Christian marriage, the family, and parent education, and by encouraging the formation of voluntary study clubs in Catholic educational institutions; (8) fostering an interest in family study among Catholic young people outside the school system through such media as sodalities or other young people's organizations; (9) promoting the fitting celebration of the Feast of the Holy Family.

The National Catholic Conference on Family Life serves as a co-operating agency of the Family Life Bureau.

(c) **Rural Life Bureau** — The Rural Life Bureau of the Social Action Department was set up to study and to analyze Catholic social teaching in relation to the great rural population of our coun-

try. The following are some of the aims of the bureau: (1) advice regarding co-operatives, (2) fostering of a rural rather than an urban viewpoint on the part of the young people of the country; (3) promoting adult education through the study club, (4) encouraging governmental efforts to bring electricity to the countryside; (5) expansion of religious instruction through the rural school system, the vacation school, the correspondence course, the religious study club; (6) initiating rural research projects; (7) organizing the laity for rural action; (8) conducting rural institutes on a parish basis.

(d) **Peace and Post-War Reconstruction** — The department's work on peace and international affairs is to prepare, or promote preparation of, writings on the social teaching of the Church on peace and international relations; to bring about the diffusion of these; and to help Catholic lay organizations and schools to take their part in the movement for a peaceful world.

This work is done by the department partly in its own name and partly in co-operation with other organizations. Thus, either directly or with other groups, the department has collected and translated papal documents and published a great variety of pamphlets on the peace statements of the Popes, on peace aims and problems, on post-war reconstruction, on the relation of the United States to other countries and its position of responsibility in the international community, on international organization, on world economic life, on the historic role of the Church in international life, and on the causes of war.

Catholic pamphlets and books prepared in the United States on the subject of peace were rare when the department began its work. By its untiring efforts, a Catholic library covering all the essential points in the field is gradually forming. Study outlines are prepared for all pamphlets so that Catholic lay organizations may have

both texts and outlines of study in their work of promoting "the peace of Christ in the kingdom of Christ" (motto of our late beloved Pope Pius XI).

The Catholic Association for International Peace, a national membership organization of Catholic scholars and authorities in the field of international relations and ethics, is a co-operating organization with offices in the Department.

(e) **Parish Credit Unions** — The Parish Credit Union National Committee maintains in the Social Action Department a secretary for urban interests and one for rural interests. As its title implies, this committee seeks to encourage the establishment on a parish basis of the small loans co-operative banks known in the United States as Parish Credit Unions.

#### 5. Legal Department

The primary function of this department is to serve as a clearing-house for information on legislative matters, a central office in which information is collected and classified and from which that information can promptly and adequately be made available to the dioceses, as well as other departments of the NCWC.

The major interest of the department lies in the field of legislation affecting Catholic life and religious institutions. In this field the department collects documents and data, and with its limited staff endeavors to keep abreast of current developments in legislation in the Federal Congress and in the state legislatures and with action in the courts interpreting legislation touching Church interests.

In international matters, the department collects information respecting government action, including legislation on religious and social questions of particular interest to Catholics in the United States, and endeavors to supply promptly accurate information in this field on subjects of particular and timely interest. The department in connection with this work

has prepared numerous pamphlets dealing with religious situations in other countries, particularly in Mexico and Spain.

An important function of the department has to do with matters which need to be discussed with administrative officials of the federal government in Washington. Such matters originate frequently in outlying territories and insular possessions of the United States. Frequently, the department has explained the Catholic attitude on current legislation before congressional committees.

Legislative proposals introduced and debated during recent years affect profoundly philosophical and ethical principles upon which our social and political institutions rest. Legislative acts that have been approved, among them the Social Security Act and other social legislation, give rise, in the regulations issued under them and in their administration, to intricate problems affecting Catholic institutions — hospitals, child-caring and other agencies. Interpretation of these legislative acts for the bishops and Catholic authorities is important. Catholic interests must be protected before administrative boards and authorities. Conferences must be attended and service given on committees considering relations between private and public agencies and institutions. The tax-exempt status of our institutions must be supported, and due consideration assured them because of the public character of the important services they render. These works, of vital importance to the Church in the United States, lay an increasing burden and responsibility on the Legal Department.

The staff of the department, by long experience in government procedure, has acquired an exceptional skill in handling the most complex legal problems in the religious institution field. The department contributes much to the welfare of the Church by rendering important services which are as necessary as they are timely.

## 6. Department of Catholic Action Study

This department was organized to obtain and disseminate as widely as possible the encyclicals, allocutions and discourses of our Holy Father; to maintain a record of accomplishments of the bishops, clergy and laity of the United States in the work of Catholic Action, and through research and reports as to methods, programs and achievements, both here and abroad, to assist in furthering the aims of the Catholic Action movement.

Important developments in the field of Catholic Action throughout the world are carefully studied in the light of national religious organization. A program for the extension of the service of this department concerns the wide use of available methods of publicity.

## 7. Youth Department

This, the newest department of the NCWC, was created by the Administrative Board in November, 1940, to meet a definite need in the Catholic youth field. It enables the Church in this country to deal methodically with the new general trend toward greater coordination of youth work and the unification of youth's forces.

The Youth Department has for its objectives: (1) to facilitate the exchange of information regarding the philosophy, organization, program-content and methods of Catholic youth work; (2) to contact and evaluate all national, non-governmental and governmental youth or youth-serving organizations and agencies. The Youth Department provides the framework in which the coordination of all Catholic youth work can be achieved. It helps Catholic youth leaders and young people better to understand the problems centering about youth; it furnishes information and documentation adequate for the interpretation of youth work both Catholic and non-Catholic, youth-led and adult-sponsored, domestic and foreign. Finally, it develops the Na-

tional Catholic Youth Council. In May, 1947, the Youth Department sponsored, in Cleveland, the first National Conference on Youth work; (3) to promote the National Catholic Youth Council as the federating agency for all approved Catholic youth groups organized on a Diocesan Youth Council basis.

The National Catholic Youth Council is a federation of approved Catholic youth groups in the United States, designed to promote interchange of information and services, and to relate and unify existing organizations without absorbing, amalgamating or destroying their autonomy. It provides for two sections: the Diocesan section and the College and University section. The Diocesan section is designed to include the respective Diocesan Youth Councils; and the College and university section includes the two national student federations: the National Federation of Catholic College Students and the Newman Club Federation (For a more detailed discussion of youth work, see the article on the Catholic Youth Apostolate elsewhere in the Almanac.)

## 8. Department of Lay Organizations

This department consists of two constituent bodies — the National Council of Catholic Men and the National Council of Catholic Women — with the chief function of coordinating, promoting and assisting the activities of the Catholic lay organizations of the country, under the direction of the bishops. Affiliation with either council enables Catholic lay organizations to know the mind of the hierarchy, the common guide of all.

In fulfilling their mission, the two Councils have as an important part of their work the duty of channeling out to the lay groups in all parts of the country, the programs, educational material, and suggestions which other departments and bureaus of the NCWC have prepared — always under the direction of their respective episcopal chairman.



The bishops of the American hierarchy, in establishing the Department of Lay Organizations as an integral part of the general Conference, intended that the Councils of Men and Women constituting that department should be the means of fostering amongst our people the program designed by bishops for the welfare of our Christian society. The department is essentially an apostolate of Catholic Action. The laity of the United States is invited and commissioned to cooperate as partners in the mission of leavening society with the truths of Catholic faith and the principles of Catholic life.

The department was created not to be another Catholic organization. Its interest and that of its constituent Councils is not to form new societies nor to supersede those already existing. Its true function is to affiliate and to unite in two companion representative national bodies the units of all fraternal, social and religious societies of men and women for the purpose of adequately impressing on our national life the real beauty and full strength of Catholic ideals. Its program for action is sanely intelligent. It stands for the home, for Christian education, for social justice, and for the purging from American life of vicious and low influences.

(a) National Council of Catholic Men — This Council is made up of affiliated lay societies having ecclesiastical approval. The form of diocesan organization rests entirely on the plans adopted by the individual bishops. In some dioceses men of the individual parishes are grouped into parish councils, which become affiliated with the National Council; in others, pre-existent or new lay societies — spiritual, functional or fraternal — are affiliated with the National Council directly. There are 3,130 organizations affiliated with the NCCM. In this number are included national, regional and local groups.

The National Council of Catholic Men has as its functions: (1) to federate Catholic lay societies and

groups of men in a common, unified agency or council; (2) to serve as an agency for the interchange of information and service between the NCWC and organizations of laymen, in their common work for the Church; (3) to be a central clearing-house for information regarding Catholic laymen's activities; (4) to promote, under ecclesiastical supervision, unity and co-operation among laymen in matters that affect the general welfare of the Church and the nation; (5) to help existing Catholic lay organizations to work more effectively in their own localities; (6) to co-operate in furthering the aims of all approved movements in the interest of the Church and of society at large; (7) to participate, through Catholic lay representation, in national and international movements involving moral questions, (8) to bring about a better understanding and a more widespread appreciation of Catholic principles and ideals in the educational, social and civic life of the country.

In furtherance of its objectives, the Council established in 1929 a Catholic Evidence Bureau, as a national agency for Catholic exposition and defence. This bureau has come to be a storehouse of information on lay apologetical activities, to which those engaged in apologetics and other forms of Catholic defense turn for data urgently needed and not available locally. Since the death of Karl Rogers in 1942, it has taken over the operation of the Narberth Movement. In 1943 the NCCM undertook to assist the Episcopal Committee on Obscene Literature by preparing and periodically revising the NO DL list of disapproved magazines.

The Catholic Radio Bureau maintained by the NCCM since 1938, is intended to advise and assist any Catholic organization or individual in any activity relative to the radio in procuring station time for a Catholic program; in planning and conducting such a program, in providing scripts or material for preparing scripts; and in making ef-

fective protest against offensive broadcasts

Most widely known of the activities of the National Council of Catholic Men is the creation and maintenance of the nation-wide program, the Catholic Hour, inaugurated in 1930. The Council also sponsors two other nation-wide weekly broadcasts—the Hour of Faith, over the network facilities of the American Broadcasting Company, and Faith of Our Time, over the Mutual Broadcasting System. (See index, Catholic Radio Work in the US)

There are now available two very useful booklets: "Pastor's Outline for Training Laymen Leaders" and "Manual of Instructions—Diocesan Council of Catholic Men"

(b) The National Council of Catholic Women—This Council is a federation of organizations of Catholic women in the United States, uniting them, helping them to strengthen, increase and inspire their membership.

Included in the National Council of Catholic Women are seventeen national organizations and seventy-seven diocesan councils, the latter, federations of Catholic laywomen's organizations within the particular diocese, both parochial and interparochial

The purposes of the National Council of Catholic Women are to stimulate the study of Christian principles, and to encourage action in accord with those principles. This it accomplishes particularly through its National Committee System, by means of which the national committee chairman transmits messages, information, suggestions, etc., to diocesan chairmen, who in turn send them to deanery and parish or local chairmen. In obtaining results, the circuit is completed by parish or local chairmen submitting reports to district or deanery chairmen; from them they are sent to diocesan chairmen who forward a summarized report to the national chairman.

The National Committees included in this network are: Cooperating with Catholic Charities, Cooperat-

ing with the Confraternity of Christian Doctrine, Diocesan Council Histories, Family and Parent Education, Immigration, International Relations, Inter-American Relations, Libraries and Literature, Organization and Development, Parent-Teacher Associations, Public Relations, Shrines in the Home, Social Action, Study Clubs, War Relief, and Youth. During the war special co-operation was given Chaplain's Aid, USO-NCCS, War Relief Services, NCWC, and various wartime agencies. Postwar aid has been continued through War Relief Services, NCWC. Emphasis in the immediate postwar period centers about family life, social action and international relations. The training of leaders is an essential part of this program

Through "The Monthly Message to Affiliated Organizations," the worksheet of the National Council of Catholic Women, and "Catholic Action," the monthly publication of the National Catholic Welfare Conference, as well as special letters, messages of the departments of the National Catholic Welfare Conference, suggestions for programs and speakers, and other assistance, are given.

The National Council of Catholic Women provides: (1) representation at meetings of a national or international character when vital principles are at stake, or where matters of national well-being which should be their concern are under discussion; (2) national conventions for conference on common problems, and, through adequate publicity given to these deliberations, places the Catholic attitude on questions of the hour before the general public. In addition, regional conferences and special institutes on the work of particular committees have been held.

The Council assists, through affiliation with the International Union of Catholic Women's Leagues, in world-wide protection of the home and in the defense of Catholic principles of social action.

#### 9. War Relief Services

War Relief Services, NCWC was established in January, 1943, in

Washington, D. C. Its Board of Trustees is made up of the members of the Administrative Board, NCWC, and the Military Vicar and Military Delegate. It administers a program of relief and assistance to refugees, victims of war, prisoners of war and merchant seamen in the United States and more than sixty foreign countries. The operating headquarters are located at 350 Fifth Avenue, New York

#### 10. Episcopal Committees

In addition to the above-named departments, the general body of bishops maintains certain special episcopal committees. The following is a partial list of the committees authorized to date

Committee on American Board of Catholic Missions

Committee on Confraternity of Christian Doctrine (See pp. 436-8)

Committee on Motion Pictures and the National Legion of Decency

Committee on the Propagation of the Faith (Foreign Service)

Committee on Obscene Literature  
Committee on North American College

Committee on Seminaries

Committee on War Emergency and Relief

Committee for Refugees

Committee on the Pope's Peace Points

Committee for the Spanish-Speaking

All committees work in conjunction with the Administrative Board to which their reports are referred. In the cases of some of these committees, it has been found desirable to establish offices for continuing and organizing work. Relief work is now centralized in one committee composed of members of the Administrative Board of the NCWC. Functioning under this committee are several sub-committees.

A brief sketch of the work done by five of these committees follows

(a) **The Catholic Committee for Refugees** (including Refugee Children) — This committee is officially designated by the National Catholic Welfare Conference and operates

under the NCWC Charter. It was authorized on Nov. 18, 1936

The committee was called into being by the NCWC at its annual meeting in Washington, November, 1936, in conformity with recommendations presented by a group of Bishops who had been instructed by the Administrative Board to study the problems of Catholic refugees. Since January, 1937, the offices of the committee have been functioning in New York. Immediate direction and operation of the committee at the present time is effective through: Archbishop Joseph E. Ritter, chairman; Samuel Cardinal Stritch; Bishop Stephen J. Donahue, treasurer; Bishop John F. Noll; Bishop Charles H. LeBlond; Rev. Emil N. Komora, executive director

The function of the committee consists of the giving of material and spiritual aid to Catholics who on account of racial, political or religious reasons have been victims of persecution and are involuntary exiles from their homelands.

The assistance and council is given in such forms as relief, procurement and giving of grants to scholars, professional grants, scholarships, social case work, job placement services for skilled, unskilled and professional workers, children's aid, vocational retraining and medical aid of all types.

Moreover, the committee also offers religious, immigration, naturalization and legal counsel as well as information and counsel concerning war and national emergency measures, procurement of free placement in summer camps, shelter and hospitality service, resettlement both here and abroad, aid to internees, inter-agency co-operation with Catholic and non-Catholic organizations both here and throughout the world, international correspondence, location of relatives abroad and so forth.

From January 1, 1937 to September 30, 1947, the committee has settled 1,868 refugees and displaced persons in the U.S. Between October 1, 1945 and September 30, 1947,

more than 5,000 persons were given office interviews in addition to interviews with all incoming Catholic immigrants, their relatives and friends.

Applications from individual refugees and also from agencies Catholic and non-Catholic have been received from literally every corner of the globe. Investigation of cases were made and only legitimate and bona fide refugees accepted. In numerous instances the committee has given considerable to finance refugee committees abroad in order that it have some check on refugees whom it aided to enter this country. Foreign relief has been granted by the committee in needy instances.

The committee has handled cases ranging from ordinary laborers and shopkeepers to some of the greatest scholars and government experts who fled Nazi Europe. Numerous priests and nuns also have been helped.

(b) **Bishops' War Emergency and Relief Committee** — This committee was authorized by the annual general meeting of the Bishops held in Washington in November, 1940. Its membership is identical with that of the NCWC Administrative Board. It was established to form a centralized agency to meet war emergencies as well as relief needs of people suffering the devastation of war.

On one Sunday each year (usually Laetare Sunday) each diocese makes an appeal in behalf of the Bishops' War Emergency and Relief Committee activities. Of this collection, His Holiness, Pope Pius XII said in writing to the American Bishops "In a very special way, We would assure you of Our heartfelt gratitude for the generous thoughtfulness which prompted the general collection of the Bishops' Relief Committee. Saddened in heart by the terrible sufferings and misery about us, it is Our ardent wish to offer to the unfortunate and innocent victims every possible spiritual and material succor."

A total of \$7,500,000 was received by the Committee in the Laetare

Sunday collection, 1947. Allotments were made chiefly through the Holy Father and War Relief Services, NCWC, to (1) help relieve suffering and distressed victims of war — men, women and children — in over 60 war-torn countries; (2) help maintain Montezuma Seminary on the US Mexican border — an outstanding endeavor founded by Catholic Bishops of the United States to provide a training-school for students of the priesthood who cannot be trained in their homeland because of Mexican laws; (3) give assistance to refugees here and abroad through the offices of the Catholic Refugee Committee in New York.

(c) **Bishops' Committee on the Pope's Peace Points** — At the annual meeting of the Bishops in Washington, November, 1941, the Bishops' Committee on the Pope's Peace Points was appointed for the purpose of studying the peace principles enunciated by our Holy Father, Pius XII, and making them better and more widely known. Samuel Cardinal Stritch, is chairman of this committee.

The Bishops' Committee announced in December, 1941, that it would issue statements at opportune times to foster and encourage research and studies on peace in the light of papal proposals, to give the public scholarly and popular literature "on the peace of our ambitions and prayers," and inspire lectures on the papal proposals. The committee in a statement issued January 3, 1942, advocated sincere, honest, earnest acceptance by all nations of the principle that international law is the prime necessity for righteous peace. In 1943 the committee issued "Principles of Peace," a compilation of all discourses dealing with the nature and conditions of peace made by the last five Popes. This is the most comprehensive collection in this field ever made. It has a voluminous and precisely detailed index.

In 1944 the committee arranged publication of "A World to Reconstruct," by Dr. Guido Gonella and translated by T. L. Bouscaren, S. J.

A digest of the book in popular language was subsequently prepared

(d) **The Bishops' Committee on Motion Pictures and the National Legion of Decency** — At the annual meeting of the Bishops in Washington, November, 1933, the Bishops' Committee on Motion Pictures was formed whose purpose it was to bring about on improvement in screen production, since individual appeal to producers to better the Hollywood standards had been unsuccessful. Members of this committee are Bishop William A. Scully, chairman; Bishop Joseph T. McGucken, Bishop Joseph H. Albers, Bishop Bryan J. McEntegart and Bishop Raymond A. Kearney

Plans for action were formulated, and in April, 1934, the Legion of Decency was formally inaugurated in order to include the personal co-operation of the laity with the hierarchy in endeavoring to prevent the showing of obscene and lascivious pictures. All Catholics were asked to take a pledge not to patronize such pictures, and each year they are invited to renew it. This pledge of the Legion of Decency imposes no new obligation, but merely makes explicit that which every Catholic is obliged in conscience to do

In February, 1936, the Bishops' Committee on Motion Pictures transferred the responsibility for the review and censorship of films from the various authorities in different dioceses, to the Archdiocese of New York. The address of the secretariate of the Bishops' Committee — the office of the National Legion of Decency — is 35 East 51st Street, New York 22, N.Y. From this address is issued each week a list giving the moral evaluation of current films. The Motion Picture Department of the International Federation of Catholic Alumnae, which had been reviewing motion pictures for over a decade and had, over this period, published a list of "Endorsed Motion Pictures," was officially designated as the reviewing and classifying group for the Legion of Decency. From Febru-

ary, 1936, to November, 1947, the National Office of the National Legion of Decency reviewed a total of 6,043 feature motion pictures, under the four following classifications: Class A — Section 1. Unobjectionable for General Patronage; Class A — Section 2. Unobjectionable for Adults; Class B. Objectionable in Part; Class C. Condemned

Legion of Decency activity is carried on not only by the New York office, which has been charged with the responsibility of the moral classification of films, but also by the various dioceses in the country which have, under diocesan directors, diocesan organizations to bring the knowledge of the national motion picture ratings to all the people and to co-ordinate Legion activity on a diocesan basis. Within the past few years activities comparable to the Legion have been organized in Secretariates for Morality of Catholic Action organizations in various countries of Latin America: Mexico, Argentina, Brazil, Peru, Ecuador, Uruguay, Chile, Columbia, Cuba and Venezuela.

(e) **Bishops' Committee on Obscene Literature** — At a meeting of the Catholic hierarchy in October, 1938, a Committee of Bishops was appointed to devise a plan for organizing a systematic campaign in all dioceses of the United States against indecent periodical literature. In December of that year, this Committee, known as the Committee on Obscene Literature, met in Chicago where it formed the National Office for Decent Literature (NODL) and drafted a program designed to effect uniformity of procedure in the various diocesan jurisdictions. The membership of the Episcopal Committee of NODL is as follows: Bishop John F. Noll, chairman; Archbishop Urban J. Vehr, Archbishop Joseph E. Ritter, Bishop Edward F. Hoban, Bishop William A. Griffin, Bishop John G. Bennett. About 75 dioceses with diocesan directors formally co-operate in the work of the NODL.

Information as to the establishment of diocesan or parish organizations to aid in the work of the NODL may be secured by writing to the Most Rev. John F. Noll, D.D., Episcopal Chairman of the NODL, 1415 West Washington Boulevard, Fort Wayne, Ind

(f) **Bishops' Committee for the Spanish-Speaking** — This Committee, permanently organized in January, 1945, has for its purpose the protection and furtherance of the spiritual and material welfare of the almost 2,000,000 Spanish-speaking people of the four ecclesiastical provinces of the Southwest.

Serving the Committee as an auxiliary agency is the Catholic Council for the Spanish-speaking, a group set up to implement by studies, publicity and action the resolutions of two seminars held in San Antonio and Denver in 1943 and 1944, respectively. The seminars, sponsored by the Social Action Department of the NCWC, were the first attempts at general consultation by Catholics working among the Spanish-speaking

The two-year-old Bishops' Committee has plans and sponsors activities as wide and divergent as the needs of the people themselves. It has planned and worked to enlist all endeavors of parish and diocesan activity in the cause of the disadvantaged Latin-American minority, and has sought the aid of federal and state agencies for the realization of its purposes. The Committee has gone on record against race discrimination. It has supported programs for the relief of migratory workers, for the development of legitimate union activity, and for the establishment of credit unions and co-operatives. It has sought to raise religious and civic educational levels, and to raise health standards by means of health programs and the establishment of maternity clinics. It has tackled the problem of delinquency and has organized community social and recreational centers

General chairman of the Bishops' Committee for the Spanish-speak-

ing is Archbishop Robert E. Lucey of San Antonio.

The 1947 Meeting of the American Hierarchy, attended by 3 cardinals, 16 archbishops, and 113 bishops, met at Catholic University, Washington, D. C., Nov. 12-14

Most Rev John T. McNicholas, O. P., Archbishop of Cincinnati, chairman of the Administrative Board of the NCWC, reported that during the past year, "the lines of cleavage between the East and the West became more sharply and, at the same time, more clearly drawn" and "totalitarian materialism emerged more plainly than ever before as the force engaged in a mortal struggle with Western Christian civilization"

The needs of domestic welfare, and "the growing importance of the United States and of Washington in the political and economic life of the world," have given the Church in the United States and the NCWC, in particular, responsibilities of vast proportions and significance. "These responsibilities and the efforts required to meet them," the archbishop pointed out, "are reflected in some measure in the reports of the various Departments and Bureaus of the NCWC, which experienced a year of intense activity."

As the demands of Christian charity are ever foremost, the archbishop lauded the generosity of bishops, priests and Catholic laity who made the Laetare Sunday appeal for War Relief Services, NCWC, "the largest national collection in the history of the Church in the United States"

Calling "the care and settlement of displaced persons" one of the "most distressing problems" facing the postwar world, the archbishop said that War Relief Services, NCWC will assist the Vatican Migration Office, and that related problems have brought into sharp focus the need of a strong and effective international organization of Catholic charity to act as a contact between charity groups of the various nations.

The report indicated other matters of concern for the Church in the United States such as the UN, the "iron curtain" in Europe, the Church in Latin America, the school-law difficulties and other proposals on national, regional and local levels.

Archbishop Murray of St. Paul, Episcopal Chairman of the Press Department, told the meeting that "a sharply different type of reporting became essential" to meet the present challenge. More careful analysis, with background, to clarify confusing issues, more on-the-spot probing, to keep up with fast-moving events, were necessary. Notable achievements of the year were strengthening of the service's correspondence from Vatican City; the issuance of a Portuguese-language edition; accreditation of an NC correspondent to the foreign ministers' meeting in Moscow; revision and modernization of the NC Feature Service; and the re-establishment of the prewar network of European correspondence.

Bishop Alter of Toledo, Episcopal Chairman of the Social Action Department, stressed the need of the development of Catholic lay organization to implement the work of that department, and in particular pointed to representation in a consultative capacity to the UN. He reviewed the meetings of the Catholic Conference on Industrial Problems and recommended establishment of additional family institutes.

The Department of Education report, presented by Most Rev. James H. Ryan of Omaha, indicated a program of wider range and interest than that of previous years. The department participated in national conferences with National Education Association groups, consultants to the US Department of Education, representatives of the Federal Council of Churches of Christ in America, the American Council on Education, UNESCO, and other national groups; presented testimony and views on national legislation; and initiated research and interpreta-

tion in connection with controversial school matters.

Archbishop Rummel of New Orleans, reported that the Legal Department had continued to render services to Catholic missionary organizations, schools, hospitals and other institutions in regard to surplus property, pupil transportation, export licenses, priorities, tax problems and the like.

Catholic Youth organizations have been a principal bulwark against infiltration by the international communist party into activities of young people in the United States. Archbishop Cushing of Boston, Episcopal Chairman of the Youth Department, asserted in his annual report. In 64 dioceses, 261 priests and 162 professional lay workers are engaged in Youth work, and definite advances had been made in the scope and functioning of Youth Department programs.

Organizations affiliated with the National Council of Catholic Men increased to 3,130 during the year, Archbishop Lucey of San Antonio, Episcopal Chairman of the Department of Lay Organizations, disclosed. The report reviewed the Council's radio activities, its assistance to the National Organization for Decent Literature, and the increase in the Narberth Movement Organizations of the National Council of Catholic Women increased to a total of 4,738 and the report recalled that delegates attended the first postwar Congress of the International Union of Catholic Women's Leagues in Rome; that the Council had observer status at the UN, and maintained representation at meetings of 16 national secular groups and 8 national Catholic Conferences.

During the past year diocesan directors for the Confraternity of Christian Doctrine totalled 118, according to the report of Bishop O'Hara of Kansas City, Episcopal Chairman. The report further stated that to train Confraternity workers, the Catholic Action Institute of the Confraternity was initiated at the Catholic University, and that steady

progress is being made on the revised translation of the Old Testament.

The Statement of the archbishops and bishops at this meeting contrasts false and true realism and

shows the way to the reunion of Christian truth and everyday life in the face of secularist philosophies. (See Statement on Secularism, pp 96-99)

## NATIONAL CATHOLIC WELFARE CONFERENCE SUMMARY

### (Organization of Bishops)

*Headquarters: 1312 Massachusetts Avenue, N W., Washington 5, D C*

### Episcopal Administrative Board

Department	Chairman (Most Rev.)	Assistant (Most Rev.)
Executive .	John T McNicholas, O. P.	Francis P Keough
Education	Francis P Keough ..	William S Scully
Press . . . . .	Michael J Ready .	Thomas K. Gorman
Social Action	Karl J. Alter .	Charles H. LeBlond
Legal . . . . .	Emmet M. Walsh .	Bryan J. McEntegart
Lay Organizations .	Robert E. Lucey	Matthew F. Brady
Catholic Action Study	Joseph E. Ritter .	John F O'Hara, C S. C.
Youth ..	Richard J Cushing	Richard O. Gerow
Vice-Chairman . . . . .	Richard J. Cushing	
Treasurer . . . . .	John M Gannon	
Assistant Treasurer . . . . .	William D. O'Brien	
Secretary . . . . .	John F. Noll	
General Secretary . . . . .	Rt. Rev. Howard J. Carroll	
Asst. General Secretary . . . . .	Rev. Paul F. Tanner	

**Executive Department:** Supervises and co-ordinates the work of all departments. The Chairman of the Administrative Board presides over the Executive Department which includes the Bureaus of Immigration and Information; Auditing Office; Confraternity of Christian Doctrine.

**Education Department:** Furnishes educational statistics and information; teachers' registration; and Catholic education research.

**Press Department:** Provides Catholic press in the United States and abroad with news, feature, editorial and pictorial services.

**Social Action Department:** Deals with studies and programs connected with industrial and civic problems, with rural and family life.

**Legal Department:** Collects and classifies legal information which is available to dioceses and to all Departments of the Conference.

**Lay Organizations Department:** National Councils of Catholic Men and Women are the channels through which all the facilities of the above departments are made available to affiliated lay organizations.

**Catholic Action Study Department:** Disseminates papal encyclicals, allocutions and discourses; maintains a record of Catholic Action in the United States, and assists in furthering Catholic Action.

**Department of Youth:** Co-ordinates, promotes and assists the activities of Catholic youth groups throughout the country.



## THE CATHOLIC YOUTH APOSTOLATE

*(Courtesy of the NCYC)*

"Men hope and believe that stability will come out of this present chaos, that settled conditions of life will eventually replace the present uncertainty. Youth must necessarily play a vital part in the attainment of such stability and order. This makes the work of direction and guidance of youth the most important that Church and State can engage in. Our vision of a better day cannot become a reality unless the youth of this hour, who will be the men and women of tomorrow, have developed a character and disposition that favors the arts of civilization and world peace. The Catholic Church, which has lived through the rise and fall of empires, the dissolution of governments and the extinction of great civilizations, sees this problem with crystal clarity. It alone of all, knows from the experience of centuries, the profound truth that peace and settled social order will come only when the youth of a transitional era are trained mentally, physically and by far above all else spiritually" (Statement of the late Bishop Duffy to Youth Directors).

### Essential Characteristics

The essential note differentiating Catholic Youth Work from all similar secular endeavors is its apostolic character. The Catholic Youth Movement is an apostolate: its sole reason for being is to reform and penetrate the natural, temporal order of society with the spiritual, supernatural truth and vitality of Christ in His Church.

(a) It is a personal apostolate exercised by each one in his (or her) own medium of daily life.

(b) It is grouped, coordinated for mutual support and stimulation and to produce the necessary cumulative effect upon society.

### Organizational Structure

The broad organizational structure of Catholic Youth work was indicated by the Apostolic Delegate, the Most Rev. Amleto Cicognani, in his letter to the Diocesan Youth Directors of August 25, 1941, as quoted below.

"There has been given to you, Diocesan Youth Directors, the mandate of your own bishops to organize and direct the various groups of Catholic Youth and their labors. Many times recent Sovereign Pontiffs have taught that proper ordering and coordination of these groups is the key to such organization and direction."

"Good order is a fundamental requirement. The first and necessary

mark of this order is the approbation of the Ordinary of the diocese. It is his prerogative to say whether or not this or that group is capable of the apostolate. The apostolate comes from Jesus Christ, "I have chosen you" (John 15, 16). And just as the Apostles chose their lay assistants, so do their successors, the bishops. Neither the breadth nor the attractiveness of a program alone suffices for calling it an Apostolate unless those who conduct it are recognized and approved by ecclesiastical authority.

**Parochial Groups** — Not every Youth group, simply by virtue of being a Youth group, is entitled to representation on the parish, district or diocesan youth council, but only such groups as have been approved by the Ordinary. Note that this approval does not come from any national office of any constituent group, but solely from the Ordinary of the diocese.

"It is clear that the primary center of direction and organization is the parish. It is here, first of all, that the youth forces of the parish should receive council and coordination; it is here that each group ought to expend its greatest activity under the direction of the pastor and the bishop. Furthermore, for the sake of good order, the various parochial groups should work together harmoniously, remembering that they labor under the same

head and for the same cause. They should avoid harmful rivalries and—what is certainly much worse—enmity and contention among themselves. Let them shun jealousies and the mania for publicity; good results are always more copious when the individual does not seek personal acclaim but submerges himself in the life of the Church.”

**Unity in Multiplicity**—The more numerous Youth groups are, the more important it is that there be an orderly coordination of their strength.

“The more numerous youth groups are, the greater the need of coordination—unity in multiplicity. We say coordination however, not unification or exaggerated centralization, for each unity ought to be permitted to pursue its proper lines in accordance with its own nature and constitutions.”

**Diocesan Coordination**—Inasmuch as Youth groups are to participate in the apostolate of the hierarchy, they should adapt themselves to the structure of that hierarchy and be united not only on the parochial level but also on the diocesan level through diocesan centers.

“When we say that these youth groups ought to live in the atmosphere of the parish, this does not mean that they should be parochial in the sense of being isolated, restricted or disunited. They ought to be a part of a large sphere and should, therefore, coordinate themselves with the larger centers. From the very fact that they are to participate in the apostolate of the ecclesiastical hierarchy, it follows that they should adapt themselves to the structure of this hierarchy and be one not only in the unity of the parish, but also one in the unity of the deanery, and the diocese.

“It appears to be, indeed, not only important but necessary that parochial groups be closely connected with the diocesan center, under the vigilant eyes and immediate control of the bishop, from whom the directive force must spread throughout the entire dio-

cese. Unity of command, unity of action, harmony of purpose, and union of minds—all these advantages are motives that strongly recommend this coordination, to say nothing of the advantages and benefits that derive from the greater facility with which a central office can usually promote the publication of books, pamphlets and other aids.”

**National Coordination**—Over and above coordination on the parish and diocesan level it is also important that there be some coordination of Catholic Youth forces on the national level.

“In guarding certain positions and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of utmost value.”

The approved agency for coordinating the Catholic Youth forces at the national level is, by recommendation of the Holy See, the National Catholic Youth Council.

“In a letter dated April 23, 1940, for communication to the Most Reverend Ordinaries of the United States, His Eminence, Cardinal Pizzardo, president of the Central Office of Catholic Action, expressed the desire that the numerous groups of Catholic Youths in this country be united in a ‘National Catholic Youth Council, in order better to promote Christian ideals and better to safeguard the young from the many pitfalls that they encounter.’ Without doubt the vastness of the country renders the formation of a compact national organization difficult but it is evident that at least some small degree of national coordination is possible and even necessary. ‘Vis unita fortior.’”

“There is also before us the encouraging example of other nations and above all the pronouncements and directive norms that have emanated from the Supreme Authority of the Church, the Sovereign Pontiffs. In guarding certain positions

and effectively defending them and in keeping alive the enthusiasm of the young for the cause of religion, a general organization spreading over the entire nation is of the utmost value. And it is rendered authoritative and receives its sanc-

tion from the fact that Bishops have been put at its head. Do not hesitate therefore, to appeal to the Youth Department of the NCWC for direction, for counsel, for aid, and you will enjoy the grand advantages that derive from it."

### The NCWC Youth Department

After years of study and planning, the archbishops and bishops of the United States decided to develop within the National Catholic Welfare Conference, their official agency for national coordination, a special pattern for united youth work. The first step was taken in February, 1937, when the bishops instituted a Youth Bureau in the Executive Department of the NCWC. To further this project the hierarchy at their general meeting in November, 1940, approved the recommendation that the Youth Bureau be elevated to a regular department of the Conference.

The Most Rev Richard J Cushing, Archbishop of Boston, is the episcopal chairman of the Youth Department, and the Most Rev Richard O. Gerow, Bishop of Natchez, is the assistant chairman

The following serve as special advisers to Archbishop Cushing on the various phases of the youth set-up: the Most Rev. James E. Kearney, on Newman Clubs; the Most Rev. Francis C. Kelley, on Scouting, the Most Rev. Bernard A. Sheil, on Catholic Youth Organization; the Most Rev. Aloysius J. Muench, on Rural Youth

### The National Catholic Youth Council

The National Catholic Youth Council is sponsored by the Youth Department of the NCWC. It was first launched as a project of the NCWC Youth Bureau and authorized by the Administrative Board in April, 1937. The purpose of the NCYC is to federate all Catholic youth groups on a national scale through the medium of an agency functioning under the direction of the hierarchy, to serve as a channel for interchange of experiences and information regarding youth activity and problems; to help Catholic youth groups better to understand and to cope with problems of national importance, to train youth leaders in the methods of Catholic Action in conformity with the directions of the Holy Father and the American hierarchy; to serve as an instrument to represent all Catholic youth-led organizations in the United States, and to do this without interfering in any way with the autonomy and the traditional activities of the individual groups

The NCYC encourages the development of youth conferences and congresses on a district, deanery and diocesan basis, and youth leaders' conferences or training courses on a provincial, regional and national basis.

An Advisory Board makes provision for representation of nationwide youth movements as well as securing the cooperation of prominent men and women active in adult organizations serving youth.

The framework of the NCYC makes provision for two major divisions as regards membership: the Diocesan Section; and the College and University Section.

(1) The Diocesan Section of the NCYC is intended to reach Catholic organized youth throughout the country who are outside the college and university field. These youth groups are reached through the medium of the Diocesan Youth Council, which council is voluntarily associated with the Diocesan Section of the NCYC.

(2) The College and University Section of the NCYC is designed

to include the two national student organizations reaching Catholic students both in Catholic and non-sectarian colleges the National Federation of Catholic College Students, and the Newman Club Federation (see below under Catholic Action in the Schools).

The Diocesan Youth Council is not a youth movement, but, like the National Council, it is a federating agency grouping together all the approved Catholic youth groups (regardless of their labels or particular objectives) operating within the boundaries of the particular diocese. The Diocesan Youth Council recognizes the existence and respects the full autonomy of the various affiliated groups which maintain their traditional set-up and carry out their specific programs. The Diocesan Youth Council makes provision for deanery and parish youth councils. Essentially, it functions through the Parish Youth Council, which in turn is composed of the various youth groups operating in the parish. In parishes where there is only one youth group, this group would function as a Parish Youth Council.

No provision for individual membership in the council is made. Every Catholic boy or girl, young man or young woman, particularly those between the ages of 16 and 25, wishing to join this Catholic youth front, is connected with the Youth Council by reason of membership in one of the approved youth groups. This group holds membership in the Parish Youth Council, which is nothing else than the federation of all the existing youth groups in the parish. The Parish Youth Council is a constituent unit in the Diocesan Youth Council, which in turn is linked up with the National Catholic Youth Council.

Between the Parish Council and the Diocesan Council, provision can be made for a Deanery Youth Council. This simply means the banding together of the individual groups in a deanery, through the medium of the Parish Council.

Thus we see the Catholic youth of the entire country being united in accordance with the traditional lines of hierarchical order — parish, deanery, diocesan, national hierarchy — under full control and direction of the hierarchy and without interference with the useful autonomy or specific activities of any particular group.

Special interest groups organized on a deanery- or diocesan-wide basis are directly represented in the Deanery or Diocesan Youth Council, even though their local units hold membership in the Parish Council. In this way it is possible to make the experiences of such movements directly available on the deanery and diocesan level. On the national level, the Advisory Board of the National Catholic Youth Council serves a similar purpose.

The National Catholic Youth Council continues to make progress. At the time of writing, 96 Diocesan Youth Directors have been appointed, and Youth Councils are operating in 14 dioceses, with 11 others in process of formation. Regional conferences of Youth Directors, training courses for youth leaders, and deanery and diocesan conferences for youth are increasing.

The National Federation of Catholic College Students, reaching 151, or almost three-fourths of the Catholic colleges and universities of the country, and 90 percent of the Catholic college students, is now organized on a national basis, with an executive secretary in the Youth Department, NCWC. Fifteen regional units of the NFCCS are now functioning. The Federation has successfully sponsored four national congresses.

The Newman Club Federation, which at present possesses a total of 315 affiliated units on non-sectarian campuses, has offices in the Youth Department, NCWC. Their annual convention and regional conferences attract each year more students.

## **Catholic Agencies in the Youth Field**

### **Boy Rangers — Catholic Order of Foresters**

**Membership:** Approximately 37,500 boys up to 16 years of age; in 1,237 subordinate courts throughout the United States and Canada. The official publication is the "Catholic Forester."

**Purpose:** To develop the physical, mental and moral lives of members that they may become men "worthy of their Church and Nation."

**Activities:** Encourages physical, mental, educational and recreational activities which vary according to local conditions

**Headquarters** are at 30 North La Salle Street, Chicago 2, Ill.

### **Catholic Boys' Brigade of the United States**

Founded in 1917, the Catholic Boys' Brigade of the United States has its headquarters at 10 W. 76th St., New York City. A "Brigade Monthly" is published.

**Membership:** Before the war membership included about 40,000 boys, aged 12 to 18, in 325 local branches in 28 states, the Virgin Islands and Canada, and nearly 1,500 girls as associate members. There were about 500 adult leaders

**Purpose:** To bring Catholic boys under the influence of Catholic training, instruction, association and activities in order that thereby they may become of greater service to God, their country and their fellow-men, to promote in general the spiritual, moral, mental, physical, social and civic welfare of all boys irrespective of race or creed

**Activities:** Drill, physical exercises, first aid to the injured, music, athletics, instruction in civics, recreation, sports, outings, camps, parades, nature study, hobbies, woodcraft. Weekly meetings of local units are divided into three periods of equal duration, with varied activities under an adult leader. Conferences and seminars are held locally every month; leadership training courses are conducted at the national headquarters, which also

conducts annual competitions in various activities and distributes medals and awards

### **Catholic Central Verein of America — Youth Movement**

**Membership:** Boys and young men between 12 and 25 approximating 25,000, with the greater portion in the upper age bracket. Organized in parishes where adult branches of the Central Verein exist, the parish youth groups are in certain regions federated into district leagues and state unions

**Purpose:** To promote the spiritual perfection of members, develop Catholic lay leadership, provide recreational and athletic programs, and to promote civic activities

**Activities:** Based on a five-point program of spiritual, intellectual, civic, physical and recreational activities

**Headquarters** are at 3835 Westminster Place, St. Louis 8, Mo

### **Knights of Columbus, Supreme Council, Boy Life Bureau: Columbian Squires**

**Membership:** Formed by the Knights of Columbus in 1925, the Columbian Squires number 33,635 in 557 circles sponsored by the Knights of Columbus. The organization operates in 42 states, six provinces of Canada, in Mexico, Cuba and the Canal Zone. Some 4,961 Knights of Columbus counselors give guidance and leadership training. Headquarters are at 45 Wall St., New Haven, Conn. They have a monthly publication, "Columbian Squires Herald."

**Purpose:** To make available to boys during their leisure time a psychologically sound program under qualified and adequately trained leadership, to cooperate, through the Columbian Squires program, with the home, the church and the school, in the cultural, social, civic and physical development of the members.

**Activities:** Conducts summer schools of boy leadership, first established in 1924. In 1939 and 1940

these were held at six key universities and colleges in different parts of the country and consisted of six days of intensive training in the philosophy and techniques of boy guidance and youth programs, with one or two evening sessions at which fundamental principles of boy leadership were presented by professionally trained representatives from national headquarters, under auspices of local councils of the K of C About 18,000 volunteer workers have been trained in this way.

The Columbian Squires program is fivefold: physical, social, civic, cultural-educational and religious.

### **Catholic Boy Scouts**

The Catholic Committee on Scouting endeavors to "aid the supernatural" by means of the following plan of cooperation with the Boy Scouts of America. The National Committee is advisory to the BSA, having the responsibility of promoting and guiding cooperative contacts with the Catholic Church in activities relating solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting. The National Committee is composed of a Bishop, a Committee of Priests appointed by the Bishop, and a Committee of Laymen; its officers are the officers of the Bishop's committee.

The Bishop's committee establishes policies governing the spiritual welfare of Catholic men and boys in Scouting, and in cooperation with the National Council, BSA, develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationship between the Boy Scout Movement and the Catholic Church; it develops and presents to the American bishops plans, as developed in cooperation with the National Council of the BSA, for Catholic participation in scouting through the Local Councils of the BSA and the Diocesan Committees appointed by their respective bishops, it advises the Na-

tional Council in all matters or policy related to Scouting among Catholic boys

The Committee of Priests assists the Bishop as requested; it represents their respective dioceses on the National Committee; and it reports to the Bishop annually on all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting in the dioceses.

The Committee of Laymen assists the Bishop as requested; it represents the Laymen's Committee of their respective dioceses on the National Committee; and reports to the Bishop annually on all Scouting matters pertaining to Troops, membership, activities, etc., among Catholics.

The Diocesan Committees are appointed by their respective Bishops; they include the following: a chaplain, a chairman (layman), and a Catholic layman acceptable to the bishop, from the membership of the Executive Board of each Local Council in the diocese. The Diocesan Committee cooperates with the Region and the Local Councils of the BSA within the diocese in promoting Scouting under Catholic leadership, advising the Local Councils in all matters related to Scouting among Catholics, correlates the Scout Program with the entire parish program, etc

The Catholic Committee on Scouting services 400,000 Boy Scouts in 5,280 Scout troops in 116 archdioceses and dioceses in the United States, Alaska, Puerto Rico and the Canal Zone.

### **Junior Catholic Daughters of America**

Membership: Catholic girls aged 12 to 18, admitted on the recommendation of a senior member; also a Juniorette for girls from 10 to 12 years of age. Approximate membership is 20,000, grouped into 285 local courts which are subdivided into 1,000 troops. There are 90 Juniorette Courts. The organization extends into 76 dioceses, representing 34 States, Puerto Rico and Alaska.

**Purpose:** To provide an outlet for the natural desire to "belong to a club"; to furnish opportunities to develop the habit of service to others; to enjoy recreational, charitable and spiritual activities under proper leadership; and to develop articulate Catholic leadership giving the knowledge and the cultural background through an Honors Program.

**Activities:** Enterprises of the local units include camps, workshops, hiking clubs, dramatics, dancing, athletic tournaments, glee clubs, orchestras, sewing, cooking; visiting orphanages and veterans' hospitals, as well as homes for the aged, to cheer and assist the less fortunate.

The official publication is "Highlights," a bi-monthly Bulletin for Chairmen and Counselors. Headquarters are at 10 W 71st St, New York 23, N. Y.

#### Junior Daughters of Isabella

**Membership:** Catholic girls aged 10 to 22, about 3,000. There are 18 active junior circles located in Illinois, Colorado, Indiana, Ohio, Maine, Massachusetts, Minnesota, Rhode Island, Vermont and the province of Quebec.

**Purpose:** To promote religious, ethical, cultural, educational, civic and athletic training of Catholic girls.

**Activities:** Each local circle holds at least one formal meeting each month and is required to have standing committees on religion, education, social affairs, membership, athletics and sick members. Local adult leaders, who serve without pay, are chosen from the local circle of the senior order.

Present headquarters are at 375 Whitney Ave., New Haven, Conn. The Daughters of Isabella edition of the "Catholic Home Journal" is the official publication.

#### Catholic Girl Scouts

About 29 per cent of the Girl Scouts, founded in 1912, are Catholic. Under the direction of the National Girl Scout Catholic Ad-

visory Committee, the Catholic Scouts follow the general purpose of the organization, which is to help girls realize the ideals of womanhood as a preparation for their responsibilities in the home and as active citizens in the world. They participate in educational and recreational activities, under Catholic auspices, designed to give them experience in making and carrying out plans based on broad fields of interest, the activities aim, through comradeship, to develop initiative, self-control, self-reliance, and unselfish service to others.

All archdioceses and dioceses of the United States and its possessions are represented by 167,363 Catholic Girl Scouts. The National Girl Scout Catholic Advisory Committee advises the national organization on matters pertaining to the participation of Catholic girls in the program. There is official affiliation between the Girl Scouts and the Youth Department of the National Catholic Welfare Conference.

The "Leader Magazine" and the "American Girl Magazine" are published monthly. Headquarters: 155 E. 44th St., New York 17, N. Y.

#### Catholic Youth Organization

Founded in 1930 by Most Rev Bernard J. Sheil in Chicago, the CYO aims to contribute to the development of young people, particularly Catholic young people, in all the phases of their environment that are not within the orbit of the home or the school. It recognizes the need to augment the work of the parish whenever programs are required that cannot be conducted by the parish. There is no national headquarters. Each diocesan CYO is autonomous. In some dioceses it is an accredited social agency. The Chicago unit offering advice and suggestions, acts as a clearing house for information.

#### The Sodality of Our Lady

Founded in 1563 in Rome, the Sodality of Our Lady was established in 1913 in the United States. Its headquarters here are at 3115 S.

Grand Blvd., St. Louis 18, Mo. Its chief monthly publication is "The Queen's Work."

**Membership:** Catholic young people of both sexes, approximately 806,800. There are 14,194 active units in Catholic parishes, universities, colleges, schools of nursing, and parochial schools in all parts of the United States

**Purpose:** To foster a fuller Catholic life in parish and school; to further Catholic social action; to develop an energetic religious and spiritual life among Catholic young people, expressed in terms of personal faith, loyalty to Christ, imitation of Mary, and constructive Catholic activity.

**Activities:** Assisting the central office there are five regional directors. Each unit has a priest director, a central committee, and various committees to carry on specific religious and social features. The national headquarters conducts several yearly Summer Schools of Catholic Action in different cities and operates schools of spiritual leadership at regular intervals in several regions. The general program of the organization embraces the following activities: spiritual, intellectual, social and recreational, Catholic (such as missionary interest, charity work, cooperation with Catholic social organizations), and annual national and local conventions.

### Christ Child Society

A welfare organization pledged to the service of children through relief, health and character building. Founded by Mary V. Merrick in 1886; organized 1890; incorporated 1903. Headquarters, 608 Massachusetts Ave., N E, Washington, D C. A biennial report is published.

**Membership:** Approximately 10,000 adult and junior members. The Society is an international organization, having 34 branches in the United States and Holland.

**Purpose:** To aid and instruct poor children and to uplift and brighten their lives; to interest youth in the service of the children of the poor.

**Activities:** Various departments of service for underprivileged children are organized to meet the needs of the locality: settlement houses and clubs, providing supervised recreation, play and guidance directed to moral and physical development; the Life of Christ and catechetical instruction, at the request of local pastors; health clinics and convalescent homes, for the upbuilding of health; summer camps for boys and girls, providing healthful recreation on water fronts, layette department, to supply outfits to new-born infants in need of clothing. In Washington this full program is in operation. At Christmas every member gives a gift to a child in need, in the name of the Christ Child.

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### CATHOLIC ACTION IN SCHOOL AND COLLEGE

The following brief outline will give some idea of the progress made in the United States by Catholic student groups that are vitally concerned with student Catholic Action. With the arduous task of initial organization well in hand, the promoters of Catholic Action in our schools may soon see the fulfilment of their plan to "bring into the University Catholic Action every Catholic student on every campus in the country."

The National Federation of Catholic College Students—Since the purpose of the Catholic college is to train the best minds of Catholic youth in a manner conforming to the Truth of Christ, it should be the outstanding source from which the leaders of Catholic Action will come. Until recently however there has been a noticeable lack of uni-

fied action on the part of the Catholic colleges in the field of Catholic Action. For this reason the NFCCS was formed a few years ago with the object of bringing about an effective solidarity, in thought and action, among all the university men and women on Catholic campuses. Its comprehensive function is to give adequate atten-



tion (through its own force and existing agencies) to all professional, cultural, technical and social problems of student organizations. The approximate 100,000 students belonging to the Federation now represent 107 Catholic colleges and universities. A monthly bulletin, "Federation Forum" is published from October to May.

**Newman Clubs** — The recognized organ of the Catholic apostolate in non-Catholic colleges is the Newman Club. The first Club was formed by five Catholic students at the University of Pennsylvania in 1893. Members of eleven clubs from New York, Philadelphia and Princeton federated in 1915 and other clubs were invited to affiliate with the organization. In 1938 the name of the Newman Club Federation was adopted, and in 1941 this Federation became a member of the National Catholic Youth Council under the NCWC Youth Department. There are now about 80,000 members of the 553 Newman Clubs, organized into 17 regional provinces of the Federation. Newman Clubs have been formed in Canada, Puerto Rico, Hawaii, the Philippines, Australia and China, those in Canada and Australia having their own respective Federations. The club has taken its inspiration from the great educator-convert of the last century, Cardinal Newman. Its purpose is to assist Catholic young men and women in secular educational centers to apply Christian thought and principles to the problems of every-day life. The spiritual needs of the students are cared for by the chaplain and annual retreats are fostered. Under his leadership also, study clubs and discussion groups are advanced in which the truths of the Faith are presented in the light of the needs of the students. The Newman Clubs have a quarterly publication, "Newman News."

**Headquarters** — 1312 Massachusetts Ave., N. W., Washington 5, D. C.

**Pax Romana** is a union or confederation of national university

Catholic federations of the world, founded in 1921. It is a secretariate which links together student federations throughout the world, helping one group of students to profit by the experience of others, lifting local Catholic activity out of its isolation and thus multiplying its beneficial results. Though its activities are many and varied, two are of supreme importance. By study and debate, Pax Romana members formulate a Catholic student opinion on the many far-reaching social, economic and political questions of the day. A continual combat is waged against the sinister influences and subversive societies designed to contaminate the youth of the world.

In 1947 Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, was appointed Pax Romana's cardinal protector.

**Catholic Students' Mission Crusade** — Established in 1918 to build up a general interest in the mission cause, and to promote among Catholic youth of the country a general knowledge of missionary conditions and activities, both at home and in foreign lands, the Crusade now has a membership of approximately 900,000, of whom about 600,000 are between 12 and 25. Senior units (in high schools, colleges and seminaries) and junior units (in elementary schools) total 2,800, there are about 80 veteran (graduate) units. Nearly 50 dioceses have diocesan coordination for the units. Headquarters: Crusade Castle, Shattuc Ave., Cincinnati 26, Ohio.

A quarterly, the "Crusade Programmer and Chairman's Guide," and two monthlies, the "Shield" and the "Shield Teacher's Guide," are published.

**National Catholic Alumni Federation** — The constituent units of this organization are the alumni associations of Catholic colleges and universities. Individual membership also includes Catholic alumni of non-Catholic colleges. The objects of this Federation are to advance

effectively the educational and spiritual ideals for which the Catholic colleges of this nation were founded, and to bring into communication the various distinct alumni associations of Catholic colleges. It was founded in 1924.

Headquarters at 58 E Washington St., Chicago, Ill.

The International Federation of Catholic Alumnae is a group similar in form to the foregoing. The organization, founded in 1914, now comprises 500,000 graduates of Catholic high schools, colleges and universities. There are 500 local and 31 regional units in over 30 states. Its purpose is to further the cause of religion and welfare by serving as a medium of communication between the Federated Alumnae and the Catholic schools. It fosters friendly competition among schools and alumnae associations in educational and athletic matters; assists talented students pursuing special studies, organizes study clubs; considers vocational guidance; compiles and distributes book and motion picture lists. Headquarters: 22 E. 38th St., New York 16, N. Y.

#### Fraternities and Sororities

**Alpha Delta Gamma**—This fraternal society, dedicated to the Sacred Heart, was established in 1924 at Loyola University Chicago, to counteract the pagan influences among the Greek-letter societies of secular universities. Active in six colleges in the United States, it employs the technique of the Catholic Action cell integrated with Catholic social life.

Headquarters: 6715 So Oakley Ave., Chicago 36, Ill. "Alphadelity News" is published monthly.

**Phi Kappa**—Oldest national social fraternity of Catholic men in America, the organization was founded at Brown University in 1889. A senior member of the National Interfraternity Conference and the National Council of Catholic Men, Phi Kappa now has chapters in 29 secular colleges and universities and at the Catholic University of America, and 20 alumni

chapters in metropolitan centers of the country. Membership is now 6,718. Phi Kappa initiated and carries on programs and activities similar to those of later established fraternities. Its first principle is the fellowship of Faith, and it has been instrumental in fostering annual retreats for college students, the promotion of scholarship standards and social interests among its members. Headquarters are in the Fenwick Building, 435 Commercial Square, Cincinnati 2, Ohio. The quarterly publication is the "Temple of Phi Kappa."

**Theta Kappa Phi**—To provide opportunity for Catholic college men to obtain the Catholic philosophy and viewpoint, Theta Kappa Phi fraternity houses have been established at many colleges and universities throughout the country. In the fraternity is a Catholic atmosphere in which the collegian spends the most impressive years of his life. It is the daily living with men of the same wholesome religion, background and philosophy that counts. The fraternity has a five-point program of Catholic Action, concerns itself directly with religious activities and requires of the members that they be good practical Catholics.

Headquarters are at the Catholic University of America, Washington, D. C.

**Theta Phi Alpha**—Much like the Theta Kappa Phi for men this sorority fills a large and important role on our secular campuses. It brings young women together in a Catholic atmosphere, which is most desirable in the prevailing environment. It attempts to furnish its members with a knowledge of the Faith, and to protect it in university and college life. Membership includes Catholic girl students about 16 to 22 and alumnae members of all ages, numbering about 3,500. There are 19 alumnae and 14 undergraduate chapters in 13 cities. Both Theta Phi Alpha and Theta Kappa Phi are organized along the lines of American fraternities and sororities.

Headquarters. 87 Arborway, Jamaica Plain, Boston 30, Mass. The publication is the "Compass"

**Kappa Gamma Pi**—The purpose of this organization is to set a higher standard of character, scholarship, service and leadership by emphasizing the value of scholarly endeavor and by making active and concerted effort for the maintenance of Catholic educational ideals. It is an honorary society to which the graduates of Catholic women's colleges may be admitted by achieving a high scho-

lastic record and extra-curricular prominence. Membership is a reward for undergraduate effort and a stimulus for a life of Catholic Action after college. It fosters scholarships and fellowships, increases the bond between students and alumnae. Founded in 1928, it is affiliated with 73 Catholic colleges for women, with 5,000 members. It recommends that individual groups join the NCCW for better work in Catholic Action. The "Kappa Gamma Pi News" is the official publication.

### SPECIALIZED CATHOLIC ACTION

Specialized Catholic Action, modeled upon the Belgian Jocist movement of Canon Joseph Cardijn, was introduced in the United States in 1935. Highly concentrated in organization and method, Specialized Catholic Action realizes eminently Pius XI's desire for a lay apostolate of "like to like." It endeavors: (1) to undertake the complete Christian formation of the wage earner, the professional man, the student; (2) to transform progressively and methodically the social life of these vocations thereby promoting the spread of religion and the improvement of social life; (3) to create organizations which defend and aid the individual pursuing the Christian way of life. The corporate, organic structure and the cell inquiry method (Observe—Judge—Act) are its essential features. A group is made up of many cells, each with from four to ten leaders. The cells are incorporated into sections directed by committees of officers chosen from among the cell heads. The various groups are organized along parochial, diocesan, national and international lines. Cell meetings follow a definite program of prayer; liturgy study; New Testament discussion; action reports; and finally social inquiry, during which the members: 1) Observe—a particular problem in hand, 2) Judge—by comparing the situation as they find it with what it should be according to Christian standards; 3) Act—by resolving on a concrete plan to improve the situation.

**Young Christian Workers**—The first Specialized Catholic Action group in the United States originated at Manchester, N. H., in 1935 under the name Young Christian Workers. A recent survey made by the Chicago YCW, Office Girls' Federation (3 E. Chicago Ave., Chicago 11, Ill.) shows that the Young Christian Workers have more than 50 cells operating successfully in 30 major cities throughout the US. General membership approximately 1,500 workers, 280 of them cell leaders. No figures are available for the male groups. Membership in the Young Christian Workers includes single men and women wage earners, business execu-

tives, or in the professions. The primary aim is the Christianization of the worker's life and environment.

**Young Christian Students**—In the twenty or more colleges and universities where this group is established, it endeavors to integrate Christianity with student life. Some sections conduct orientation courses among high school students. Publication: "YCS Leader," issued monthly during the school year at Notre Dame, Ind.

**Young Christian Farmers**—This group, still in the formative stage here, is successfully operating in Australia, Canada, and England.

**Christian Workers**—Married men and women in various occupations comprise the membership of this group, which is not yet on a national basis

#### Lay Apostolate Schools

**Center for Men of Christ the King**—In answer to the need of specially trained apostolic leaders in the work of Catholic Action, this indoctrination center for Catholic Action was founded in 1946 at Herman, Pa. The general purpose is to recruit and train laymen for the role of action and conquest in the service of the Church. Since the spiritual formation of the leaders of Catholic Action must be based upon the sacramental and liturgical life of the Church, the training plan consists of daily Mass and Communion, one hour of daily adoration, recitation of at least part of the Divine Office, and daily spiritual reading. Complementing this is the intellectual formation with a similar emphasis upon "few ideas but profound and fruitful." The principal objects of study are: first, the great advances which have been made in Christian social thinking under the guidance and inspiration of the modern popes; second, the contemporary crisis; third, the necessity of a new philosophy of work; fourth, the confusion of the modern mind; and fifth, the general leadership framework of vision, unity, competence and influence.

The program consists of a series of introductory week-end courses, special summer courses, and a full year's course of formation for Catholic Action. It has the episcopal approbation of the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh.

**Grailville School of Apostolate**—To prepare young women in America for their task in the organized lay apostolate of the Church, Grailville was established at Loveland, Ohio, in March, 1944, under the patronage of the Archbishop of Cincinnati. The classes are planned to imbue apostolic young women with a vision of the potentialities of our

age, with the conviction acquired through an experience of integral Christian life, with the courage and competence to participate in organized lay action in their own surroundings. Each course concentrates upon principles and methods of the lay apostolate adapted to the psychology of woman, and vivified in an experience of Christian communal living. The courses range from week-end training periods to a full year's schooling, with a special series of one-week courses during the summer at Grailville and in various dioceses throughout the country. In addition to the regular staff, leaders of Christian thought—priests, laymen and laywomen—give lectures and lead discussions.

Among the publications prepared by the staff and students for the use of lay apostolic groups are: "Program of Action," "Bulletins for the Celebration of Christian Feasts," "The Task of Woman in the Modern World," "This Is Marriage," and "This Is Social Justice."

**Summer School of Catholic Action**—In 1931, under Jesuit direction, the Staff of the Central Office of the Sodality of Our Lady inaugurated this study program at St. Louis. Six-day sessions, held each year in various cities throughout the United States and Canada, embrace a variety of courses covering every phase of Catholic Action. Special courses are held for priests, nuns, sodalists and active lay apostles. Organization classes and program discussion also fit into the scope of the school, while frequent conventions give the student a chance to take part in warm but friendly discussions. Evening classes cover, on a more mature level, the same topics as the day sessions. Those specially trained in the various fields of work in Catholic Action conduct the courses. Director: Fr. Lloyd F. Hartel, S. J., headquarters: "Queen's Work," SSCA Dept., 3115 S. Grand Blvd., St. Louis 18, Mo.

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## CONFRATERNITY OF CHRISTIAN DOCTRINE

The modern revival and expansion of the Confraternity of Christian Doctrine began with Pope Pius X. His Encyclical *Acerbo nimis*, on the Teaching of Christian Doctrine, issued April 15, directs: In each parish the Confraternity of Christian Doctrine is to be canonically instituted. In January, 1935, the Sacred Congregation of the Council reiterated this pronouncement in a decree *On the Better Care and Promotion of Catechetical Instruction*.

An important present work of the Confraternity is the promotion of the Cause for Beatification of this holy pontiff.

The work of the Confraternity is the spread of knowledge and practice of the Faith by the following means: religious training of Catholic elementary school children not attending Catholic schools, by instruction classes during the school year and in vacation schools; religious instruction of Catholic youths of high school age not attending Catholic schools, in study clubs and by other methods; religious discussion clubs for adult groups; religious education of children by parents in the home; instruction of non-Catholics in the teachings of the Catholic Faith.

Active members serve at least one hour a week or fifty hours annually, and are enrolled in the following divisions: Teachers, who assist priests and sisters in catechetical work, especially in religious vacation schools and in instruction classes; Fishers (home visitors), who make systematic surveys of the parish, encourage children to attend instruction classes and adults to join discussion clubs, and promote subscription to the diocesan paper; Helpers, who provide facilities for classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes; Discussion Club Leaders, who conduct or attend religious discussion clubs for adults and secular high school students; Parent-Educators, who co-

operate with Parent-Educator programs of the Confraternity, Apostles to non-Catholics, who assist in the program for non-Catholics.

In November, 1934, the American hierarchy appointed an Episcopal Committee on the Confraternity of Christian Doctrine. This Committee immediately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference. The Committee has five members under the chairmanship of Bishop O'Hara of Kansas City.

**National Center**—With a priest director and an efficient staff at Washington, the National Center functions as a clearing-house for Confraternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous, the establishment, development and program of the Confraternity are directed by diocesan authority, and not by the National Center.

The National Center sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced staff member to assist the diocesan director with organization procedure and the development of Confraternity activities. Diocesan directors of the Confraternity have been officially appointed in 110 archdioceses and dioceses of the United States.

**Congresses**—National congresses, suspended in 1941 because of the war, were resumed in 1946 when the Confraternity met at Boston, October 25-29. Regional congresses are held throughout the United States during the year in order to make available to local clergy, religious and laity the programs developed in the national congresses. Each congress is under the patronage of the Ordinary of the diocese in which it is held, with the Diocesan

Director of the Confraternity as Chairman of the Congress. All dioceses of the province are invited to participate. *Proceedings* of the congresses are published in full.

**Discussion Clubs**—To inform the laity, particularly on religious subjects, and to develop the power of self-expression on the part of all members, are the purposes of the religious discussion clubs. Leadership among the laity is a great need of our day; through the discussion club, latent talent is often discovered, and recognized talent is developed.

The discussion club is not merely for exceptional laymen, experts and college graduates, but for all persons of high school years and over, quite regardless of their degree of formal education.

The Discussion Method is preferable to the lecture or stereotyped question-answer method. Little or no thought is required to listen to a lecture and how much of it can the average listener reproduce when he has an opportunity to do so to advantage? Discussion encourages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

Small groups are informal, and therefore promote freer expression from all members. The discussion club ordinarily has a membership of eight to twelve persons.

The following is a simple plan for the establishment of discussion-club organizations:

(1) A number of leaders are designated and each one enlists the cooperation of a group—all men, all women, or mixed—to form a club ranging in number of members from six to twelve.

(2) Sufficient copies for each member of the selected text of study are provided from the outset. (The text must be inexpensive, and each member should purchase his own copy.)

(3) After the personnel of the clubs is fairly well agreed upon,

a general meeting of all the members of all the clubs and as many other parishioners as are interested is called to explain the movement. Explanation is offered on (a) the history of the movement and its possibilities; (b) the general plan of the parish organization; (c) the benefits of a unified study program in the parish, and the importance of adherence to schedule; (d) the simplicity of the discussion method (if possible a demonstration should be arranged).

(4) A discussion club of the group of leaders should be formed. The Parish Director or Parish Chairman of Discussion Clubs can act as leader at a weekly meeting of this group to prepare the week's assignment by the discussion method.

(5) The opening date of the semester having been announced, the leaders' club meeting is held to prepare Lesson I of the adopted text.

(6) Each leader is provided on consignment with sufficient materials for his or her club. Each should hold a club meeting for discussion of Lesson I within the week. Leaders' meetings may be held at the rectory or the parish hall; individual club meetings are held in the members' homes.

(7) At the end of the semester a parish review meeting, to which all the members of all the clubs are invited, is held.

(8) Recommended Confraternity report forms are most suitably used to insure smooth-running organization.

**The Religious Vacation School**—This is conducted for three hours during the forenoon, five days a week, for four weeks during the summer vacation. Its pupils are: (1) children in parishes without schools; (2) children in sections of parishes remote from their schools; (3) children who, though they are within reach of a Catholic school, for a variety of reasons do not attend. Such schools are in operation in every US diocese.

**"Our Parish Confraternity"**—The Parish Confraternity undertakes to



mobilize the apostolic-minded laity of a parish under the direction of the pastor for the religious instruction of neglected children, of youth and of adults, both Catholic and non-Catholic. The monthly, "Our Parish Confraternity," aids this same movement. It contains

each month signed articles by experienced Confraternity leaders in America and especially by diocesan directors who have the responsibility for the development of the program, and aims to assist in making the Confraternity a vital, pervasive force in every parish and mission.

**Publications Department.**—Under the direct supervision of the chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, the Publications Department functions through a priest-censor, a secretary and small staff. It publishes texts, pamphlets and leaflets on organization and procedure, teachers' manuals of graded courses of study and religious discussion club aids, material for catechists, biblical students, parent-educators and those working with non-Catholics. At the request of Confraternity officials, it supplies exhibits of Confraternity publications and information regarding their use; maintains a catechetical library of textbooks, charts and other visual materials useful in advancing Confraternity objectives. (See also page 202.)

Publications may be procured from the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington 5, D. C., or from Confraternity Publications, 508 Marshall Street, Paterson 3, N. J.

## THE CENTER OF INFORMATION PRO DEO

The American Center of Information Pro Deo, founded in New York by Mrs. Anna M. Brady in 1941, is a non-profit organization aiming at the penetration of public opinion by religious ideas, primarily through the secular press.

CIP purposes to meet public opinion on the common ground of current events and to influence that opinion by accurate reporting and interpretation of the news in the light of Catholic principles of politics, sociology, economics, culture and morality; intending thereby to clarify the spiritual issues involved in temporal affairs, to bring about realistic and practical cooperation among Catholics and non-Catholics, to consolidate the bonds of international and intercontinental solidarity, to disseminate the sound philosophy of democracy, to further progress, economic, social, cultural.

Organization of the American CIP followed by a year the founding of the International Center of Information Pro Deo in Portugal in 1940 by Father Morlion, a Belgian Dominican active in the field of news reporting and interpretation for the previous ten years. As co-founder

with Dr. Hein Hoebe, director of the Dutch Breda Press Agency, he established a daily international news service in 1937.

Since 1943, CIP centers have been set up in Brussels, Mexico City, Montevideo, Ottawa, Paris, Rome, San Juan and Tokyo. In November, 1945, the International Institute Pro Deo was founded in Rome to train laymen for the apostolate of public opinion. An International Institute of Journalism Pro Deo is planned for establishment in Rome.

The American CIP, directed by Mrs. Brady and located at 5 Beekman Street, New York City, publishes: daily—"CIP Press Service"; weekly—"CIP Correspondence," news letters, "CIP Syndicated Column," "CIP Documentation"; semi-weekly—"CIP Editors' Information." Also published are "CIP Forum," studies intended to clarify the democratic tradition, and "CIP Course in Politics: Philosophy and Practice." Another activity is the organization of forums on post-war problems. Plans are under way to establish local Committees Pro Deo in various cities in the United States, Canada and Italy.

## SOCIETY OF ST. VINCENT DE PAUL

The story of the Industrial Revolution is one of misery, greed and human exploitation seldom equaled in the history of mankind. Governments, allowing industry and commerce to expand with no restrictions placed by social legislation, neglected to meet the situation. In the chaos that resulted the Church found a new challenge and a new opportunity.

That challenge came to the ears of Frederick Ozanam, a 22-year-old student of the University of Paris, in a cynical taunt: "Christianity in other times has indeed worked wonders. But today it is dead. You Catholics are very proud of your faith, but what are you doing for the poor? Where are your good works manifesting the value of your faith and compelling us to embrace it?" Young Ozanam and his associates had often and ably defended the historic Church in the public refutation of such calumny. But now the challenge seemed to demand present action. Calling his companions together, Ozanam asked them: "Does it not seem to be time to join action to words and to affirm by works the vitality of our faith?" Thus animated, in 1833 they formed the first Conference, choosing St. Vincent de Paul for their model and patron, and took upon themselves the visitation of the poor in their homes.

Its organizers, mindful that social reform is a matter of individual reform and concerns itself primarily with self-reform, did not plan a permanent society but merely intended to help one another in the practice of a Christian life. But others, attracted by the beneficial results that were evident in France, encouraged the spread of the Society. In 1836 a Conference was established in Rome, and in 1844 one was founded in England and Ireland. The first Conference in the United States was formed in St. Louis, Mo., in 1845, and before long it had spread to Chicago, New Orleans, New York, Philadelphia and Buffalo.

The works of the Society are

an embodiment of the corporal and spiritual works of mercy. They include: spiritual and material comforts for inmates of hospitals and institutions; care of poor and neglected children, religious instruction of public school students, country vacations for the underprivileged, and the purchase of books for the poor attending parochial schools; providing Christian burial for the poor and friendless; furnishing food and shelter for homeless transients; giving legal advice for those who require it; and many other works of charity.

The Society of St. Vincent de Paul is a pious association with complete independence of ecclesiastical authority as regards its existence, its constitution or organization, its statutes, its activity and internal government. The Society has been praised, encouraged and enriched with many indulgences by Popes Gregory XVI, Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI and Pius XII. Active membership is limited to practical Catholic men over 18 years of age and requires attendance at at least three weekly meetings of the Conference each month and a weekly visit to the poor family or families assigned to the members. Honorary members are practical Catholic men who do not join actively in the works of the Society but make an annual offering of a fixed sum of money.

The Council General, located at Paris, France, maintains general jurisdiction over the Society throughout the world. The Society in national divisions is administered under the supervision and direction of a Superior Council. The Metropolitan Central Councils have jurisdiction in the territory of ecclesiastical provinces, and the Diocesan Central Councils in the dioceses in which they are organized. Particular Councils are established in cities or towns where there are three or more Conferences. The Conference is the unit of the organization of the Society and is based upon parish lines.

The headquarters of the Society in America known as the Superior Council is located at 289 Fourth Avenue, New York City. There are 2,500 units of the Society in this country with a membership of 25,000. During the past 25 years \$50,000,000 have been distributed to the poor by the members, and 13,000,000

visits were made to the poor. In 1944 alone, 300,000 visits were made and \$2,300,000 expended.

The centenary of the founding of the Society in the United States was commemorated in a four-day program in St. Louis, Sept 28-Oct 1, 1945.

## THE CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA

*(Courtesy of Richard Reid, Former Executive Secretary)*

The Catholic Laymen's Association of Georgia was organized in 1916 "to bring about a friendlier feeling among Georgians, irrespective of creed." Its organization was occasioned by a wave of religious bigotry that culminated in the passage of a "Convent Inspection Bill," the first of a contemplated series of anti-Catholic laws.

With the sanction of their Bishop, the laymen of Georgia gathered to consider the situation. They concluded that the anti-Catholic prejudice was, for the most part, based on the campaign of misinformation that self-seeking political leaders had been conducting for nearly a generation.

They set up an information bureau in Augusta, under the direction of James J. Farrell, a former newspaperman and Chamber of Commerce official, distinguished for his knowledge of the Faith. They inserted advertisements in the newspapers of Georgia offering to answer inquiries about the Catholic faith and its practice. Every misrepresentation of Catholic teaching in the press of Georgia was collected and answered. Pamphlets, explaining religious subjects most commonly misunderstood, were published. These zealous and energetic Catholic laymen likewise distributed literature, and placed "The Catholic Encyclopedia" in public, university, college and school libraries of Georgia. Anti-Catholic prejudice in Georgia was further dispelled by the establishment of a Catholic newspaper as a channel

of communication to both Catholics and non-Catholics, and by the foundation of a Catholic circulation library. Having passed the first quarter of a century of its existence, the Association never was more vigorous or more active than it is today, in the episcopacy of the Most Rev. Gerald P. O'Hara. Bishop Benjamin J. Kelley and Bishop Michael J. Keyes, S. M., were the former prelates who aided the work.

The presidents of the Association have been: A. J. Long; Col. Jack J. Spalding, K. S. G.; Thomas F. Walsh, K. S. G.; Capt. P. H. Rice, K. S. G.; Alfred M. Battey; Bernard J. Kane, Bernard S. Fahy; and, at the present time, Estes Doremus. The executive secretaries and editors of "The Bulletin," the Association's publication, have been the late James J. Farrell, 1916-20, Richard Reid, K. S. G., 1920-40, and the present editor and executive secretary, Hugh Kinchley. The Association has branches in the principal cities of Georgia. Its circulating library is used by Catholics and non-Catholics, and all its services to non-Catholics are free. The effect of the Association's work is indicated by the fact that whereas in the early days of its work it was necessary to write as often as one hundred times a week to newspapers to correct misrepresentations, most of them editorials, such letters are now infrequently written. Objectionable references today are usually in the communications, or the syndicated columns originating outside the state.

## NORTH CAROLINA CATHOLIC LAYMEN'S ASSOCIATION

Founded by Most Reverend Vincent S. Waters, Bishop of Raleigh, early in 1946, to create a better understanding between Catholics and non-Catholics and to unify the scattered Catholics in the nation's most sparsely Catholic populated state, the association today has chapters in most of the cities of North Carolina.

One of its first projects was the founding of a newspaper, the "North Carolina Catholic," which now has a circulation of nearly 5,000. Many of its readers are non-Catholics and an advertisement offering correspondence course instruction in the Catholic faith drew requests from more than 200 non-Catholics.

Another successful enterprise, a public library project, is aided by gifts of used books from Catholics all over the world. More than 60 public libraries have been supplied with a selection of from 60 to 75 Catholic books. The goal is a full Catholic library for every public library in the state.

A variety of other projects, contemplated or in operation, are: Study Clubs, already started in all the parishes; first subjects of study were Marriage; the Mystical Body. Religious Movies, which have fea-

tured pictures like "St. Francis of Assisi," "The Virgin of Guadalupe," "The Eternal Gift." First Friday Clubs, planned for the larger parishes. Catholic Pamphlet Racks, already installed in many bus and railroad stations. Visitor's Committees, groups of laymen and laywomen who greet strangers attending Mass in their parish church and supply them with missals.

First executive secretary of the association and first editor of the paper was Dale Francis, a convert newspaperman from Ohio. He was assisted by Barbara Francis. At the end of 1947, Philip Ogilvie of Georgia, a graduate of Catholic University and a convert, was named executive secretary, and Rev. Frederick Koch became editor of the "North Carolina Catholic."

At the first annual convention, Col. William F. Kernan, nationally famous author of "Defense Will Not Win the War," was elected president of the association. He is a former Harvard professor, and a convert. Elected to the board of directors of the association, which is interracial, was Prof. Nathan Pitts, a Negro convert, a member of the faculty of a North Carolina Negro University.

## THE LEGION OF MARY

*(Courtesy Rev. L. J. Wempe, Washington, D. C.)*

On September 7, 1921, fifteen women met in Dublin, under the direction of a priest, to form a society for visiting the sick poor in the Dublin Union Hospital. They knelt around a table on which were a statue of Our Lady of Grace, two vases of flowers and two candles. The rosary with invocation and prayer to the Holy Ghost were recited, followed by spiritual reading. Plans for the work were drawn up; officers were elected; a weekly meeting was arranged; and the meeting ended with prayer.

The following Wednesday evening the second meeting was held. Reports of their hospital visits were submitted by members.

Soon the Legion grew in numbers and in scope. In 1927 it had thirteen units in the city of Dublin itself and had extended its operations to Waterford, Ireland. From then on its expansion was phenomenal: 1928, Scotland; 1929, England; 1931, United States and India; 1932, Canada and Australia; 1933, New Zealand, Africa, West Indies; 1937, China and Burma; 1938, Costa Rica; 1939, Malta; 1940, France; 1941, Philippines; 1942, Holland and Brazil; 1945, Mexico. There is hardly any type of work for souls that does not pertain to the Legion of Mary. And the work has proved adaptable to men as well as to women.

What precisely is the Legion of Mary? It is an answer to the appeal of Pope Pius XI for Catholic Action. For some years there had been a movement on foot in the Church to quicken the failing pulse of the lax Catholic through the lay apostolate. The Legion plays a vital part in bringing back the lost sheep into the fold. Men and women the world over, of staunch faith and unshakable principle, realize they can share in the work of saving souls by personal contact, by sympathetic interest and by Catholic devotion.

They pledge themselves to the service of Christ in a manner that requires a love for those who have strayed, a spirit of prayer and some small portion of their time and energy. Once each week they meet under the supervision of a priest; they recite the rosary to gather strength and grace for a visit to the home of a man who does not receive the sacraments, a woman who attempted marriage outside her Church, a mother who neglected to have her child baptized. Such visits require tact and prudence on the part of the Legionaries as well as lips sealed with a promise of secrecy. Occasionally they are turned away, though they must never be discouraged or disheartened. Generally, they are courteously, even joyfully, received.

The nomenclature of the Legion comes from ancient Roman military practice. In olden times the Roman Legion symbolized the acme of courage, discipline, honor, endurance, success and loyalty. So, these men and women who would enroll under the standard of the Blessed Mother, must show these virtues or traits in a supernatural way.

A local branch of the Legion is called a Praesidium; in Roman times this meant a fortified post or garrison, a detachment of Legionaries on special duty. In a district where two or more Praesidia exist, a Curia is formed. Each

Praesidium is called after a title of the Blessed Mother, e.g., "Queen of Apostles." The Curia assembles at least once a month, and to every meeting each praesidium sends its spiritual director and four delegates. The governing body for a country or a region is styled a Senatus. The supreme governing body of the Legion of Mary for the whole world is called the Concilium, and is permanently resident in Dublin.

The Legion of Mary is open to all Catholics who (a) are at least eighteen years of age (this condition applies to active Legionaries only), (b) lead edifying lives, (c) are animated with the spirit of the Legion, (d) are prepared to do every duty which membership in the Legion involves. There are, in all, four degrees or types of Legion membership, these enabling every type of Catholic to lend some worthwhile aid to the work of the Legion, which is truly the work of Christ. There are in the United States about 10,000 members in 70 dioceses. A quarterly, "Maria Legionis," is published. The subscription is 50c a year, and the address is: P. O. Box 43, Jamaica, N. Y.

The following is a sample of the results obtained during the course of a single year by a mere handful of Legionaries in a large city parish in Washington, D. C.: fifty persons returned to the sacraments; fifteen infants were baptized, fourteen marriages were validated, several persons were instructed in the Faith and embraced the Church; many were persuaded to join the different parish organizations for the benefit of their souls. These figures might be multiplied a thousand times to gain a bare estimate of the work of Mary's Legion throughout the United States and the world.

The central address for the Legion in the United States is: Legion of Mary, P. O. Box 43, Jamaica, New York.

## THE NARBERTH MOVEMENT

(Courtesy of the NCCM)

Early in 1929 a small group of men of the parish of St. Margaret at Narberth, Pa., decided to answer the plea of the Vicar of Christ for Catholic Action, with a neighborhood apologetical movement. A committee of seven was formed, with the pastor as censor. A parish rally was called, plans unfolded, money raised — and the movement began under the name: Catholic Information Society of Narberth.

To 500 non-Catholic neighbors went a letter, frankly stating the plans and purposes of the society. Thereafter all received by mail each month an envelope containing a pamphlet prepared by the founder and director of the movement, Karl Rogers, who died in 1942. These messages have no resemblance to religious tracts, but are little chats from one neighbor to another, which can be read in two minutes. Each explains in a simple and interesting manner one of the many things which non-Catholics do not know or do not understand in its true light. They are never combative. They do not mention Protestant creeds or the lack thereof. They are friendly, informative, courteous, but never compromising.

The front page of each pamphlet is devoted to a short title. Some state interesting facts, such as: "What 333,000,000 people believe"; "86,000 people became Catholics in the U. S. A. last year." Other titles take from the mouths of accusers their very own words, such as: "Is the Catholic Church the church of the ignorant?", "But Catholics go to church because they *have* to!" The answers are brief, cheerful, reasonable and authoritative, ending always with an invitation to write for an explanation of any other Catholic belief or practice.

Under Karl Rogers the work had

the blessing and sanction of Cardinal Dougherty, Archbishop of Philadelphia.

Its promotion and extension has now been taken over by the National Council of Catholic Men. Fifty members of the hierarchy, many nationally known priests and other authorities have highly praised the work and urged that it be spread throughout the land. This has been done within the last several years.

There are 34 Catholic Information Societies using the pamphlet plan. Copy for the pamphlets is obtained from the National Council of Catholic Men; the names of the society and committeemen may be printed on the back.

About 121 lay groups are publishing the Narberth pamphlets in their local secular papers as free feature articles. They are appearing in 237 such papers each week, reaching well over 1,750,000 people, creating good-will and understanding, and pleasing the editors because they are adding interest-value to their columns.

One of the advantages of this type of the Apostolate of the Printed Word is that the cost is almost nothing, for Narberth supplies for merely a small supporting fee, 52 articles set up in newspaper style, and ready to be passed on to the editor, together with a complete plan for arranging the work, etc.

Anyone desiring to know more of the Narberth Movement, can obtain for 24c in stamps the complete literature and samples of either the newspaper or pamphlet plan, or for 48c samples of both plans. Address: Narberth Movement, National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

**Catholic Campaigners for Christ**  
*(Courtesy of David Goldstein, LL. D.)*

Mrs. Martha Moore Avery and David Goldstein, "converts from Marx to Christ," both pioneer agitators in the Socialist movement of New England, became pioneer Catholic lay apostles to the man in the street. Assisted by Arthur B. Corbett, they organized the Catholic Truth Guild of Boston in 1917 for the purpose of carrying on an educational campaign in the streets, squares and parks of America. Its name was changed in 1935 to the Catholic Campaigners for Christ.

Outlined as "religiously Catholic and patriotically American," with the approbation of Cardinal O'Connell, and permission of the Mayor of its city of origin, the work was given a sacred and civic start. It began on Independence Day, 1917, before about 7,000 persons assembled on historic Boston Common, after its attractive "motor pulpit" had been blessed by His Eminence at the Holy Cross Cathedral. Eighty meetings were held in ninety successive days of the first season. This initial success caused Mr. Goldstein and Mr. Corbett to arrange a cross-country tour, as one of the objectives of the work was to demonstrate nationally the timeliness and practicability of laymen carrying the Catholic message to the man in the street.

The work done on the West Coast impressed Archbishop Edward J. Hanna so favorably, that he sent the Campaigners on their journey from the Golden State to the Old Bay State with a Cadillac in place of their Ford outfit, together with a message for Cardinal O'Connell, which His Eminence came to Boston Common to receive publicly. This work, which was placed under the patronage of St. Francis of Assisi by the two Franciscan tertiaries who originated it, continued year after year until its practicability had been demonstrated in thirty-one states. The

success of the work, in which many laymen participated, encouraged the organization of Evidence Guilds and Motor Missions in many parts of the United States. Priests, as well as laymen, are campaigning for Christ out in the open today, some of them in cars outfitted for the celebration of Mass and the distribution of the sacraments, and enabling the story of Christ and His Church to be carried to the people assembled in the open spaces of our country.

In the year 1942, the silver jubilee of organized Catholic outdoor speaking was celebrated. David Goldstein rendered a report to the Catholic Evidence Conference of the work done by the Campaigners for Christ from lecture cars during the previous twenty-five years. He said in part:

"Our campaign for Christ merely blazed the Catholic outdoor lecture trail. It demonstrated that the fear expressed in 1916, that the speakers would be mobbed, was unwarranted. With four minor exceptions, our meetings were not interfered with, nor the speakers assaulted. And on not one occasion has any of the four successive lecture cars used in the nation-wide tours, upon which large crucifixes were displayed, been damaged or even deliberately scratched.

"This work of enlightenment was furthered, and partly financed, by the sale of about a quarter of a million books. The Catholic seed planted in the hearts and minds of the people assembled around our lecture cars often took root, thanks to our dear Lord, His Blessed Mother, and our patron, St. Francis. The campaign was conducted not merely to overcome misunderstanding; not merely to help outsiders get the gift of faith, but to awaken some of the much needed propaganda spirit in the hearts and minds of our fellow lay Catholics."

## The Catholic Evidence Guild

*(Courtesy of the NCCM)*

The Catholic Evidence Guild is a lay movement looking to the diffusion of Catholic truth through the instrumentality of outdoor speaking. It was founded on April 24, 1918, in Westminster Cathedral Hall, London, and began its outdoor work in Hyde Park, London, on August 4, 1918.

Guild members receive a formal training, consisting of one meeting a week at which lectures are given (usually by priests) and questions answered, and practice talks are also given. When adequately prepared, the lay guildsman takes an examination before a clerical board established by the Ordinary, and if successful is ready for his outdoor speaking.

Outdoor meetings are held in advantageous spots (pitches) and the licensed guildsmen speak there at regular hours each week. Each guildsman gives a talk on the subject in which he is licensed and then answers questions on that subject (only) whereupon he gives way to another licensee with another subject. A chairman—that is, one who holds a number of these limited licenses and who has shown himself competent to conduct a meeting and to answer general questions—is in superintendence at all outdoor meetings, ready to reinforce the ordinary speaker. It is a primary rule of the Guild never to give an answer of which the speaker is uncertain, but rather to admit the limitations of his knowledge and to offer to provide an answer at the next meeting.

### The Catholic Lay Apostle Guild

In the summer of 1935 the Catholic Lay Apostle Guild, founded by Rosalie Marie Levy, a convert from Judaism, began holding meetings on the streets of New York City at which questions on Catholic doctrine were answered. The Lay Apostle Guild differs from the Evi-

The Guild talks are always doctrinal and expository—never polemical or hortatory. Priests are invited to speak from the Guild platforms occasionally, and the "preaching" is left to them.

The Guild has a regular program of spiritual activities, which requires spending a time in adoration before the Blessed Sacrament equal to the time spent in outdoor speaking. Retreats, Communion breakfasts, and prayers and devotions are also maintained.

There were approximately 50 Guilds in England before the war and probably there are as many still. The Westminster Guild, for example, has operated without let-up despite black-outs, air raids, etc. Guilds have also been formed in Scotland, Australia, India and the United States.

Guild work in the United States dates from 1931, although outdoor speaking was inaugurated here as early as 1917 by David Goldstein and his associates. American Guilds are presently operating in Baltimore, Boston, Buffalo, Hays (Kans.), Indianapolis, New Orleans, New York City, Philadelphia, Washington (D. C.) and Waterbury (Conn.).

The Catholic Evidence Bureau of the National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C., has interested itself in the furtherance of the Guild Movement, and additional information may be procured at that address.

dence Guilds in that no talks are given, and in that the answers are given directly to the questioner rather than to the entire assemblage, whereas the Evidence Guildsmen answer questions from a raised platform in a voice loud enough to be heard by all who care to listen



## THE CATHOLIC INTERRACIAL MOVEMENT

### The Negro in America

Certain factors of the Negro's background are important:

(1) The Negro, freed from slavery barely eighty years ago, was hastily turned from a life of dependence to the status of freedom, without proper preparation.

(2) The early days of his emancipation were marked by the evolution of innumerable discriminations and barriers to his progress.

(3) During this period, there also developed a deep-seated American tradition which regarded the Negro as essentially inferior. A color line has thus been established.

(4) Yet despite these obstructions, Catholic authorities have stated, the progress made by the American Negro in the eighty years since the Emancipation is unparalleled in history.

(5) The Negro resents the prejudice based on presumed white superiority.

(6) The Negro still is met by denials and discriminations caused by Jim Crow laws throughout the South, residential segregation throughout the country, and barriers to the free exercise of essential rights and opportunities. The war has not eased the resulting tension.

### The Interracial Lay Apostolate

In the last few years, groups of Catholics, clergy and laity, have been zealously seeking to remove the prejudices and apathies that prevent Americans from rendering support to the missions and to create an atmosphere for conversion, and furthermore to bring about such a change of attitude on the part of American Catholics as to convince the Negro of the just and charitable spirit of the Catholic Church. Engaged in the work is the Clergy Conference on Negro Welfare, a group of priests, secular and religious, nationally known through their teaching, preaching, writing and lecturing. Among the lay groups is the Catholic Inter-

racial Council of New York, founded in 1934. Composed of Negro and white Catholics, the specific purposes of the organization are: to spread the doctrine of the spiritual dignity of the human person, and the universality of the Church; to apply this doctrine to race relations in America; to combat race prejudice; and to strive for equal justice for all. The program of the Council, primarily one of education, is aided by the monthly publication of the "Interracial Review." The policy of the "Review" is not only to expose and condemn the social injustices inflicted on the Negro, but to demonstrate the progress already made in remedying these evils. A large share of the educational work of the Council is carried on by the Speaker's Bureau, which supplies Negro and white Catholic speakers for other Catholic organizations, and its office serves as a source of information for interracial activities.

In 1939 the Clergy Conference on Negro Welfare established the De Porres Interracial Center, at 20 Vesey Street, New York City, where are located the headquarters of the Catholic Interracial Council, the editorial offices of "The Interracial Review," a large Catholic Interracial Library, and a permanent exhibit of the racial situation in the United States and the church work for the Negro. Visitors and students are welcomed.

Catholic Interracial Councils also have been established in Detroit, Los Angeles, Chicago, Brooklyn, Washington, St. Louis, Philadelphia and Baltimore.

Today there are many indications that the white Catholic laity is becoming interested in the Catholic interracial movement:

(1) A growing interest in the work and tasks of the Catholic colored missionary priests and Sisters.

(2) An ever-increasing number of Catholic interracial activities wherein both white and colored Catholics are participating. Notable

are the New York and Chicago Friendship Houses.

(3) An ever-increasing number of churches in the North which contain a substantial number of Negro communicants

(4) The interest of Catholic writers, speakers and social action groups has increased the space coverage of the Negro and interracial program in the Catholic press nearly 1200 per cent in nine years.

(5) The Catholic Inter-collegiate Interracial Conferences have produced good results since their launching in 1936-37. During the first week in March, 1945, 40 college groups affiliated, with the National Federation of Catholic College Students observed the first Interracial Justice Week in Catholic Colleges. In 1946, 97 colleges participated by holding exhibits, forums, conferences, etc

(6) The fact that each year more and more of our Catholic colleges are opening their doors to admit the duly qualified Negro student. Educated Negroes substantiate the ideal of interracial cooperation by frequently addressing student bodies as well as other Catholic parish and organization groups and the

Negro press reaction to this growing interest of the American Catholic is encouraging

Significant of Catholic university interest was the establishment at Fordham and St John's Universities of a two-point credit course of 16 two-hour lectures on interracial problems.

The James J. Hoey Awards for Interracial Justice were founded in 1942, in honor of the first president of the Catholic Interracial Council, to be given annually to two Catholic laymen—one white and one Colored—for outstanding contributions to the cause of interracial justice (See page 562)

The Catholic Students' Mission has urged continually that Catholic educational facilities be extended to Negroes and that the individual Crusader work against discrimination in industry.

The Catholic approach to this problem was codified thus by the Catholic Inter-collegiate Interracial Conference of 1938: "No action can truly be called Catholic that excludes interracial justice from its program of justice and charity in human relations"

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## THE CATHOLIC WORKER MOVEMENT

The Catholic Worker movement was started in 1933 by Peter Maurin, French peasant philosopher, and Dorothy Day, newspaper-woman convert, with the publication of a monthly, "The Catholic Worker." It fosters a lay apostolate embracing: (1) clarification of thought, by means of informal discussion groups, study clubs, publications disseminating Catholic sociological teachings; (2) operation of Houses of Hospitality, centers for the practice of spiritual and corporal works of mercy; (3) encouragement of industrial and agricultural co-operatives, founding of farming communes as the first step toward a decentralized agrarian economy, (4) support of legislation for the common good.

The circulation of the first edition of the paper, published in New York, was 2,500 copies; its monthly circulation is now 60,000. Houses of Hospitality, supported by voluntary contributions, feed, clothe and shelter the destitute in seven cities. Groups on four farms co-operate in the agrarian program. England and Australia have active Catholic Worker groups, each publishing its own paper. Outstanding activities include publications popularizing papal encyclicals on peace and social reform, work for betterment of interracial relations, improvement of condition of labor, propaganda for Christian pacifism, exposition of the doctrine of the Mystical Body of Christ. The New York address is 115 Mott Street

## THE NATIONAL CATHOLIC COMMUNITY SERVICE

The National Catholic Community Service was established by the American Hierarchy in November, 1940, as the Church's official agency to coordinate and mobilize the Catholic resources of the country to serve the spiritual, educational and recreational needs of men and women in the armed forces, those engaged in war production industries and also their families. After February, 1941, NCCS became associated with five similar welfare agencies representing other faiths and groups of citizens in the United States in a joint planning and fund-raising enterprise which was known as the United Service Organizations, Inc. (USO).

**Objectives** — Briefly, these are objectives of NCCS:

1. To bring to bear upon civilian and military defense forces in communities throughout the country, the morale-building processes of spiritual and religious leadership

2. To offer our Catholic soldiers and sailors every encouragement in the faithful practice of their religion, and every proper facility for enjoying opportunities for rest, recreation and amusement while on leave.

3. To bring to their relatives and friends the comfort and assurance of knowing that the inspiration and consolations of the Catholic faith are being provided for our Catholic men and women in their patriotic devotion to the defense of their country.

4. To enlist the support and active participation of laity and clergy in the planning and operation of the work.

5. To cooperate with public and private agencies in meeting the community spiritual, recreational and welfare needs brought about by the influx of the military and their families into a community.

**War-Time Program** — The NCCS, by establishing and maintaining "a home away from home" for those in the service of their country, made during World War II a signif-

cant contribution to the welfare of members of our armed forces and war workers, regardless of color or creed.

In homelike clubs, located near camps and naval bases, NCCS conducted a comprehensive program embracing a wide range of religious and social activities, and informal group education, as well as innumerable personal, community and mobile services. Other clubs, comparable in facilities and program, were opened in large industrial centers under the auspices of NCCS Women's Division, which concerned itself principally with the welfare of women and girls and families. A large number of clubs were conducted for minority groups, including Spanish-Americans, Filipinos, Japanese and Chinese in California. Twelve per cent of the clubs were operated for Negroes. All clubs, both military and industrial, co-operated with the community in serving the wives and children of men in uniform and war workers.

The peak year in total operations was 1944, when NCCS clubs numbered 550. The total attendance for 1944 was 78,450,439. In addition to its many clubs in the United States, NCCS also operated overseas, through its affiliates, and offered extensive services to allied troops in Rome, Naples, Paris, Florence, Cairo, and Suva, Fiji Islands.

**Peace-Time Program** — As of December 31, 1947, the NCCS ceased to be a member agency of the USO. The USO was dissolved on this date since its responsibilities had been completed in accordance with its war-time promises to the American public. However, NCCS has continued to operate in much the same fashion as it did during the war to provide a similar welfare program wherever it has been needed for members of the armed forces and their families. Special services and recreational programs are provided for patients in military and veterans administration hospitals.

**Carry-Over Program** — In some cases when NCCS ended USO operations, committees and volunteer groups organized to carry on a community welfare program of their own based on NCCS experience. A number of these local programs are in operation under local auspices.

**Organization** — NCCS operates directly under a Board of Trustees, of which Most Rev. John T. McNicholas, O. P., is chairman. An Executive Committee of five members is responsible to the Board for interpretation and execution of its general policies. There is also a Committee on Participating Organizations, representative of Catholic groups throughout the country. An executive director and his assistants carry out planned projects.

**Religious Activities** — The religious welfare of men and women of the Catholic faith has been of prime importance to NCCS club directors and volunteers both during the war-time program and also in the present peace-time program. The close relationship between camp chap-

lains, priest-moderators, parish priests, and club directors has insured the offering of opportunity to men and women in camps and bases, and industrial workers, for observance of religious duties. Adequate provision is made for attendance at Mass, spiritual guidance, religious talks and study clubs. Bulletin-board notices inform Catholics of Mass schedules and of such events as Field Masses, Communion Breakfasts, Retreats and Days of Recollection. Weddings involving Catholics are arranged as they would be in their home parishes, and moderators working with chaplains and other priests conduct instruction classes for those who seek information about the Church. Chaplains serving members of the armed forces and VA hospitals, both in this country and abroad, continue to look to NCCS for aid in supplying them with religious materials. Religious pamphlets, religious recordings, chaplain's kits are furnished in addition to rosaries, medals and missals.

## THE FORUM

The Forum, as organized in this country, is simply a modern form of the apostolate which Pope Pius XI considered indispensable to the formation of a Christian social order. Lectures are given by authoritative speakers on current scientific, social or economic topics having religious implications. A lively discussion follows which commands the active participation of the hearers.

The forum platform is not a substitute for the pulpit, the classroom or the convert class, but rather supplements these by stimulating a more vigorous Catholic consciousness of current problems. Partisan politics are always avoided as well as matters that might create local bitterness. The activity is open to all, Catholic and non-Catholic — making a strong effort to attract youth of high school age and older.

There are certain notes that must always distinguish the Catholic Forum. First, it must be sponsored by distinctly Catholic groups; second, it must have the approval of the diocesan Ordinary; third, the entire program should be guided by a well-informed and capable Catholic priest lest the organization fall victim to purely secular interests.

At present the leading forums are: the Charles Carroll Forum (Washington, D. C.), the Te Deum International, the Loyola University Forum (New Orleans), the Church Labor Forum (Baton Rouge), the Catholic Forum of the Air (Wilmington), and the Columbian Forum (K. of C.). The forum lecturers are always experts in their particular field, but they need not necessarily be renowned or always Catholic, since the forum aims not only to bring to the fore an army of Catholic leaders but also to take advantage of the distinguished and dependable learning of non-Catholic leaders.

## THE NATIONAL COUNCIL OF CATHOLIC NURSES

The National Council of Catholic Nurses is the American nurses' answer to the request of two Sovereign Pontiffs: Pius XI, who desired that the nurses of the United States be organized into an effective apostolate, and Pius XII, who has asked for an organization of Catholic nurses the world over to cope with the professional evils of our times.

**Origin**—The Council was formally organized in Chicago on June 10, 1940, at a meeting presided over by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference. The Council now is an affiliate of the National Council of Catholic Women, but is sponsored by the NCWC.

**Purposes of the Council** as stated in the Constitution are:

1. To protect, encourage and advance the spiritual, professional, material welfare and social contacts of Catholic nurses.

2. To encourage and assist in the formation of an association of Catholic nurses in every US diocese.

3. To foster and encourage among all nurses the spirit of charity in the care of the sick by emphasizing spiritual and social values and opportunities in the exercise of the profession of nursing.

4. To provide an agency through which Catholic nurses will be able to speak and act corporately in matters of interest to their profession.

5. To promote, under control of affiliated organizations, a program whereby Catholic nurses dedicate a portion of free service to the poor.

**Membership**—Membership in the National Council is mainly through affiliated diocesan organizations of nurses, but provision has been made in the National Council for accepting also individual members, who reside in dioceses where no diocesan organization exists. Only graduate, registered, professional nurses are eligible for membership in ei-

ther the National Council or any affiliated diocesan organization.

Any diocesan association of Catholic, graduate, registered, professional nurses, approved by the Ordinary of the diocese in which it has its headquarters, is eligible to apply for diocesan membership. Such application is to be made on a form procured from the Secretary of the National Council and is to be accompanied by a copy of the Constitution and By-Laws of the diocesan association, and any other literature concerning the organization. The diocesan association becomes a diocesan member of the Council when its application for membership is approved by the Executive Committee.

These are now units affiliated with the National Council in the majority of US dioceses.

**National Convention**—The Council has thus far held three biennial conventions. The first was convoked in Detroit in 1942, and centered attention on the theme, "In All Things, Charity." At the second convention, held in Pittsburgh, May 19-21, 1944, and attended by nearly a thousand delegates from 62 dioceses in 36 states and 3 foreign countries, discussions revolved about "The Spiritual and Social Welfare of the Catholic Nurse." Chief topic of the third meeting was "The Catholic Nurse in a Changing World." Meeting in Toledo from May 24-26, 1946, delegates discussed the future of nursing from the professional point of view; implications for the Catholic nurse in a changing world; organization and development of diocesan councils; and the Catholic nurse's part in the social mission of the Church. Establishment of a national health program was favored, but warning sounded against dangers of excessive governmental control.

The Council publishes the quarterly, the "Catholic Nurse." Headquarters 1312 Massachusetts Ave., Washington 5, D. C.

## THE CATHOLIC MATERNITY GUILD APOSTOLATE

Rev Joseph J Schagemann, C Ss R

In the encyclical on Christian Marriage, Pope Pius XI recommended the formation of "public and private guilds," declaring "Since it is no rare thing to find that the perfect observance of God's commands and conjugal integrity encounter difficulties by reason of the fact that the married are in straitened circumstances, their necessities must be relieved as far as possible." On March 11, 1931, shortly after the promulgation of the encyclical, Rev. Joseph J. Schagemann, C Ss. R., inaugurated the Catholic Maternity Guild movement. The guilds are associations of Christian charity in which the faithful of both sexes, married and single, cooperate for the attainment of the primary end of marriage, the begetting and education of children. The guilds are erected in parishes in accordance with canon law, as "Piae Uniones," and when canonically established by the bishop cannot be dissolved by anyone except him, his successor or superior. The guilds may not be incorporated under the laws of the state as this would prevent a bishop from dissolving a guild. Incorporation is not required for contributors to claim deductions in their income tax reports, according to a recent ruling of the Bureau of Internal Revenue.

The National Catholic Women's Union, the women's section of the Catholic Central Verein of America, pioneered in the movement. But other groups have taken up the work of this apostolate, so that now there are guilds functioning or in process of formation in 28 dioceses. Coordination has been effected with hospitalization insurance and with parish credit unions. As the guilds aim to aid parents who wish to bear the burdens of parenthood, the so-called "rhythm theory" is entirely foreign to their purpose.

Material aid is given on the self-help and mutual-help principle of

cooperative guilds. Helping people to help themselves, the guilds do not pay the full cost of maternity care. When the fund is sufficiently ample parents are aided to meet current school expenses, and by the gradual accumulation of a "quasi-dowry", young people are enabled to make a start in life. The membership year of the several classes begins with the first contribution. While the St. Vincent de Paul Society aids the destitute, these guilds aim to assist, in the first place, people of the moderate-income class who do not wish to accept charity in the odious sense of the word. US Victory bonds are procured for present needs and in long-range planning.

As the main objective of the guilds is supernatural, the members are exhorted in retreats and in discussions of the parochial Confraternity of Christian Doctrine to make use of supernatural means of sanctification, as Pope Pius XI taught. Lectures by competent physicians and nurses supplement reading of the literature of the Children's Bureau, which can be procured gratis from the Department of Labor, Washington, D C.

The brochure *The Catholic Maternity Guild Apostolate* the only authentic presentation of The Plan, can be procured gratis from the Central Bureau of the Central Verein of America, 3835 Westminster Place, St. Louis 8, Missouri. The treatise *Procedure*, explaining the practical method of founding guilds, can be obtained from Rev. Joseph J. Schagemann, C Ss R., P. O. Box 746, Annapolis, Maryland. Folders published by one of the guilds, explaining in question-and-answer form the doctrine of the Church and the condemnation of artificial birth control, as well as a preliminary study outline on the authority of the encyclical on Christian Marriage, can be obtained from Father Schagemann.

# CATHOLIC SOCIETIES IN THE UNITED STATES

(A brief resumé of Catholic societies in the country not treated in other parts of the Almanac.  
More detailed and complete information may be obtained from the headquarters of each society.)

Name	Date	Purpose and Publication	Location and Membership
Alumnae Association of the National Catholic School of Social Service	1924	To promote professional interests of members, and professional contributions to practices and standards of social work. "Alumnae News Bulletin," yearly	2400 19th St., N. W., Washington, D. C. 456 members in 11 states and in Puerto Rico.
American Board of Catholic Missions	1924	To co-ordinate and fix mission work into Home & Foreign groups. "Annual Report"	360 N. Michigan Ave., Chicago, Ill.
American Catholic Historical Association	1919	To promote study and research in the field of Catholic history. "Catholic Historical Review," quarterly	305 Mullen Memorial Library, Catholic University of America, Washington 17, D. C. 765.
American Catholic Philosophical Association	1926	To promote study and research in the field of philosophy, with special emphasis on Scholastic Philosophy. "New Scholasticism," quarterly, "Proceedings," annually, and "Philosophical Studies," occasionally	101 Administration Building, Catholic University of America, Washington, D. C. 750.
American Catholic Sociological Society	1938	To stimulate concerted study and research among Catholics working in the field of sociology, to unearth and disseminate particularly the sociological implications of the Catholic thought pattern. "American Catholic Sociological Review," quarterly.	Loyola University, 6525 Sheridan Road, Chicago 26, Ill 350
American Catholic Theological Society	1946	To bring together teachers and those interested in sacred theology; and, through cooperation, to further interest and more effective presentation of Catholic theology in the modern world	Catholic University of America, Washington 17, D. C.
American Lithuanian Roman Catholic Federation	1906	To promote Catholic Action	2334 S. Oakley Ave., Chicago, Ill 35,000 in 12 states.
Ancient Order of Hibernians	1836	To aid its members, and those in extraordinary need "National Hibernian," bi-monthly.	1648 Westmont Ave., Pittsburgh 10, Pa. 50,000 in the United States.
Antonian Choir		To promote devotion to St Anthony of Padua and to propagate the Third Order of St Francis among Catholic youth devoted to works of charity. "Antonian," yearly.	2855 S. E. Ash St., Portland, Ore 200 in 3 Western states.

Name	Date	Purpose and Publication	Location and Membership
Apostleship of Prayer	1844	To promote the glory of God and the salvation of souls by prayer and other impetratory works. "Messenger of the Sacred Heart," monthly.	515 East Fordham Rd., New York 58, N. Y. 6,000,000 members in 13,282 branches in the U. S., affiliated with the League of the Sacred Heart.
Apostolate of Suffering	1926	To function as a pious union of the sick who suffer with resignation to the will of God "Our Good Samaritan," quarterly.	1551 N 34th St., Milwaukee, Wis 5,000.
Apostolate to Assist Dying Non-Catholics	1931	To prepare well-meaning non-Catholics for a happy death.	St. Clare Convent, Compton Rd, Hartwell, Cincinnati 15, O.
Archconfraternity of Perpetual Adoration	1893	To aid the souls in purgatory through the merits of an hour of adoration which the members offer each year	St John's Abbey, Collegeville, Minn
Archconfraternity of Prayer for the Conversion of Israel	1903	To obtain for the souls of the Jews the full and perfect light of truth, that by it they may be led to the knowledge of Jesus; the divine Messias. "A. P. I. Bulletin," three times annually.	Notre Dame de Sion, 3823 Locust St., Kansas City 3, Mo. 37,000.
Archconfraternity of the Most Holy Infant Jesus	1904	To invoke God's blessing on all Christian schools so they may enjoy the freedom and prosperity necessary to accomplish their mission, and that vocations to the teaching religious orders may be increased "Messenger of the Divine Child," quarterly	122 W. 77th St, New York 24, N. Y. 35,000.
Association of Catholic Trade Unionists	1937	To foster sound trade unionism along Christian lines, so that the labor movement may be effective toward the establishment of a Christian social order as set forth in the papal encyclicals, to educate union members and leaders in the principles of good unionism. "Labor Leader," fortnightly	226 Lafayette St., New York 12, N. Y.
Association of the Divine Infant of Consolation	1943	To visit hospitals and pray at the bedside of those who have no relatives or friends, particularly in their last hours Members are identified with Third Order of St Francis and the Perpetual Adoration Society.	Los Angeles, Calif. 30
Blessed Martin Guild	1935	To make Bl Martin de Porres better known and through him to stir up interest in the temporal and especially the spiritual welfare of the colored. "The Torch," monthly	141 East 65th Street, New York 21, N. Y. 40,000



Name	Date	Purpose and Publication	Location and Membership
Boy Saviour Movement, Inc.	1844	To bring to the attention of growing boys and girls the example of the Youth, Jesus, to cultivate devotion to Him, and by good example to encourage others	980 Park Ave., New York 28, N. Y.
Canon Law Society of America	1939	To foster an intensive study of Canon Law and interchange among members of their jurisprudential experiences in diocesan chanceries	Catholic University of America, Washington 17, D. C. 380 in five regional districts in U. S., Canada and Puerto Rico
Catechetical Guild Educational Society	1928	A parent organization for the promotion of the teaching of religion through the press, radio, and motion picture "Timeless Topics," "Catholic Digest," "Catholic Youth," and Guardian Films	128 E 10th St., St Paul 1, Minn National.
Catholic Armen of America	1938	To unite all Catholic armen for religious and social affiliation	Floyd Bennet Field, Brooklyn, N Y
Catholic Alumni Sodality of Boston	1899	To foster the spiritual advancement of its members "Alumni Sodality Bulletin," monthly	761 Harrison Ave., Boston 18, Mass 1,150 members in the Diocese of Boston
Catholic Anthropological Conference	1926	The advancement of anthropological and missionary science through promotion of research and publication by Catholic missionaries and other specialists, and ethnological training among candidates for mission work "Primitive Man," quarterly	Catholic University of America, Washington 17, D. C. 102
Catholic Arts Association	1937	To foster, "Catholic art" "Catholic Arts Quarterly"	St. Ambrose College, Davenport, Iowa 600
Catholic Association for International Peace	1927	To facilitate ascertaining the facts of international life and deciding what ought to be done that the relations between nations may become just, charitable and peaceful "C A I P News Letter," monthly (Sept-June)	1312 Massachusetts Ave., N W, Washington 5, D. C. 617
Catholic Benevolent Legion	1881	Life insurance in a fraternal society for Catholic men between the ages of 16 and 35 "C B L Monthly Bulletin"	186 Remsen St., Brooklyn, N Y 2,382 in 12 states
Catholic Biblical Association of America	1936	To promote scientific work on the Sacred Scriptures and auxiliary sciences, with a view to the popularization of solid Scriptural knowledge. "Catholic Biblical Quarterly,"	Catholic University of America, Washington 17, D C. 637
Catholic Big Sisters, Ladies of Charity, Inc.	1902	Spiritual and preventive work in the Children's Division of the Domestic Relations Court with girls under the age of 16, and boys up to the age of 7.	137 East 22nd St., New York 10, N Y 90.

Name	Date	Purpose and Publication	Location and Membership
Catholic Board for Mission Work among the Colored People	1907	To give financial assistance to the Negro Missions of the South. "Our Colored Missions," monthly.	154 Nassau St., New York 7, N Y
Catholic Central Union	1877	To foster fraternal insurance among Americans of Czech descent. "Vestník" (Herald), quarterly.	1436 West 18th St., Chicago 8, Ill 6,200 in 9 states.
Catholic Central Union of America (Catholic Central Verein of America.)	1855	To foster and promote a Christian philosophy of life, to guard, protect, and defend religious liberty and the free exercise of conscience, and to labor for justice and charity in all human relations "Social Justice Review," monthly	3835 Westminster Pl., St. Louis 8, Mo. 70,000 in 16 branches in 16 states
Catholic Church Extension Society of the U S. of America	1905	To propagate the Catholic faith, to develop the missionary spirit among clergy and laity, to render material aid to priests and their parishes "Extension Magazine," monthly	360 N. Michigan Ave., Chicago 1, Ill 488,000 subscribers to magazine
Catholic Classical Association of Greater New York	1940	Assistance and direction for teachers of the Classics by discussion on the Classics, scholarships, and the elucidation of the relation of the Classics to the stream of Catholic culture. "Folia, Studies in the Christian Perpetuation of the Classics," three times a year	Cardinal Hayes High School, 650 Grand Concourse, Bronx 56, N Y 550 in 15 states
Catholic Commission on Intellectual and Cultural Affairs	1946	To contribute to a just and peaceful world by cooperating in the cultural and intellectual fields	1312 Massachusetts Ave., N W, Washington 5, D. C
Catholic Conference on Industrial Problems	1922	To promote study and understanding of industrial problems in the light of Catholic teaching Publishes reports of regional conferences and outstanding addresses.	1312 Massachusetts Ave., N W, Washington, D C. All Catholics and others interested in promoting a better social order are entitled to membership
Catholic Court Attaches' Guild	1939	To stimulate Catholic ideals in the courts of greater New York, to defend the Church against unjust attacks and to counteract the spread of neo-paganism in the courts. "Oyez."	52 Chambers St., New York, N Y 1575
Catholic Daughters of America	1903	Propagation and preservation of the faith; intensification of patriotism, moral and intellectual development of Catholic womanhood "Woman's Voice," quarterly.	10 West 71st St., New York 23, N Y 200,000 in 45 states, Alaska, Canada, Cuba, Puerto Rico and Panama

	Name	Date
	Catholic Economic Association	1941
	Catholic Family Protective Life Assurance Society	1868
	Catholic Film and Radio Guild	1940
	Catholic Guardian Society	1913
404	Catholic Home Bureau for Dependent Children	1898
	Catholic Hospital Association of the U S and Canada	1915
	Catholic Information Society	1940
	Catholic Institute of the Press	1944
	Catholic Knights of America	1877
	Catholic Knights of St George	1871

	Name	Date
	Catholic Laymen's Union	1927
	Catholic League for Religious Assistance to Poland	1943
	Catholic Library Association	1921
	Catholic Medical Mission Board, Inc	1924
	Catholic Near East Welfare Association	1924
	Catholic Order of Foresters	1883
465	Catholic Pamphlet Society	1938
	Catholic Poetry Society of America	1931
	Catholic Press Association	1911
	Catholic School Press Association	1931
	Catholic Summer School of America	1917
	Catholic Thought Association	1934
	Catholic Total Abstinence Union of America	1872

## Purpose and Publication

To further the development of scientific economic analysis in all its aspects, to clarify the relationships of economic science to other social sciences and disciplines, particularly Christian social philosophy through research, study, discussion, writing, and the application of Christian social principles "Review of Social Economy," annually

To insure under the mutual benefit plan Catholic families in Wisconsin, Illinois and Minnesota, to spread the Catholic faith and to protect the Catholic family by furnishing Legal Reserve Life Insurance "Family Friend," quarterly

To use the screen and radio as mediums of advancing the message of Christ Catholic Film and Radio Review," monthly

The aftercare of children discharged from Catholic Guild Caring Homes

To place for adoption and in boarding homes, Catholic children of the Archdiocese of New York and the Diocese of Brooklyn who must be cared for away from their own homes

To promote the realization of progressively higher ideals in all of hospital and nursing endeavor Hospital Progress, monthly

To foster good-will and understanding toward the Catholic Church with a view to creating a more united American citizenry Weekly feature service Catholic Information," released to secular press

To unite all Catholics in the publishing fields, to foster fellowship and to further the principles of truth, justice, virtue and religion

Fraternal insurance society for men, women and children of the Catholic Faith "C K of A Journal," monthly

To issue Fraternal Life Insurance "Knight of St George," monthly

## Location and Membership

3674 Lindell Blvd , St Louis 8, Mo

724 North Water St , Milwaukee 2, Wis  
21,000 members in 165 branches in 4 states

249 Wilcox Building, Los Angeles 12, Calif  
300.

Park Ave , New York 16, N Y 5 850  
children under care

1 Park Ave , New York 16, N Y

St Louis University, St Louis Mo 750  
hospitals

214 W 31st St , New York 1, N Y 3,000

Commodore Hotel, New York 17, N Y  
961, in the East

N 8th St , St Louis, Mo , 11,746 members in 292 branches in 17 states

709 Brighton Road, Pittsburgh 12, Pa 18,044  
in 360 branches in 8 states

## Purpose and Publication

Catholic business and professional men of the colored race engaged in charitable works of the lay-apostolate

For religious assistance to Poland and promotion of Catholic Action "Laga," monthly

To initiate and foster Catholic library work "Catholic Library World," monthly (Oct -May)

To promote medical work in the missions "Medical Mission News," bi-monthly

To support missionaries laboring in the Near East Sponsors a weekly column in Catholic papers

A fraternal insurance society with a religious, social and charitable program "The Catholic Forester," monthly

For the dissemination of Catholic literature in the Diocese of Buffalo "Pamphlet News," bi-monthly

To promote Catholic traditions in poetry, and co operate in advancement of American art and culture "Spirit," bi-monthly, and "C P S A Bulletin," bi-monthly

To promote acquaintance of Catholic editors and publishers and work for mutual benefit "Catholic Press Bulletin," quarterly

To promote Catholic journalistic activities among students "The Catholic School Editor," quarterly

To supply the Catholic public with means of culture and recreation

To extend knowledge of the Catholic faith beyond the catechism by lectures on the works of St Thomas Aquinas, with special application to modern problems

To promote total abstinence from alcoholic drink in honor of the Sacred Thirst of Our Saviour "Catholic Temperance Advocate," monthly

## Location and Membership

New York, N. Y. 25

1200 N. Ashland Ave , Chicago 22, Ill 750  
parishes in 67 dioceses

Manhattan College, New York, N Y 1,400  
in 47 states and foreign countries

10 West 17th St , New York 11, N Y.

480 Lexington Ave , New York 17, N Y  
Members in all U S dioceses, and in foreign countries

30 N La Salle St , Chicago 2, Ill 161,410 in  
28 states and Canada

1 Delaware Ave , Buffalo 2, N Y 300

385 Fourth Ave , New York 16, N Y

845 Bluff St , Dubuque, Ia Active membership 191 publications Associate membership 15

1131 W Wisconsin Ave , Milwaukee, Wis  
30

Cliff Haven, Lake Champlain, N Y Office

869 Lexington Ave , New York 21, N Y  
Branches in 12 states

917 Dickinson St , Philadelphia 46, Pa 12,-  
000 in 9 states

Name	Date	Purpose and Publication	Location and Membership
Catholic Truth Society of Oregon	1922	To make better known the doctrines, ideals, moral and religious principles of the Catholic Church and to combat religious bigotry. "The Catholic Sentinel," weekly	2051 South West Sixth Ave., Portland, Ore 800
Catholic Unity League	1917	To avail Catholics and non-Catholics with Catholic literature by means of a lending library, and to finance lectures for non-Catholics.	415 W. 59th St., New York 19, N Y 10,000 members in every diocese of the U S and in a large section of Canada
Catholic Women's Benevolent Legion	1895	Fraternial life insurance for women between 16 and 55. "Bulletin," monthly	840 Eighth Ave., New York 19, N Y 5,000 in 120 branches
Catholic Workman (Katolicky Delnik)	1891	To promote the moral, social and intellectual culture and make possible the life insurance of its members. "Katolicky Delnik," monthly.	New Prague, Minn 14,873 in 165 branches in U S and Canada
Catholic Writers Guild of America	1919	To promote the interests of writers, and to use the united influence of the members in establishing a spirit of good-will toward all creeds and races	28 West 71st St., New York, N Y 300
Chaplains' Aid Association, Inc	1917	To forward spiritual work in our armed forces by giving them material assistance "Chaplains' Aid Ass'n Bulletin," quarterly	24 East 52nd St., New York 22, N Y
Christophers, Inc	1945	To bring the teachings of Christ into all spheres of public life	121 E 39th St., New York 16, N Y
Co-Missionary Apostolate	1935	To give spiritual support to Divine Word Missionaries afield by offering up one or more days in the week for an "adopted" brother priest. "In the Footsteps of the Little Flower"	St. Mary's Mission Seminary, Techny, Ill International. 220,000 members
Confraternity of Our Mother of Perpetual Help	1871	To foster devotion to the Blessed Mother under this title. "Perpetual Help" and "Perpetual Help Bulletin," monthlies	526 59th St., Brooklyn, N Y, and 1118 N Grand Blvd., St. Louis, Mo An estimated four or five million members all over the world.
Confraternity of Pilgrims	1942	To conduct pilgrimages to famous shrines and to assist the sick poor to make these pilgrimages.	Dubuque, Iowa
Confraternity of the Holy Ghost	1941	To return love and gratitude to the Holy Ghost, to obtain an abundance of the Gifts of the Holy Ghost, the guidance of the Divine Spirit and the conversion of sinners and infidels Richly indulged	Techny, Ill.

Name	Date	Purpose and Publication	Location and Membership
Confraternity of the Immaculate Conception	1874	To honor the Blessed Virgin as Our Lady of Lourdes and because of her Immaculate Conception. "The Annals of Our Lady of Lourdes," monthly.	Established at Notre Dame, Ind. Affiliated with the Archconfraternity at Lourdes
Crusade for More Fruitful Preaching and Hearing the Word of God	1937	To increase preaching and hearing of the Word of God, to arouse devotion to Christ the Divine Preacher and to promote a feast in His honor	223 East 103th St., New York 29, N Y Crusaders also in South America, Europe, China, India and Korea
Czech Roman Catholic Union of Texas (The K. J. T.)	1899	To further the religious and social life of its members and to provide a fraternal, benevolent insurance. "Nasinec," weekly.	La Grange, Texas. 8,533 members in 97 branches in Texas
Daughters of Isabella, National Circle	1897	To unite women for the attainment of religious, intellectual and social ideas. "The Catholic Home Journal," monthly.	375 Whitney Ave., New Haven, Conn 70,000 in over 500 branches in U. S. and Canada
Defenders of the Faith	1937	To defend the Church against all who malign her; to explain the Faith to all who misunderstand it, to propagate Catholic truth to non-Catholic minds. "Our Faith," monthly	Conception, Mo. 10,000 affiliated with N C. W. C.
Ephpheta (Deaf Apostolate of the Brooklyn Diocese)	1900	To foster spiritual and temporal welfare of the speechless, deaf and hard of hearing. "Ephpheta," monthly.	191 Joralemon St., Brooklyn, N Y Members in U. S., Canada, Ireland, Australia and Hawaii.
Family Rosary	1942	To promote the recitation of the Daily Family Rosary in the home	c/o Rev Patrick Peyton, C. S. C., 923 Madison Ave., Albany 3, N Y
Federation of Catholic Physicians' Guilds	1932	To advise Catholic doctors on the Church's attitude toward medical questions. "The Linacre Quarterly,"	477 Madison Ave., New York 22, N Y 19 branches in 16 states and Canada
First Catholic Ladies Slovak Union	1892	Fraternal benefit and life insurance society. "Zenska Jednota," fortnightly	3756 Lee Rd., Cleveland 20, O 70,000 members in 500 branches
Guard of Honor of the Immaculate Heart of Mary	1932	To foster in its members an ardent devotion, reverence and filial love toward the Blessed Virgin, and to work zealously for the salvation of souls with Mary as their model and with her abiding aid "The Messenger of the Guard of Honor of the Immaculate Heart of Mary," semi-annually	National Office established in 1938 at 135 W. 31st St., N Y C 5,000 throughout the world.
Guild of Catholic Lawyers	1928	To promote the temporal and spiritual welfare of its members, to uphold the highest standards and the best traditions of the legal profession	51 Chambers St (Pres.), New York 7, N Y. 650

Name	Date	Purpose and Publication	Location and Membership
Guild of Our Lady of Ransom	1946	To provide legal, social and financial assistance to needy inmates and former inmates of penal institutions.	Box 100, Charlestown 29, Mass.
Guild of Our Lady of Ston	1922	To work and pray for the conversion of the Jews.	135 W. 31st St., N. Y. C.
Guild of St. Apollonia	1919	To promote the spiritual and professional advancement of its members. Special activity, dental care for children in parochial schools. "The Apollonian," quarterly.	476 Commonwealth Ave., Boston, Mass. 300 members
Holy Name Society (in U. S. A.)	1909	"To beget due love and reverence for the Holy Name of God and Jesus Christ, and to suppress blasphemy, perjury, oaths of any character that are forbidden, profanity, unlawful swearing and improper language; and as far as members can, to prevent those vices in others." "Holy Name Journal," monthly.	141 East 65th St., New York 21, N. Y. Diocesan Unions under a Director General. 2,500,000.
Institute of the Social Order	1939	To reconstruct the U. S. social order through coordinate social thinking and action, "Social Order," monthly.	3115 So Grand Blvd., St Louis 18, Mo 6,000.
International Catholic Truth Society	1898	To propagate and preserve the Faith through the production and distribution of pamphlets and the correction of misstatements about the Church in lectures and the press. Supported by membership dues and an endowment fund.	407 Bergen St., Brooklyn, N. Y. 10,000.
Knights of Peter Claver	1909	Pecuniary aid; fraternal benefit insurance, and charities. "The Claverite," monthly.	2405 London Ave., New Orleans 19, La. 4,513 members in 81 branches in 14 states
Knights of St John, Supreme Commandery	1886	Sick and death benefits, uniform department, assistance at all functions of the Catholic Church.	303-6 Metropolitan Bldg., Evansville, Ind. 15,000 in 15 states, British West Indies, Costa Rica, Jamaica and Africa.
Knights of St. John, Supreme Ladies Auxiliary	1900	To unite Catholic women into fraternal sisterhood, and to promote filial respect for the authority of the Catholic Church. Sick and death benefits.	32 Jefferson Ave., Rochester, N Y 25,000 members in 11 states and B W. I
Knights of the Altar	1939	To fill a long-felt need for an organization of altar boys following a set standard of rules and regulations, to provide a central clearing-house for parochial directors of altar-boy societies, to unify their efforts, etc. "The Catholic Boy," monthly	1300 Foshay Tower, Minneapolis, Minn. 10,000
Kolping Society of America	1923	To provide homes and spiritual contacts for young men working in large cities "Kolping Banner," monthly	811 Oakdale Ave., Chicago, Ill 1,000 members in 9 states.

Name	Date	Purpose and Publication	Location and Membership
Ladies' Catholic Benevolent Association	1890	To provide sound life insurance for Catholic women; to encourage Catholic literature, piety, integrity and frugality among members and families. "The Fraternal Leader," monthly.	134 West 10th St., Erie, Pa 84,022 in U. S. and Canada.
League of Night Adoration in the Home	1927	To foster family adoration of the Sacred Heart.	Washington 17, D C 200,000
League of St Gerard	1942	To foster devotion to St. Gerard as the Patron of Mothers, and to combat the forces of anti-life.	Redemptorist Fathers, Oconomowoc, Wis. 1,768.
League of St. Jude	1928	To foster devotion to St. Jude, "The Voice of St. Jude," monthly.	221 W. Madison St., Chicago 80, Ill 51,000 members, and 3,000 in police branch
League of the Sacred Heart	1844	To promote union in prayer for the welfare of the Church and the spread of Christ's Kingdom "The Messenger of the Sacred Heart," monthly	515 Fordham Rd., New York, N. Y. 13,000 centers in the U. S. 3,500,000 affiliated with Apostleship of Prayer.
League of Tarcisians of the Sacred Heart	1917	To spread adoration of the Sacred Heart in the home.	Washington 17, D C. 313,000 in 30 states.
Legion of Christ the King	1933	To foster devotion to Christ the King through Holy Hour and monthly Communion.	3503 10th St., N. E., Washington 17, D C. 1,000 in six branches.
Lithuanian Roman Catholic Alliance of America	1886	Fraternal-beneficial society providing sick and death benefits, and concerned with works of charity. "Garsas," weekly.	3 E South St., Wilkes-Barre, Pa 11,000 in 245 branches
Little Flower Mission Circle, Inc.	1925	To further religious vocations, especially for all Sisterhoods, to spread vocational literature. "Come Follow Me," quarterly.	389 E 150th St., Bronx 55, N Y 17,682 in two branches
Marquette League for Catholic Indian Missions	1904	To aid Indian Missions of the United States and Alaska "Calumet," quarterly	105 E 22nd St., New York 10, N. Y. 10,000 in U S and Alaska
Missionary Association of Catholic Women	1916	To aid home and foreign missions "Mission Message," monthly except December	2342 N 36th St., Milwaukee 10, Wis
Missionary Union of the Clergy (in U. S. A.)	1937	To present to our clergy the problems of the Church in mission countries, and to establish a more intimate bond between the diocesan priest and the missionary "The Missionary Union of the Clergy," Bulletin," quarterly, "News Notes," monthly	109 East 38th St., New York 16, N. Y. 9,500 in 113 branches in 48 states.
Mother Seton Guild	1939	To promote the canonization of Mother Seton	Knights of Columbus Building, Emmitsburg, Md



Name	Date	Purpose and Publication	Location and Membership
National Alliance of Czech Catholics	1917	To unite all Czech American Catholics and organizations, religiously, culturally and socially. "The Sentinel", ('Hlidka'), quarterly	1436 West 18th St., Chicago 8, Ill 5,000 in 75 branches.
National Catholic Music Educators Association	1942	To promote interest in liturgical and secular music, to encourage close cooperation among Catholic educators; and to provide a standard whereby Catholic schools may evaluate their progress in music.	1234 Washington Blvd , Detroit 26, Mich. 2,000 members.
National Catholic Women's Union	1916	To unite Catholic women in sponsoring charitable activities, to educate members in civic virtues and duties, to promote Christian philosophy in the spiritual, social, and economical problems of the day. "The Bulletin," monthly	3835 Westminster Place, St Louis, Mo 125,000 members in 20 states
Nocturnal Adoration Society of the United States	1903	Organization of laymen pledged to Eucharistic adoration and reparation through nocturnal adoration of the Blessed Sacrament. "Sentinel of the Blessed Sacrament," monthly.	184 East 76th St., New York 21, N. Y 120,000 in 74 branches
Our Lady's Knights of the Sky	1942	To unite Catholic men with a community of interest in flying into a Catholic Action group.	c/o Rev. Wm J Glasby, Country Club Drive, Los Altos, Calif Members in every state and some territorial possessions
Pious Union in Honor of St. Joseph for the Dying	1942	Prayers to be offered for the dying with attendance at a monthly Mass for that intention.	816 South Clark St., Chicago 5, Ill 500,000 in every diocese in the United States
Pious Union of Our Mother of Good Counsel	1753	To promote devotion to the Mother of God, and to honor the miraculous fresco, Gennezano, Italy	6312 S Claremont Ave , Chicago, Ill 1,000-000 in the U S
Pious Union of the Holy Ghost	1920	To spread and foster devotion to the Third Person of the Ever Blessed Trinity Richly indulgenced by Pope Benedict XV	262 Blackstone Blvd , Providence, R I
Polish American Historical Commission	1942	To promote study and research in the history and social background of Americans of Polish descent "Polish American Studies," semi-annually	St Mary's College, Orchard Lake, Mich 200 in 21 states
Polish Roman Catholic Union of America	1873	To extend cultural, social and economic aid to Polish-Americans and Polish-American institutions "Narod Polski" (The Polish Nation), weekly, "Annals," annually.	984 Milwaukee Ave., Chicago 22, Ill 141,107 in 1,128 branches in 20 states

Name	Date	Purpose and Publication	Location and Membership
Pontifical Association of the Holy Childhood	1843	To ransom pagan children and procure for them Baptism and Christian training, to establish and support asylums for orphans and abandoned babies. 'Annals of the Holy Childhood,' 8 issues yearly	947 N. Lincoln Ave., Pittsburgh 2, Pa. 1,-000,000 in 108 dioceses in U. S. and branches in every country.
Priests' Eucharistic League	1887	To deepen the clergy's devotion to the Eucharist "Emmanuel," monthly	184 E. 76th St., New York 21, N. Y. 25,000 in the U. S.
St. Ansgar's Scandinavian Catholic League of New York	1910	To band together Scandinavian Catholics in the United States, to strive for religious, social, and intellectual improvement of its members, and to further the conversion of the Scandinavian people. "Bulletin," annually.	2 W. 45th St., New York 19, N. Y. 500 members in 14 units.
St. Anthony's Guild	1924	To help and sanctify its members through the numerous spiritual benefits granted for membership, including many novenas and Masses; to claim souls for Christ, through its priests laboring in foreign lands and in every field of apostolic effort in our own country, to further the cause of Christ through the publication of works for every field of Catholic Action, particularly Catechetics. "Anthonian," quarterly.	St. Anthony's Guild, Franciscan Monastery, Paterson, N. J.
St. Caecilia's Guild for Promoting Participation in the Chanted Mass	1943	To promote participation in the chanted Mass. Musical and liturgical activities Sponsored by "The Caecilia," Review of Liturgical Music, 8 issues yearly.	5401 Arsenal St., St. Louis 18, Mo
St. Francis de Sales Guild	1936	To promote the spiritual and material welfare of the deaf in the Diocese of Providence.	103 Pine St., Pawtucket, R. I. 1,037.
St. Margaret of Scotland Guild Association	1938	To unite Scotch-Irish Catholics and their friends in the United States for the promotion of their spiritual, social and cultural interests by affiliating with the Franciscan Friars of the Atonement in propagating their work of Church Unity.	Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y. 2,000 in 9 branches in 3 states.
St. Patrick's Club and Sodality	1932	To foster belated vocations to the priesthood in young men who have passed the usual age for beginning the study of Latin. "The Patrician," bi-monthly.	230 men have entered houses of study, 85 have already been ordained priests. Meetings weekly, 30 W. 16th St., New York 11, N. Y.
St. Paul's Guild	1934	To render financial aid to converts when necessary, and to offer social contacts and intellectual and spiritual help to Catholic and non-Catholic. "The Epistle," quarterly	4 East 73rd St., New York 21, N. Y. 3,000.

Name	Date
Scapular Militia	1941
Seraphic Society for Vocations	1944
Serra International	1934
Slovak Catholic Federation of America	1912
Slovak Catholic Sokol	1905
Society for the Propagation of the Faith	1822
Society of Daily Communicants	1932
Society of St Gregory of America	1914
Society of St Peter the Apostle for Native Clergy	1889

Name	Date
Sodality of Our Lady	1563
Soul Assurance Prayer Plan	1935
Te Deum International	1939
Trinitarian Missionary Guild	1941
Ukrainian Catholic Youth League	1933
United Catholic Organizations Press Relations Committee	1938
United States Catholic Historical Society	1884
Western Catholic Union, Supreme Council of	1877
Women's Catholic Order of Foresters	1891
Young Men's Institute	1883

## Purpose and Publication

To foster the Scapular Devotion, to obtain the Sabbatine Privilege for the daily recitation of the Rosary, and to realize the promises of Our Lady of Fatima "The Scapular," bi monthly

To promote vocations to the Franciscan priesthood Its program includes giving aid to similar organizations, particularly the Pontifical Society for Priestly Vocations

To foster and assist in the education of young men for the priesthood and to provide means of forming enduring friendships among Catholic men Local clubs are composed of Catholic business and professional men, membership being on a restricted basis "Serra International Bulletin," fortnightly

To promote fraternal union among Slovak Catholics, to cooperate with other federated Catholic societies of America, to support works of piety, education and Catholic Action among Slovaks Sponsors American Slovak Catholic Relief Association "Dobry Pastir (Good Shepherd)," monthly

To promote fraternal, athletic and cultural interests among Slovak Catholics "Kato-licky Sokol," weekly

To solicit prayers and alms for the support of missions in every part of the world "Catholic Missions," eight times annually

To encourage daily sacramental and spiritual communion

To promote Sacred Music according to Pius X's motto: *proprio* and Pius XI's "Divini Cultus," "The Catholic Choir-master," quarterly

To raise funds for the support and training of seminarians studying for the priesthood in mission lands, to collect funds for the erection of seminaries in mission lands "Native Clergy Bulletin," quarterly

## Location and Membership

338 E 29th St, New York 19, N Y 32,000 in 632 branches

135 W 31st St, New York, N Y Members in North and Central America and Cuba

155 N Clark St, Chicago 1, Ill 37 clubs in 24 states

Supreme Secretary, 1130 Congress St, Schenectady 3, N Y National, including all American Slovak Catholics

205 Madison St, Passaic, N J 44,000

109 East 38th St, New York 16, N Y Director in each diocese 1,000,000 in 118 branches in U S and branches everywhere in the world St Paul's Shrine of the Blessed Sacrament, E 40th St and Euclid Ave, Cleveland 3, O Room 1510, 119 W 40th St, New York 18, N Y 1,500

109 East 38th St, New York 16, N Y 113 branches in 48 states

## Purpose and Publication

To establish a full Catholic life through devotion to Christ through Mary Three-fold objective: personal holiness, active Catholicity and defense of the Church "The Queen's Work," monthly (Sept to June), "The Semester Outline," semi-annually, "The Work Chart," annually, "The Faculty Adviser," monthly (Sept to June), "The Director's Service"

To foster reparation and adoration to the Sacred Heart

To promote good will and understanding among people of each community regardless of race, color, or creed, to afford Catholic laymen with the active means of publicly praising God, to stimulate Catholic culture, personal sanctification, and education

To spread devotion to the Most Holy Trinity Members share in all the good works of the Order of the Most Holy Trinity "The Trisagion," bi monthly

To promote Catholic Action among the youth of Ukrainian extraction

Permanent organization to prevent and correct misrepresentation of matters vital to Catholic interests in secular newspapers, magazines, books, radio, etc

To preserve the records of the Catholic Church in America "Historical Records and Studies," two volumes yearly

Fraternal Insurance Western Catholic Union Record," quarterly

A fraternal insurance society having also religious, social and charitable program "Women's Catholic Forester," monthly

Mutual aid and benevolence, moral, intellectual, social, patriotic and Catholic development of its members "Institute Journal," bi-monthly

## Location and Membership

The Central Office was established in the United States in 1913 to aid American Sodality to reach the fullest possible development in both schools and parishes, 3115 S Grand Boulevard, St Louis, Mo 11,198 parish and school Sodality comprising units for men, women and mixed groups in the parishes, for colleges, universities, high schools, schools of nursing and grammar schools

25 E Superior St, Chicago 11, Ill 2,000,000 in U S

Box 943, Springfield, Ill 40,000 in 23 cities

4310 Madison St, Hyattsville, Md 5,000 members, 20 Active Chapters in 8 states

815 N Franklin St, Philadelphia 23, Pa 3,500 in 60 branches in 8 states

45 Catholic organizations participating in the New York Division 6 W 71st St, New York 23, N Y Other Divisions in Philadelphia and Indianapolis

Suite 103, 924 West End Ave, New York 25, N Y

506-510 Maine St, Quincy, Ill 16,000 in 200 branches

140 N Dearborn St, Chicago, Ill 66,000 in 1,075 branches in 31 states and Canada

50 Oak St, San Francisco 2, Calif 10,125

## THE KNIGHTS OF COLUMBUS

The Knights of Columbus are a fraternal benefit society of Catholic men, chartered by the General Assembly of the State of Connecticut on March 29, 1882. The headquarters are in New Haven, Conn.

The membership in June, 1947, was 662,310, in 2,617 subordinate councils in the United States, Canada, Newfoundland, Alaska, Cuba, Mexico and Puerto Rico. Insurance in force totals over \$306,061,507; the insurance gained in the year ending June, 1947, was \$31,404,117.

The purposes of the society, as stated in the charter, are: (1) to render pecuniary aid to its members and the beneficiaries of members; (2) to render assistance to sick and disabled members; (3) to promote social and intellectual intercourse among its members; (4) to promote and conduct educational, charitable, religious, social, war relief and public relief work.

The Knights of Columbus publish their own monthly magazine, "Columbia," which is recognized as an organ of outstanding literary merit. Besides promoting the objectives of the society, the magazine carries articles of general Catholic interest.

The society also sponsors a leisure-time program for boys of high-school age. This organization, known as the Columbian Squires, is operated through circles sponsored by individual councils. Over 35,000 students have enrolled in the correspondence school which the Knights maintain for members and their families; instruction is given in one hundred subjects.

The ideals of the society are charity, unity, fraternity and patriotism. Individual councils maintain committees to visit their sick and shut-in members, to aid brothers in distress, and to exemplify a religious respect for departed members.

In the field of boy guidance, the work of the society is recognized as one of the greatest contributions to the welfare of American youth.

Among the society's numerous contributions to education are an

endowment fund of \$500,000 for scholarships at the Catholic University of America and an endowment at the same university for a Chair of American History. State and subordinate councils have established scholarships at many colleges and academies, and the Fourth Degree has annually conducted essay contests on phases of American history. The St. John's, Newfoundland, Council gave to the Archdiocese a fully equipped school for 480 pupils.

The society is especially active in promoting the Legion of Decency, Organization for Decent Literature, Laymen's Retreats, Days of Recollection, the Catholic Press, Study Clubs, Columbian Forums, religious lectures, Catholic Evidence Guilds, public Good Friday observances, participation in Catholic welfare drives and benefits for institutions.

A comprehensive program against subversive activities in North America is at present one of the major projects of the society. The Knights of Columbus Crusade against Communism and for Christian Justice has made a notable contribution to American democracy. Scores of noted lecturers and publicists have delivered thousands of lectures under the auspices of the society, while millions of patriotic and anti-subversive publications have been distributed free of charge.

The Knights, who expended about \$44,000,000 in behalf of servicemen during World War I, cooperated with the National Catholic Community Service in World War II; and were commended by Malcolm MacDonald, on behalf of the Government of the United Kingdom, for their support of Army Huts for Canadian troops.

In 1944 the Supreme Council established an educational trust fund of \$1,000,000 to provide a Catholic college education for the sons and daughters of members of the Knights of Columbus who might lose their lives in the armed forces during World War II, or die within a specified period, or be totally disabled as a result of military service.

## THE APOSTLESHIP OF THE SEA

The Apostleship of the Sea was organized in 1920 to provide for the spiritual, social and moral welfare of Catholic seamen. Designed to serve men who have, at most, only intermittent contact with their homes and home parishes, the seamen's institutes, centers and clubs affiliated with the organization furnish them with opportunities for receiving the Sacraments and hearing Mass; and provide facilities for recreational, personal and social service.

Pioneer work in directing the establishment of the Apostleship of the Sea was done by Father Archibald Douglas, of South Queensferry, England, 1889. A year later the Apostleship of Prayer took up the cause and by 1922 Catholic Service for seamen was being given in 10 ports. In the same year an International Council of the movement was established at Glasgow, Scotland.

In 1931 the Council adopted the title *Apostolatus Maris Internationale Concilium* (A. M. I. C.) and revised its constitution, which was further developed at Hamburg in 1934. Today service centers have been set up in 317 ports in 40 countries. The Holy See appointed Most Rev. Donald A. Campbell, Archbishop of Glasgow, president of the organization and placed it under the protection of the Sacred Consistorial Congregation. Also in 1947, the Holy See granted faculties to the Archdiocese of Westminster to enable seamen to receive Holy Communion at any time of the day, a privilege that may soon be extended throughout the world.

The men's spiritual welfare is primarily the concern of priests who, in centers and aboard ships in ports which they serve as full- or part-time chaplains, say Mass for the seamen, administer the sacraments, give instructions, and do all to further the purpose of the apostolate: "so to serve the men in a spirit of Christian charity that they will want to be good and work

at their Faith." In the maritime centers, which are open to men of all faiths, former seamen and trained and experienced workers are engaged. Recreational facilities are provided and other services rendered, such as those bearing on medical care, exchange and port information, contacting relatives, forwarding of mail, storage of baggage. Libraries, writing rooms, dormitories and restaurants are furnished; and reading matter is supplied to outgoing sailors.

The centers, which are mostly diocesan property and, as such, annexes of the local church, are an answer to the expressed desire of the late Pope Pius XI, that there should be "no port in the whole world where the Apostleship should not be firmly established." The entire work of the apostolate is included under the broad program of Catholic Action, and the Holy See desires that "seamen shall be apostles to seamen."

The international nature of the Apostleship of the Sea demands the existence of the International Council established in 1922, although most of the work in ports of the world is done by local groups. These, in turn, are in several nations directed and coordinated by National Councils. International congresses are held for development of plans and activities; Pope Pius XII granted permission for the convening of such a meeting at Rome in 1946.

The publication, "Apostleship of the Sea," a quarterly, has a yearly port and ship circulation of 20,000. The "Prayer Book for Catholic Seafarers" and "The Sea and Its Apostolate," written by Rev. C. C. Martindale, S.J., have been welcomed by seamen of every nationality.

The Sea Apostolate Clubs greatly improved spiritual and social service to Catholic seamen during the war. Attendance at clubs and institutes throughout the world is indicated by the report that almost 60,000 men passed through the

doors of two of the clubs in the U. S. in 1945 and 1946.

Centers in the United States are: Brooklyn, N. Y. (653 Hicks St.); Mobile, Ala. (Conti and Claiborne Sts.); New Orleans, La. (711 Camp St.); Newport News, Va. (2506 Huntington Ave.); New York, N. Y. (485 West 22nd St.); Philadelphia, Pa. (1110 South Second St.); Portland, Ore. (512 West Burnside Ave.); San Francisco, Calif. (320 Harrison St.); San Pedro, Calif. (221 West 6th St.); Seattle, Wash. (Westlake and Olive Way); Wilmington, Calif. (122 Anacapa St.).

The work of the Apostleship of the Sea in the post-war world is one of promise. With its creditable record of wartime achievement to support it, the organization plans to extend its services to the 20 (of the total of 60) maritime nations where it has not yet initiated its work, and to reach as many as possible of the almost one million Catholic seamen of the world. For they, in love with their Faith and in need, as the Apostle-seamen long ago, voice the cry: "Master, does it not concern Thee that we are perishing?" (Mk. 4:38).

### THE CO-OPERATIVE MOVEMENT

In his encyclical, "Reconstructing the Social Order," Pope Pius XI implicitly advocates the founding of co-operatives. The chief purpose of the co-operative movement is to eliminate the excessive profit-maker in economic life. The method is to enable the workers and consumers to assume control of their own economic activities and to perform the

services of producing and buying for themselves. A co-operative society is formed by a group of people banding together to produce, sell or buy something for themselves, or to pool their financial resources for credit or loan purposes. Thus the three distinct, principal phases of the co-operative movement are: consumers', producers' and credit co-operatives.

#### Consumers' Co-operation

The consumers' or distributors' co-operative is the most successful of the co-operative societies. It aims to supplant the middleman or retail merchant by an organized association of consumers who arrange to supply themselves with goods instead of buying them from the retailer. Each member has one vote.

A consumers' co-operative may have its inception in a neighborhood group who organize to buy goods collectively, and later contribute enough capital to open a store of their own. When several such stores have been founded, they may organize into a federation of co-operative stores, which, in turn, may establish its own wholesale business. The wholesale project may develop to such an extent that it may own and operate its own factories, farms and transportation facilities, and its members may do their banking through the banking department of the co-operative.

Such is the state of development attained by the co-operatives in England and Scotland.

**Development of Consumers' Co-operation**—The first successful venture was that of the Rochdale Equitable Pioneers' Society, founded in 1844, in the small English manufacturing town of Rochdale. This society, which began with a capital of \$140 and a membership of 28 indigent workmen, could boast in 1940 of a capital of 558,664 pounds sterling (\$2,324,041) and a membership of 43,712.

Co-operative associations, following the Rochdale principles, soon developed in other countries. In 1947 there were 810,000 co-operative societies with a total membership of over 143,000,000 persons in 43 countries. More than half of these co-operative associations were agricultural, about one-fifth were credit unions, one-twelfth were consumers' organizations, and the re-

mainder were producers', housing and various types of co-operatives. The number of people who are now associated with co-operatives is an evident indication of their success. In 1942 in Sweden 50% of the population was served by co-operatives; in Great Britain 25% of the population, in Denmark 50% of the population; in Finland 55% of the population; in Norway 33 1/3% of the population, and in Switzerland 45% of the population.

Outstanding in the Western Hemisphere is the development of the co-operative movement in Antigonish, Nova Scotia, sponsored by St. Francis Xavier University. The Extension Department began adult education as an experiment in 1921. This adult education has spread into the three maritime provinces of Canada.

The chief feature of the co-operative movement in the provinces is the emphasis on education through several hundred study clubs. The government report for the Maritimes shows that there are 149 different co-operative associations engaged in merchandising, processing, marketing, and other services. In 1946 there were 431 credit unions with 80,000 members and total assets of \$7,252,000.

Only recently has the United States made much advancement in the promotion of co-operative enterprises. From 1900 to 1914 co-operative retail stores began to develop around the chief industrial centers. One of the first successful ventures was the Central Co-operative Wholesale, founded by Finns, in Superior, Wis., in 1917. The success of the Finnish organization led farmers to found other co-operatives, especially in the field of gasoline and oil distribution, for the large oil concerns, financed by money from the East, drained the West of millions of dollars. The first co-operative filling station appeared in 1921, and five years later the first co-operative wholesale was formed in Minnesota with the coalition of a few retail co-ops. According to the report of National Co-operatives, Inc. 2,500

gas and oil co-operatives did a \$250,000,000 volume of business in 1946.

Consumer's co-ops in the United States today are characterized by considerable variety. The best known, and presumably the largest group, consists of stores for handling groceries and general merchandise. By 1946 consumer's co-operatives with a membership of over 2,500,000 were doing an annual business of one billion dollars.

A promising growth has taken place in recent years in the co-operative wholesale field. There are at least 20 co-operative wholesale units, extending into a number of states. The annual turnover of several of them runs beyond the \$5,000,000 mark. In 1946 wholesale co-operatives did a business of \$232,171,356.

**Development of Agricultural Marketing Co-ops** — This type of co-ops somewhat paralleled the development of co-operative consumer societies. However, it early outstripped the growth of the latter.

Fully half the farmers of the United States are members of marketing associations today. The latest report of the Farm Credit Administration shows that there are 7,400 farmers' marketing associations, with a membership of about 2,895,000 and doing an estimated business of \$4,835,000,000. There are 2,750 farmers' purchasing associations with a membership of 1,610,000, and doing an estimated business of \$810,000,000.

Some marketing associations also served as purchasing agencies. The purchasing business of these was estimated at \$750,000,000. Vice versa, the purchasing co-ops did some marketing. The marketing business of the latter was estimated at \$3,030,000,000.

**Principles of Consumers' Co-operation** — The principles of the Rochdale Equitable Pioneers' Society, which have been adopted by other similar co-operatives, are :

(1) A consumers' co-operative society shall be democratically controlled.



(2) Money invested in a co-operative society, if it receives interest, shall receive a fixed percentage which shall not be more than the prevailing current rate.

(3) If a co-operative makes a net profit, that profit shall be returned to the consumers who patronize the society on the basis of the amount of purchase.

(4) Membership is voluntary and unlimited.

(5) Business shall be done in cash.

(6) A portion of the profits shall be used for educational purposes in the field of co-operation. (A college in Kansas City and St. Francis Xavier University in Nova Scotia train students for this work.)

(7) Goods and services shall be sold at prevailing market prices, if these are not too high.

(8) Co-operative societies shall co-operate with one another.

### Producers' Co-operation

A producers' co-operative is that type of industrial undertaking in which the workers are at the same time the complete or controlling owners of the productive enterprise. Its management is usually conducted by a committee elected by the workers.

Development of Producers' Co-operation — Definite evidence of a producers' co-operative is had in the Leclair house-painting establishment in 1833, and in the Godin stove works in 1830, where the workers eventually became the owners of both enterprises. At the turn of the century the movement had a re-birth in this country, but most of the attempts were unsuccessful.

In 1946 co-operatives affiliated with National Co-operatives, Inc., here and in Canada owned and operated 179 productive facilities

Producers' co-ops thrive better in the field of agriculture than in that of industry. They have had their highest development in Denmark, where in 1939 there were organizations for processing, domestic marketing and export. These Danish associations controlled 85% of the export of bacon and 49% of the export of butter. In Finland in 1939, co-operative federations produced 95% of the country's butter supply and exported 38% of Finnish eggs. Ireland, too, has had success with agricultural co-operation.

### Credit Co-operation

A credit union is a co-operative association organized to promote thrift among its members and to create a source of credit for useful purposes. It is chartered either by the federal government through the Farm Credit Administration or by the state government. It is usually organized to serve a group of people having a close bond of occupation, association or residence, such as employees of a company, members of a church, residents of a small community, etc.

To become a member of a credit union one must belong to the group it serves and be elected to membership by the board of directors. A 25-cent membership fee is charged. Each member agrees to save a small sum monthly toward the purchase of one or more \$5 shares. Through his shares each member

is a part owner of the credit union, with a vote in its management.

The business affairs are usually handled by a board of directors, a credit committee and a supervisory committee, selected by and from the members. The credit committee inquires carefully into the character and financial condition of each applicant for a loan, to ascertain his ability to repay fully as well as to determine whether the loan is for a provident or productive purpose and will be a benefit to the borrower. The supervisory committee audits the books and reports annually on the condition of the union. There may be an educational committee, the public relations unit, which can effectively stimulate interest in the union.

Loans are made to members only. The interest rate, including all

costs, does not exceed 1% per month on the unpaid balance. Profits from loans and investments are distributed among the members as annual dividends in proportion to their savings. Loans are made for provident or productive purposes. A provident purpose is one which would be of immediate service to the borrower or his family in meeting emergencies. A productive purpose is one which would aid the member to save through the use of credit. In federally chartered credit unions, up to \$100 may be borrowed without security, over \$100 requires security by assignment of shares or the endorsement of a note by another; the term of the loan may not exceed two years.

**Development of Credit Co-operation** — Credit banking can be traced to the "Monti di Pietà" or Banks of Charity, founded in Italy by two Franciscans, Barnabas of Terni and Bl. Bernardine of Feltre. Money was collected from the rich and lent to the poor at interest rates sufficient to defray the costs of administration. Co-operative banking, as we know it today with its two systems, however, had its beginning in Germany. The Schulze-Delitsch system, founded in 1850, by Mr.

Schulze in his small native town of Delitsch, embraces the small shopkeepers, business men, artisans and other middle-class town-dwellers. The Raiffeisen system, established by Mayor Raiffeisen of Flammersfeld in 1849, consists of rural banks supplying credit to small landowners or tenant farmers.

Until 1942 the credit associations in the United States were increasing at a faster rate than any other type of co-operative organization; they then began to reflect the war-time conditions, and their membership and business fell off precipitately. In 1944 the decline was checked and a slight upturn occurred. But the reconversion problems in 1945 caused the total number of credit unions to fall to 8,882 and the membership to 2,838,034, although there was a slight increase in the total amount of loans to \$210,885,783.

The services of the Social Action Department, NCWC are always at the disposal of pastors and parishioners who may wish to establish parish credit unions. The Credit Union National Association, Inc., P. O. Box 431, Madison 1, Wisconsin, will gladly supply information on all types of credit unions.

## THE INSTITUTE ON INDUSTRY

Originally a temporary undertaking of the National Council of Catholic Women and the Social Action Department of the National Catholic Welfare Conference, the Institute on Industry is now ten years old. Designed for wage-earning women the Institute consists in an annual summer school in Washington, D. C., at the National Catholic School of Social Service and numerous regional conferences.

The week's course presents authorities in the labor field, and the field of Catholic Social Action, who are vitally concerned with the problems of women workers. The comprehensive and practical curriculum, directed to educating and helping women between the ages of

18 and 35, varies with current labor questions. This year the course is planned to include today's labor problems and their legislation, labor-management relations and post-war changes, the social encyclicals, parliamentary law, public speaking — all designed to provide Catholic guidance to a better order.

Thus, by showing its students how to function effectively in study groups, their own unions and other organized groups, the Institute achieves constructive work for the community at large and for the wider interests of the National Council of Catholic Women.

Headquarters: Social Action Dept., NCWC, 1312 Massachusetts Ave., N W., Washington 5, D. C.

## THE NATIONAL CATHOLIC RURAL LIFE CONFERENCE

The National Catholic Rural Life Conference was founded to strengthen Catholicity in the rural districts and to promote the general welfare of the rural population. In 1922, through the efforts of Rev Edwin V. O'Hara, now Bishop of Kansas City, the US Catholic rural leaders formed a conference which by June, 1947, had 9,000 members among rural pastors, teachers, sociologists, farmers, agricultural agents, official of the Department of Agriculture, and university professors. It now has a national office, and a director in almost every diocese.

Eighty percent of our Catholic population live in cities. Under present conditions, when cities are so large and economic welfare, dependent upon the industrial system, is so uncertain, the development of Christian family life is frequently close to impossible. Life in the rural areas or in small communities, on the other hand, naturally encourages family living in the fullest sense. The Conference is organized to lead the people back to the rural areas.

For another reason this movement is necessary. A study of the birth-rate for a century shows a two-thirds decline in the city, a 100 per cent increase in the country. In the city, for every 10 adults, there will be 7 adults in the next generation, 5 in the third, and 3.5 in the fourth. In the country, for every 10 adults there will be 13 in the second generation, 17 in the third, and 22 in the fourth. The future people of the city are coming from the rural areas whatever their religion may be.

**Aims** — The National Catholic Rural Life Conference has four working aims through which it is pledged to serve the Catholic Church and the rural people: (1) to care for the underprivileged Catholics living on the land; (2) to keep on the land the Catholics who are there; (3) to settle more Catholics on the land; (4) to convert the non-Catholics there.

**Activities** — To accomplish its aims the Conference acts as the agency of interchange among the 87 rural life directors and aids them in conducting their local activities. It organizes and sponsors rural institutes and schools; furnishes study club material to seminaries, schools and lay groups; provides speakers for meetings of priests, sisters, and for groups of Catholics and non-Catholics. It promotes devotion to St. Isidore, the Patron of Farmers. It has formed a bureau to supply retreat masters and handles correspondence in answering requests for information concerning land settlement, homesteading, and other rural subjects.

**National and International Contacts** — Through its own representatives and experts in the various fields, it keeps in constant contact with Catholic and non-Catholic groups interested in rural life, cooperatives, sociology, economics, family, youth, press, art, recreation, and science. It holds an annual national convention to call universal attention to the importance of its program for both urban and rural populations. The twenty-fifth, the jubilee convention, was held in Lafayette, La., Nov. 21-26, 1946.

The Conference watches legislation in rural matters, examines proposed laws in the light of Catholic teaching and often presents its case before Congressional Committees. In 1947 the Conference worked for displaced persons, the acreage limitation bill, and farm labor legislation. Through its literature and pamphlets, especially its official quarterly publication, "Land and Home," and its books, the conference disseminates the sound principles of Catholic rural philosophy.

**Headquarters:** 3801 Grand Ave, Des Moines, Iowa; **President:** Most Rev. William T. Mulloy, Bishop of Covington; **Executive Secretary,** Rt. Rev. Msgr. L. G. Ligutti.

## CATHOLIC COMMITTEE OF THE SOUTH

(Courtesy of Rev. Vincent J. O'Connell, S. M., Chairman)

The objective of the Catholic Committee of the South, originally called the Catholic Conference of the South, is to unify Catholic endeavor in the Southland so that Catholics can cooperate with all who seek to develop Christian life and institutions on a regional scale. Christian institutions are needed to meet the problems of the South in the fields of Rural Life, Industrial-Labor Relations, Education, Race Relations and Youth. An authority on population in the United States Department of Agriculture states that nearly half of the nation's increase in population is being produced by the South (although only a quarter of the population lives there), and therefore most of the nation's citizens a century hence will probably be descendants of today's Southern rural populace. In view of this, the committee has adopted the following program:

(1) To bring to Catholics in the Southland and other sections of the country the Gospel ideal: a region rooted in Christian life and institutions.

(2) To intensify Catholic activities in the South through close cooperation with such agencies as the National Catholic Welfare Conference and the National Catholic Rural Life Conference.

(3) To foster social reforms favorable to Christian family life.

(4) To sponsor sound programs in agriculture and industry looking to the improvements which guarantee a just return for human labor; and to oppose all exploitation of workers.

(5) To promote a better understanding between Southern capital and labor according to the principles defined in the Social Encyclicals.

(6) To train leaders, white and colored, who will bring the force of Christian teaching to labor and industry through their respective organizations.

(7) To develop specific programs for the youth of the South so as to insure trained leadership for the future

(8) To bring about a Christian understanding among Southerners irrespective of race and creed.

(9) To insist on the historic fact that Christian principles are basic to the American conception of citizenship and government.

(10) To foster and develop, in the Christian and American spirit, true political and economic democracy.

The Committee's organization consists in: (1) Executive officers — Episcopal Chairman, General Chairman, Vice-Chairman, Executive Secretary, Treasurer, Chairmen of the regional departments (2) Six regional departments — Rural Life, Labor-Industry, Education, Race Relations, Southern Apostolate and Publicity. (3) Diocesan committees which are formed on the basis of one priest and two lay members in each department.

The CCS seeks to carry out its program through collaboration with all groups sincerely working for a social order based on justice and charity. Leadership training is both intellectual and spiritual. The former includes study of pontifical and episcopal documents, fact-finding in the fields of the committee's activity, and preparation of tentative practical projects; under the head of spiritual training come efforts to make the Church more articulate in the South, and the pledges of individual leaders to make a retreat at least annually.

Through the annual conventions of the Committee held at Atlanta, Ga. (1940), Birmingham, Ala. (1941), Richmond, Va. (1942), Biloxi, Miss. (1943), Memphis, Tenn. (1944) and New Orleans, La. (1946), the prestige of the Church has been greatly enhanced in quarters where previously she was scarcely known, and, even when known, greatly misunderstood.

## CATHOLIC THEATRE

The Catholic Theatre Conference was organized in 1937 by directors and sponsors of educational, parish and community theatres to provide for the exchange of information and help between those who aim to foster the spread of truth through dramatic art. It is the conviction of the Conference that the higher the standard of that art, the more successfully is truth served.

To that end the Conference operates, at 316 W. 57th St., New York City, a Service Bureau which offers to members these privileges: the "Production Calendar," a newsletter issued nine times a year; the "Bulletin," published annually; royalty reductions on a limited list of plays; a graded play list for directors; regional and national meetings presenting experts in theatre and allied fields and providing opportunity for the mutual acquaintance of members. Over and above these aids to directors and their dramatic groups, the Conference offers through its membership the privilege of sharing in the important task of strengthening the fibre of Catholic theatre. In its emphasis on a theatre of the spirit and in the eagerness of its members to help each other, the Conference is a unique organization.

The affairs of the Conference are managed between biennial national conventions by an Executive Board of three officers and six executive committee members, all experienced in theatre needs and resources. At the national convention held at Catholic University June 20-23, 1947, the following Executive Board was elected: President, Rev. K. G. Schroeder, Loras College, Dubuque; Vice-President, Joseph F. Rice, Los Angeles Theatre Unit; Secretary-Treasurer, Helen Purcell, New York; Executive Committee Members, Rev. G. E. Guyon, O. Praem, Central Catholic High School, Green Bay, Wis.; Walter Kerr, Catholic University, Washington; Sister Maria Ancilla, St

Joseph College, West Hartford, Conn.; Sally Moormann, College of Mt. St. Joseph on the Ohio; Rev. Urban Nagle, O.P., Blackfriars' Guild, New York; Sister Thomas More, O.P., St. Clara Academy, Sinsinawa, Wis.

Regional activity is an integral part of the Conference program and events will be sponsored throughout the United States and Canada during 1948. The following regional chairmen were elected at meetings held in conjunction with the national convention: West Coast—John R. Garzero, San Francisco Catholic Theatre Guild; West Central—Rev. George Johnston, S.J., St. Louis University; Central—Sister Mary Angeleta, B.V.M., Immaculate Conception Academy, Davenport; East Central—Margaret Passmore, Catholic Theatre of Detroit; Mid-Atlantic—William L. H. Bunker, Philopatrian Theatre Guild, Philadelphia.

The Catholic Dramatic Movement, known as the Catholic Dramatic Company until 1927, was founded in 1923 and is the oldest organization in the Catholic theatre field in the United States. In 1926 appeared the first edition of "Practical Stage Work," first illustrated Catholic stage magazine. Revised to include film activity, it is now entitled "Practical Stage Work and Catholic Film Review." The Catholic Dramatic Guild was founded in the following year, and in 1928 the "Catholic Theatre Year Book" began publication. All activities of the Movement centered on the publication and production of plays which were suitable for the Catholic stage.

The Production Department was set up in 1937, and in the following year the School of Dramatics opened its doors to students from all over the country, and the first summer school in drama was held. In 1942 the Catholic Summer Theatre was inaugurated. The Catholic Dramatic Guild, a national organization of dramatic clubs in parishes, schools

and societies, had before the war over 9,000 dramatic clubs on its mailing list and affiliated clubs in all parts of the United States, in Canada, Australia, New Zealand, South Africa and other English-speaking countries.

The summer of 1946 witnessed the opening in New York City of the first professional Catholic Theatre School in the United States. An all-professional staff headed by Marie Moser, Ph. D., and including well known stage and screen actors under the direction of Rev. Mathias Helfen, founder and national president of the Catholic Dramatic Movement, offered courses for children, young people and adults. Connected with the school were the Catholic Children's Theatre and the Catholic Young Actors' Guild, both of which organizations were giving performances in New York theatres; and also the professional Catholic Theatre, consisting of professional actors and actresses under Equity rules and receiving Equity salaries.

The Catholic Theatre School has regular fall and winter sessions from September to June, open to full- and part-time students. Address of the School is: C B. S. Theatre Bldg., 1697 Broadway, New York City.

Headquarters of the Catholic Movement is at the School of Dramatics, 1120 North 18th Street, Milwaukee 1, Wis.

Blackfriars Guild is a Catholic theatrical organization with chapters in cities throughout the country and headquarters and principal center of operation at 316-320 W. 57th St., New York. Founded by two Dominican priests, Rev. Urban Nagle and Rev. Thomas F. Carey, it takes its name from Blackfriars Theatre in London where many of Shakespeare's plays were performed. The American organization was founded in Washington, D. C., in 1932 and the New York chapter has been in existence since 1940. It was established for the production of plays in accord with the Catholic tradition of the theatre. New York chapter of Blackfriars

limits its activities to new scripts. Thousands have been read in its six years of existence and twenty-three have been produced. Some of these have been subsequently bought by commercial producers. Four thousand actors have their names on file with New York Blackfriars. For many of these the opportunity of playing for the Guild has been the beginning of a professional career. No racial or credal requirements are made for actors. The dissemination of Catholic ideas through artistic scripts is the main concern. The present secretary is Merritt T. Wyatt.

Catholic University School of Drama—Blackfriars in 1937 started the Department of Speech and Drama at the Catholic University in Washington. Courses are offered in all phases of speech and drama, including costuming, make-up, stage designing, direction, oral reading, playwrighting, methods of rehearsing, drama history and organization of dramatic recitals.

Connected with the department is the University Theatre in which the practical aspects of theory are carried out. The success of this theatre in the past few years has proved the sound value of the Department of Speech and Drama. The policy of the University Theatre has been the production of classic, experimental and original plays, culminating in 1947 with the Playwrighting Festival, a season of all-original works which are selected from the output of the playwrighting classes.

Besides the regular curriculum for the school year, there is also a summer school. The present head is Rev. G. V. Hartke, O. P.

Catholic Actors Guild of America, Inc.—This Guild was established in 1914 by the Rev. John Talbot Smith and a small group of enthusiasts in New York City. It has steadily grown from a nucleus of 25 members to more than 1,200, and is presently headed by Gene Buck and Pat O'Brien, president and vice-president, respectively.

The Guild exists for the spiritual and temporal welfare of the people in the theatrical profession. The work has many phases. Young and inexperienced amateurs come in large numbers to the offices of the Guild for counsel and a helping hand. Often it has been the only resource in the hour of direst need. The Guild's efforts are directed to non-Catholics as well as Catholics.

The ecclesiastical authorities of the Archdiocese of New York granted permission for the establishment of the Guild and they have always manifested a sympathetic interest in its work. The late Cardinal Hayes lost no opportunity to speak with pride and confidence of its accomplishments. Cardinal Spellman, Archbishop of New York, as well as other members of the hierarchy, have approved its work and its aims.

The activities of the Guild are numerous. During the winter tea is served several afternoons a week at the Hotel Astor. All the mem-

bers are invited to attend. In October the social year begins with an entertainment and dance to which members are invited and urged to bring guests. Regular meetings are held at which the business of the Guild is discussed. The meetings are followed by an entertainment. Members are kept in touch with the activities of the Guild by means of its official publication, "The Call Board."

Besides a regular system of providing clothing, lodging and food to the needy, a bed is maintained in St. Vincent's Hospital for the use of the members, free of charge. At Calvary Cemetery the Guild maintains a burial plot. It is marked with a granite monument, donated by Gene Buck, on which are inscribed the names of more than 160 Catholic actors and actresses who are buried there.

The Actors Chapel is located at St. Malachy's Church, New York City. The offices of the Guild are at the Hotel Astor, New York City.

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## CATHOLIC FILMS

The past few years have witnessed an intense interest in the production of Catholic motion pictures. The Catholic Motion Picture Guild founded recently was established under the auspices of the Catholic Dramatic Movement. It has the following objectives: to encourage the production of Catholic movies by commercial producers for both commercial and non-commercial fields, to cooperate with all private and non-commercial producers who are interested in making films for the classroom and auditorium, to produce continuously Catholic films of a religious, educational and entertaining nature. Plans are being made to employ professional actors, directors and photographers in order to insure an attractive grade of film. A non-profit venture, it hopes to operate on a national scale with the financial aid of the Guild members. Headquarters: 150 W. 49th St., New York City.

The Guardian Films, a project sponsored by the Catechetical Guild Educational Society, has for its purpose the production of educational films for school and parish halls. It was organized in 1946 under the direction of Rev. Louis A. Gales. The films are handled by secular dealers. Headquarters: 128 E. 10th St., St. Paul, Minn.

The Catholic Film Service is a 16 mm. sound rental library offering a wide variety of films, many of them commercially produced and now released at reduced rates. Headquarters: 234 Clarendon St., Boston, Mass.

The Catholic Film and Radio Guild at Los Angeles, Calif., besides distributing religious pictures promotes the cause of Catholic movies by a monthly publication, "Catholic Film and Radio Review."

## THE ACADEMY OF AMERICAN FRANCISCAN HISTORY

That scholars and historians of the Americas may have ready access to the rich lore of Franciscan history in the New World, the Academy of American Franciscan History was founded in 1944 under the guidance of Very Rev. Mathias Faust, O. F. M., Delegate General of the Order of Friars Minor in North and Central America

Awaiting the labors of the historians of the Academy are the records of Franciscan missionary work among the Indians of the New World. Beginning with Peter of Ghent and Martin of Valencia, who were responsible in a large measure for the initial steps in the conversion of Mexico, and continuing down to Junipero Serra and Magin Catala, the Friars labored in nearly every country of the Americas. In South America alone they were represented in large numbers in Peru, Ecuador, Colombia, Venezuela, Bolivia, Chile, Argentina, Brazil and Guiana. Included in the number of Friars are saints, as St. Francis Solanus, and a large number of martyrs headed by Juan de Padilla, protomartyr of the United States. The field of activity for the Academy is, then, four centuries of Franciscan endeavor, its influence in the Christianization and civilization of the Americas, and the great mass of documents, manuscripts and letters complementing the labors.

Besides research work in uncovering and assembling documents and books of Franciscan Mission history, stored in convent and national libraries in Spain and the Americas, the Academy contemplates compiling a bibliographical index of American Franciscana. Volumes treating of phases of American Franciscan history will also be published. Among these may be mentioned: "Calendar of Documents in Santa Barbara Archives," by Maynard Geiger, O. F. M.; "Letters of Junipero Serra," translated and edited in Spanish and English texts by Maximin Piette, O. F. M.; and two volumes of docu-

ments on New Mexico, in text and translation, by Dr. J. M. Espinosa. Finally, the Academy plans to collect and systematize publications of all documents on American Franciscana from the time of Columbus. This general series will be issued in chronological order.

The Academy issues a quarterly review of Inter-American cultural history, called "The Americas." The aim of this review is to publish scholarly contributions in the field of Inter-American history, economics, sociology, ethnology, literature and folklore. It endeavors to present sound, scholarly historical studies treating of the development of the nations of Latin America, with a special reference to the colonial background and an appraisal of the modern growth and expansion of these nations. Biographical studies of characters important in the study of Inter-American affairs are printed. "The Americas" purposes to further the Good Neighbor Policy on an intellectual plane, by attempting to reach a better understanding of the historical and cultural origins and ideals of the twenty republics to the south of us. In addition to contributions by the foremost scholars of the United States and Canada, articles written by specialists of the various countries of Latin America appear in it in competent English translation.

The members of the editorial staff are: Roderick Wheeler, O. F. M., Ph. D., Director of the Academy and Managing Editor; Francis B. Steck, O. F. M., Ph. D., Catholic University of America; Maynard Geiger, O. F. M., Ph. D., Mission Archivist, Santa Barbara, Calif.; Fidel Chauvet, O. F. M., Ph. D., Mexico City, D. F.; and Roderick A. Molina, O. F. M., M. A., Washington, D. C., The Advisory Editors include outstanding scholars in the field of American history.

The home of the Academy, dedicated in Oct., 1946, by the Most Rev. Valentine Schaaf, O. F. M., late Minister General, is located at 29 Cedar Lane, Washington 14, D. C.





## Catholicism and Literature

Literature is an art which expresses truth, goodness and beauty in an artistic fashion. These three metaphysical objects of the literary art are bound up with nature, of which literature becomes a vivid interpretation. It is only from the Author of nature that its secrets and the complexities of the human soul can be learned. Hence literature finally rests in its perfect form upon an exact and worthy interpretation of truth, goodness and beauty in creation, which is a reflection of the eternal blueprint in the mind of God, obtained through Divine Revelation wherein are divulged the secrets of the Creator, and through the Church of God which He has appointed custodian of that same Revelation.

The Church has always encouraged literature and the fine arts when they have been untainted with pagan sensuality. The Church has always denounced and repressed all literature tainted with moral evil.

### THE IMPRIMATUR

Some books are required by Church Law to have ecclesiastical censorship prior to publication. When these books have been censored and approved (signified by the term *Nihil obstat*), they are submitted to the Ordinary for the *Imprimatur*. The *Imprimatur*, or permission to have the book published, is not an approval by the Ordinary of the contents. It does, however, presuppose the approval of the contents given by the censors and their judgment that the book may, under present circumstances, be read without detriment to faith or morals.

Ecclesiastical censorship is required for the following:

- (1) Books of Holy Writ; annotations or commentaries on the books of Holy Writ.
- (2) Books treating of Holy Scripture, sacred theology, church history, canon law, natural theology, and ethics.
- (3) Prayer-books; devotional, catechetical, moral, ascetical, and mystical books and pamphlets.
- (4) All writings which contain anything that particularly concerns religion and morals.
- (5) Sacred images when printed, whether or not a prayer is printed with them.

### BOOKS PROSCRIBED BY CANON LAW

In order to preserve faith and morals and in an effort to make clear the mind of the Church regarding the prohibition of harmful books the Code of Canon Law explicitly states what type of book is forbidden.

The following books or publications because of their nature or because of their lack of approval by competent authority are, in general, prohibited by the Code of Canon Law:

- (1) Editions of the original text and of ancient Catholic versions of Holy Scripture, even those of the Oriental Church, which are published by non-Catholics; translations of the same texts made or edited by non-Catholics.
- (2) Books of any writers which defend heresy or schism or which tend in any way to overthrow the very foundations of religion.
- (3) Books which avowedly attack religion or good morals.

(4) Books of any non-Catholics which treat professedly of religion, unless it is evident that they contain nothing contrary to the Catholic Faith.

(5) Books of Sacred Scripture, commentaries and notes concerning them, and translations published without the permission required. Canon Law demands that certain books, mentioned above, be subject to ecclesiastical approval. Also books and booklets which tell of new apparitions, revelations, visions, prophecies and miracles, or which introduce new devotions, even under the pretext that they are private, unless these books and booklets were edited in accordance with the precepts of Canon Law.

(6) Books which impugn or deride any Catholic dogmas, which defend errors proscribed by the Apostolic See, which detract from divine worship, which attempt to overthrow ecclesiastical discipline, or which avowedly aim to defame the hierarchy or the clerical or religious state.

(7) Books which teach or approve any kind of superstition, fortune-telling, divination, magic, evoking of spirits and the like.

(8) Books which declare that duelling, suicide or divorce is licit; which, treating of the Masonic or similar sects, contend that these are useful and not dangerous to the Church and civil society.

(9) Books which of set purpose treat of, tell or teach obscene or impure topics.

(10) Editions of liturgical books approved by the Apostolic See in which something has been so changed that it does not agree with the authentic and approved editions.

(11) Books in which indulgences are recorded which are apocryphal or proscribed and recalled by the Holy See.

(12) Printed images of Our Lord, the Blessed Virgin Mother, the angels and saints and other servants of God, not in accord with the spirit and decrees of the Church.

## THE INDEX OF PROHIBITED BOOKS

During the Middle Ages the prohibitions of books were more numerous than in ancient times due to the necessity of suppressing heresy and the fact that writings were more widely disseminated through the invention of printing. To prevent the faithful from reading books that might ruin either their faith or morals various catalogues of prohibited books were printed by private enterprise until Pope Paul IV commissioned the Holy Office to prepare a general index. This first Roman "Index of Prohibited Books" was published in 1559. Later appeared the Tridentine Index ordered by the Council of Trent and published in 1564 with the approval of Pope Pius IV. It has been often reprinted and, as modified and corrected by Leo XIII, is now followed. The last edition, published in 1938, reproduces the previous edition of 1929, and includes all additions made to it up to the end of February, 1938. Prohibitions made since that time are to be found in the "Acta Apostolicae Sedis," the official publication of the Holy See.

A special Congregation for the Reform of the Index and Correction of Books was created by Pius V in 1571. This Congregation had universal jurisdiction. It sought out pernicious publications, which if it deemed suitable after mature examination, it condemned and proscribed.

In 1917 Pope Benedict XV, by a "Motu Proprio," turned over this office of censoring publications to the Congregation of the Holy Office. This "Motu Proprio" was confirmed in Canon 247 of the Code.

It is to be noted that books forbidden by the Holy See are forbidden everywhere and in whatsoever language they may be translated. The term, "books," applies in the Index legislation to published volumes and to booklets, pamphlets and leaflets as well.

## SOME FAMOUS CATHOLIC LIBRARIES

**Belgium**—There are three centers of Catholic literary treasures in Belgium. The oldest is the library of the Catholic University of Louvain, founded in 1636 and containing at the outbreak of World War II over 825,000 books. The library was burned out again in 1940, as it was in 1914, during the first World War. Even during the recent war, efforts were made to rebuild the edifice and the collection. So far over 350,000 books have been acquired.

Four years after the founding of the Louvain Library, the Library of the Bollandists came into being in Brussels. It was founded to facilitate research into the lives of the saints, which is still its main purpose. The collection of 200,000 books and 730 manuscripts deals principally with hagiography, philology and ecclesiastical history.

In 1839, when the Society of Jesus moved its house of studies to Louvain, it set up there a library which today holds 235,000 volumes. The Library of the Jesuit College serves as a university library for philosophy and theology courses. It is strong in the allied courses of biblical studies, ascetical theology and missiology.

**England**—The Oratorians and Jesuits have played an important part in the recent rise of Catholicism in England. The Oratory Library, founded in London in 1849, is an outstanding general Catholic collection. Among its specialties are Catholic works pertaining to the penal times and Jansenistic literature. In all, there are about 40,000 volumes.

The Jesuit College of Stonyhurst has a library of 60,000 books, many of them being rare, including the Book of Hours used by Mary Queen of Scots when she went to her execution, Catholic books printed by the college, and the famous illustrated manuscripts of the Arundle Collection.

**Germany**—Three Benedictine monasteries in Germany have large libraries. The most famous is that of Maria Laach, which has 65,000 volumes. The monastery in Metten bei Duzendorf has 100,000 books, 150 manuscripts and 175 incunabula. In Munich, the Monastery of St. Boniface has 116,000 books, 150 manuscripts and 57 incunabula. This latter library has many manuscripts in Arabic, and the collection specializes in exegesis, patristics and bibliography.

**Italy**—The Ambrosian Library in Milan became world-famous when the last Pope, Pius XI, served as its librarian. He modernized the system so that scholars could easily find material. Formed in 1609 as a center of humanistic culture by Federico Cardinal Borromeo, the Ambrosian Library from its founding has enjoyed a high reputation in that it was the first library in continental Europe to be opened to the public. It has 5,000 books, 10,000 manuscripts and 3,000 incunabula. The Ambrosian Library is rich in classical antiquities. Among them are the seventy Bobbio manuscripts.

A modern cultural institution, also in Milan, the Catholic University of the Sacred Heart, has a library which was founded in 1921. Its collection of 375,000 volumes covers all the religious sciences, philosophy, law, economics, history, science and archeology. The collection of experimental psychology is one of the finest in all Europe, since it grew out of the personal library of Father Augustino Gemelli, O. F. M., famous scholar in that field, and rector of the university.

**India**—In Bombay, the College of St. Xavier has 35,000 books, specializing in material needed to help cultural progress in that mission land. Biology and micro-biology are important studies, as are Indian history and philology.

**United States**—The Catholic University of America, in Washington, D. C., is the official center for Catholic instruction in America. Its 300,000 volumes, 400 manuscripts and 75 incunabula serve for study and research. Besides the very necessary theology and philosophy collections, the library contains large collections of books in and about the Semitic, Greek and Latin languages and Holy Scripture. The library also maintains constantly growing collections of psychology, canon law, social sciences, library science, education, nursing, art and Ibero-Americana.

**Vatican State**—The great Vatican Library dates back to the early Christian centuries. In the first years of the Church the popes collected records, decrees of the Councils, and exegeses of the sacred text; but today there are few remains of this first pontifical collection. The present Library dates uninterruptedly from the fifteenth century when Pope Nicholas V (1447-1455), the great humanist, acquired 860 manuscripts, the remains of the Imperial Library of Constantinople. This pontiff is regarded as the founder of the Vatican Library as it is known today. Sixtus IV increased the number of manuscripts to 3,700 and, by the construction of its glorious halls, gave a permanent basis to the Library. In modern times the Library has so continued to expand that Leo XIII, Pius X and Pius XI have made use of several wings built by Sixtus V, to house the numerous accessions of manuscripts and printed books.

In the course of years the manuscript collection of the Vatican Library has been increased by donations and purchases of entire libraries: the Palatine of Heidelberg, the Urbanite, those of the Dukes of Urbino, Christine of Sweden, the Duke of Sermoneto, and the especially noteworthy Borgia, Barberini and Chigi collections. The total is almost 74,000 manuscripts. The incunabula collection includes about 7,500 items. While it has been from its origin a manuscript and incunabula library, nevertheless it has also an important collection of over 625,000 printed books on all subjects.

Among the priceless treasures of the Library are: a fourth-century Bible; manuscripts of Terence, Virgil, Cicero, Tacitus and Dante; autographs of Petrarch, Tasso, Michelangelo, St. Thomas Aquinas, Luther, Henry VIII; and the "Repubblica" of Cicero, probably the oldest Latin manuscript in existence.

During the last fifty years the Library has developed remarkably. Leo XIII opened the historical and literary treasures of the Vatican to world scholars. Under the pontificate of Pius XI, the Library was enriched by the addition of a new wing, new equipment, and by a reclassification and re-cataloging system adopting the most modern methods. Monsignor (now Cardinal) Tisserant was sent by the Pope to America to study modern library technique. His report made, the Vatican Library was reorganized and modernized along lines inspired by such model libraries as the Library of Congress and those of the University of Michigan and Columbia University. The work was accomplished with the aid of the Carnegie Endowment for International Peace, which sent four American library authorities to spend several months in the Vatican Library, while four of the Vatican staff came to the United States to acquaint themselves with modern American methods.

The process of cataloging still continues. So far, 35 volumes of the catalog have appeared. The Library also prints cards descriptive of its collection, which are available and in great demand by world-wide centers of learning and research.

Giovanni Cardinal Mercati is the present head of the Vatican Library; Dom Anselmo Maria Alberada, O. S. B., is Prefect.

## NOTABLE COLLECTIONS IN CATHOLIC LIBRARIES OF THE UNITED STATES

Boston College, Chestnut Hill, Mass.—Collection of books and manuscripts of Francis Thompson, including 455 volumes, 64 manuscripts, 53 autographed letters. Among them is the famous Ushaw notebook, earliest extant example of Thompson's work. Besides these, there is a special collection of 165 unsigned magazine articles which have been identified by Rev. Terence Connolly, S. J., curator. In the collection is the complete manuscript of the "Life of St. Ignatius Loyola" by Francis Thompson.

College of Notre Dame of Maryland, Baltimore, Md.—The Fourier Library has the Gerard Manley Hopkins collection of poems, letters, and notebooks, 25 volumes of critical studies and 150 periodicals with critical essays.

College of St. Catherine, St. Paul, Minn.—Carnegie music collection of 846 recordings, 250 scores, 147 books. There are 2,600 titles in the library science collection. This is a regional center for Catholic literature in all fields.

College of the Holy Cross, Worcester, Mass.—Jesuitana collection consists of several hundred volumes of 17th and early 18th century works, written or edited by Jesuits. Strong in Latin and Greek Classics and belles lettres. The Louise Imogen Guiney collection has copies of first editions of her published works, and many from her personal library, containing her autograph. There is an incomplete collection of periodicals in which her works appeared. Along with a few original manuscripts is a large collection of her letters to various contemporaneous literary persons.

College of the Immaculate Conception, Washington, D. C.—The library contains 33,500 volumes of *Dominicana*, philosophy, theology, patrology, Church history and canon law.

Georgetown University, Washington, D. C.—Riggs Memorial Library has the John Gilmary Shea collection of Catholic Americana.

There are 3,176 books, 1,271 magazines, 62 volumes of periodicals, 3,000 pamphlets and 2,500 manuscripts. In the collection are manuscripts of grammars and vocabularies of Indian languages compiled for Shea by missionaries.

Holy Name College, Washington, D. C.—Franciscana collection of 14,973 volumes, 129 incunabula, 105 manuscripts, 673 rare books; complete bound volumes of Franciscan periodicals. Has books by or about Franciscans, and is strong in history, theology, philosophy. Large collections of patrology and canon law.

Loyola University, Chicago, Ill.—Cudahy Memorial Library has Jesuitana collection of 14,707 volumes written by Jesuits from their origin until now, in all fields.

Loyola University of the South, New Orleans, La.—Louisiana collection covers history, literature, maps; Irish collection, history and literature. In the special collections are 600 volumes, 15 manuscripts and 25 incunabula.

Manhattan College, New York, N. Y.—Cardinal Hayes Library has three special collections. The Barrett collection has 15,000 items about American poetry. The Bishop Loughlin collection of mathematics consists of 1,800 volumes in French, Latin, German, Italian, English and Arabic. The Slattery Dante collection contains 772 items on Dante Alighieri. Besides these, the Rare Book Room contains incunabula, manuscripts, rare American Catholic books and material from distinguished presses.

Mundelein College for Women, Chicago, Ill.—The Rothensteiner collection contains 622 rare items, including early complete folio editions of St. Augustine, St. Ambrose, St. Thomas Aquinas, St. John Chrysostom and St. Robert Bellarmine; 2 incunabula and the Old Testament published by the Plantins in 1565.

Providence College, Providence, R. I. — The library has a Thomistic collection, a Dominican collection and one of Rhode Island law, numbering 35,000 volumes and 2,000 pamphlets.

Regis College, Denver, Col. — The Regis Catholic Historical Library has 45,000 volumes, 5,000 pamphlets and 100 manuscripts to aid in research work along Catholic historical lines.

St Bonaventure's College, St. Bonaventure, N. Y. — Friedsam Memorial Library has 78,000 volumes. The Franciscan Institute collection contains 95 incunabula, 5 manuscripts, 3,000 volumes in microfilm, among them the best William of Ockham editions in America. There are also 5,000 volumes of Franciscan philosophy, history, theology and periodicals. Outstanding works are those of Alexander of Hales, John Duns Scotus, St. Bonaventure, William of Ockham and the Migne "Patres Latini."

St. John's Abbey, Collegeville, Minn. — Has 5,000 volumes on liturgy of the Catholic Church, as well as on the liturgical movement in this and other countries. There is material on early and Protestant liturgies. The library contains the Henry Bradshaw Society publications.

St. Mary of the Lake Seminary, Mundelein, Ill. — The Feehan Memorial Library has a general collection of doctrinal theology, canon law and patrology. The Mueller collection consists of 1,500 books on canon law. The Cardinal Mundelein collection contains illuminated documents, 300 letters of canonized saints; a complete collection of the signers of the Declaration of Independence; signed documents from each member of the Constitutional Convention; autographs of all presidents and their cabinets; and signatures of all bishops who attended the Vatican Council. This collection also embraces 45 incunabula. The Carry collection has 2,000 rare Irish books, many in Gaelic, including the first edition of the Bible in Gaelic.

St. Mary of the Woods College, St. Mary of the Woods, Ind. — Has 5,000 French religious books printed from the 16th to the 19th centuries.

St. Mary's College, Winona, Minn. — Contains a collection of 50 books by and about Paul Claudel.

St. Michael's College, Winooski Park, Vt. — The Vermont Historical collection consists of about 375 items on the Catholic history of the Diocese of Burlington.

Seton Hill College, Greensburg, Pa. — The library has started a collection of books on Church music, its history, methods, scores, recordings. Also in the library is a 1478 Koburger Bible.

Trinity College, Washington, D. C. — The library has some 40 manuscripts of American Catholic writers, about 100 early printed books and 2 incunabula.

University of Dayton, Dayton, Ohio. — Marian Library is trying to assemble everything in English on the Blessed Virgin Mary. The present concentration is on books, but attention will be given to pamphlets, periodicals and other materials. The collection now has 700 books, 100 pamphlets and a few manuscripts. The Marian Library is now building up a Union Catalog of Marian books in principal libraries of the country.

University of Notre Dame, Notre Dame, Ind. — The library has over 200,000 volumes, including the Dante collection of 2,800 volumes; the Green Botanical Library of 4,000; the Nieuland Botanical Library of 5,000; and 450,000 manuscripts related to Catholic history in the United States.

University of Portland, Portland, Ore. — The library recently acquired the David Wheeler Hazen collection consisting of 4,000 volumes of important Lincolniana and American history: 500 volumes relate directly to Abraham Lincoln; 1,500 concern the men and events contemporaneous with him; 2,000 represent the periods before and after his time.

## THE GALLERY OF LIVING CATHOLIC AUTHORS

To promote the apostolate of Catholic letters, the Gallery of Living Catholic Authors was founded by Sister Mary Joseph, S. L., in 1932 at Webster Groves, Mo. It has primarily for objective the recognition of living Catholic writers, the leaders of Catholic thought both here and abroad; and secondly the creation or the building up of a Catholic reading public, an intelligent and enthusiastic Catholic laity who know the Catholic authors, read their books, talk about them, demand their books at public libraries and consult the many guides and reviews in order to keep abreast of the output of Catholic literature. The Gallery functions through a Board of Governors, composed of literary authorities, each member of the Board being chairman of a committee having special knowledge of writers in certain fields, or in foreign languages. The Blessed Virgin under the title of Our Lady of Letters is patroness. Membership in the Gallery is unlimited. names of authors may be submitted by anyone and if approved by the Board the author is asked for an autographed photograph, a letter and a page or more of original manuscript. Originals are rephotographed and prints made and used for exhibition purposes, the originals being placed in safety files for preservation. Lantern slides are also made and used for the illustrated lectures given by the Director of the Gallery, Sister Mary Joseph, S. L., in schools and colleges, and before clubs, conferences and literary circles, throughout the United States and in Canada. Such presentation of Catholic writers serves to stimulate interest in their works and proves beyond doubt that Catholic authors are comparable in every phase of literature with the best of the un-Christian or the pagan writers who have captured the literary field. After fifteen years, membership in the Gallery numbers about 400 Catholic contemporary writers. Of these some 300 are living and 100 are now deceased.

When the Gallery reached the 200 mark, the Board decided to erect the greatest of the authors into an Academy, a Permanent Gallery, based in some points on the French Academy, membership in this Academy of forty contemporary immortals, twenty-five non-Americans and fifteen Americans, to be decided by the combined electoral and popular vote, vacancies to be filled by the Board. A national plebiscite was conducted by Rev. Francis X. Talbot, S. J., chairman of the Board and editor of "America," and over 1,500 votes were submitted. Partial results were published in "America," October 10, 1936. Thirty-one places were filled, twenty non-American and eleven American authors being elected Academicians. Others have been elected by the Board, and seven vacancies remain to be filled. G. K. Chesterton was elected to the Academy but died before the formal opening. Death has since claimed four other members, Archbishop Goodier in 1939, Henri Gheon in 1944, Maurice Baring in 1945 and Msgr. Guilday in 1947. The list as of January, 1948, includes the following:

### Non-American Members of the Academy

Karl Adam  
Maurice Baring  
Hilaire Belloc  
G. K. Chesterton  
Paul Claudel  
Padraic Colum  
Christopher Dawson  
Abbe Ernest Dimnet  
Eileen Duggan  
Henri Gheon  
Etienne Gilson  
Archbishop Alban Goodier, S. J.

Christopher Hollis  
Johannes Jorgensen  
Sheila Kaye-Smith  
Msgr. Ronald Knox  
Shane Leshe  
D. B. Wyndham Lewis  
Arnold Lunn  
Jacques Maritain  
C. C. Martindale, S. J.  
Alfred Noyes  
Giovanni Papini  
Sigrid Undset

### American Members of the Academy

Leonard Feeney, S. J.  
James Gillis, C. S. P.  
Monsignor Peter Guilday  
Carlton J. H. Hayes  
Daniel A. Lord, S. J.  
Sister Madeleva, C. S. C.  
Theodore Maynard

Agnes Repplier  
Daniel Sargent  
Monsignor Fulton Sheen  
Francis X. Talbot, S. J.  
William Thomas Walsh  
Helen C. White  
Michael Williams

In 1940 it was decided by the Board of Governors that a Catholic Literary Award be given annually for the outstanding book of the year by a member of the Gallery. The first Award was given posthumously to Eric Gill for his "Autobiography," published just after his death in 1940. The second Award was made to the Very Rev. Walter Farrell, O. P., for "A Companion to the Summa," the third to John Farrow for his "Pageant of the Popes," the fourth to William Thomas Walsh for his "St. Teresa of Avila," the fifth to Msgr. Ronald Knox for "The New Testament in English," and the sixth, in 1946, to Evelyn Waugh for "Brideshead Revisited."

The Gallery plans to be not only a collection of autographed photographs, letters and pages of manuscripts, but a place of research for scholars and students working on the history of contemporary Catholic literature, a research library complete as to books, pamphlets, booklets and magazine articles written by these twentieth-century authors, an information service offering biographical and bibliographical data on these writers; in fine, a Catholic clearing-house of information and suggestions, international in scope, authority and function. There are now in Gallery Hall at Webster College, Webster Groves, Mo., over 60,000 pages of manuscript and 450 letters and autographed photographs of authors. There is also a card catalogue giving biographical and bibliographical data on 5,000 authors, which is constantly being enlarged and brought up to date. Books of Gallery authors are solicited from publishers, in order to build up a complete library of modern Catholic literature.

Eventually the Gallery of Living Catholic Authors will be housed in a building of its own. Were this in New York, or some other center of literary activities, it could function as a club for authors and those interested in literature. Plans for a building were specially designed for the Gallery by the great non-Catholic architect, Ralph Adams Cram. The completion of his plans, or other housing accommodations suited to Gallery purposes, and the realization of the above objectives depend upon those who desire to assist in the work of making Catholic authors better known.

In order to assist the Gallery in its work, the Auxiliary Guild of Our Lady of Letters was formed in 1944. Leo R. O'Neill is the director. Memberships in the Guild are open to those who wish to participate in this vital form of Catholic Action, the promotion of Catholic literature. Members receive many spiritual benefits and keep in touch with Catholic literary activities through publications issued from Gallery headquarters at present located at Webster Groves near St. Louis, Mo. The president of the Board of Governors of the Gallery is Dr. William A. FitzGerald, of St. Louis. The secretary and Eastern Representative of the Gallery is Catherine M. Neale (45 Prospect Place, New York 17, N. Y.). Reception in New York and Boston, with addresses by outstanding authors, marked the fifteenth anniversary of the Gallery in 1947.

Catholics have much to give. Spiritual standards make the books written by the greater number of Catholic authors not less literary and certainly richer in content than they would otherwise be. And if the rising generation can be stimulated to create a greater Catholic literature they will have achieved a necessary work of Catholic Action. The highest ecclesiastical approval and the special blessing of Pope Pius XI and of Pope Pius XII have been given the Gallery of Living Catholic Authors.



# Members of Gallery of Living Catholic Authors

(Academy members are indicated by bold face.)

Adam, Rev. Karl  
 Adams, Elizabeth Laura  
 Alexander, S. J., Calvert  
 Allers, Rudolph  
 Arcari, Paolo  
 Archambault, S. J., Joseph Papin  
 Arendzen, Rev. John  
 Attwater, Donald

Bagger, Eugene  
 Baldus, Simon A.  
 Bandas, Rev. Rudolph G.  
 Bandini, Rev. Albert  
 Bargellini, Piero  
 Barrett, S. J., Alfred  
 Beck, Anthony J.  
 Belloc, Hilaire  
 Benson, M. S. Ss. T, Joachim  
 Blacam, Hugh de  
 Blocker, O. F. M., Hyacinth  
 Blondel, Maurice  
 Blunt, Msgr. Hugh Francis  
 Boland, O. S. B., Paschal  
 Bonn, S. J., John Louis  
 Bordeaux, Henri  
 Borden, Lucille Papin  
 Bouscaren, S. J., Timothy L.  
 Boylan, S. J., Eustace  
 Boyton, S. J., Neil  
 Bregy, Katherine  
 Brennan, O. P., Robert Edward  
 Britt, O. S. B., Matthew  
 Brodrick, S. J., James  
 Brown, S. J., Stephen J.  
 Browne-Olf, Lillian  
 Bruce, William G.  
 Bruchesi, Jean  
 Brunini, John Gilland  
 Buckley, Nancy  
 Bunker, John  
 Burton, Katherine

Campbell, Rev. Paul E.  
 Campbell, Roy  
 Carroll, C. S. C., Patrick  
 Carten, Laura Paty  
 Carver, George  
 Casey, Rev. Patrick  
 Castaneda, Carlos E.  
 Chang Huai, Edward  
 Chanler, Margaret  
 Chavez, O. F. M., Fray Angelico  
 Chevallier, Jacques  
 Childe, Wilfrid Rowland  
 Cicognani, Most Rev. Amleto G.  
 Clarke, Isabel

Claudel, Paul  
 Clemens, Cyril  
 Clifton, Violet  
 Clinton, Ursula  
 Code, Rev. Joseph B.  
 Colby, Elbridge  
 Colum, Mary  
 Colum, Padraic  
 Concannon, Helena  
 Confrey, Burton  
 Connell, C. Ss. R., Francis J.  
 Connolly, James Brendan  
 Connolly, S. J., Terence L.  
 Considine, M. M., John J.  
 Conway, C. S. P., Bertrand L.  
 Corkery, Daniel  
 Cotter, Msgr. James H.  
 Coudenhove, Ida von  
 Cox, S. J., Ignatius W.  
 Cronin, Archibald J.  
 Cronin, S. S., John F.  
 Curtayne, Alice

Daly, S. J., James J.  
 Daly, Maureen  
 Daly, Thomas A.  
 D'Arcy, S. J., Martin C.  
 D'Assisi, O. S. U., Mother F.  
 Dawson, Christopher  
 Day, Dorothy  
 Deferrari, Roy J.  
 De La Bedoyere, Michael  
 Derleth, August  
 Desrosiers, Leo-Paul  
 DeWulf, Maurice  
 Dimnet, Abbe Ernest  
 Doherty, Edward  
 Dolan, O. Carm., Albert H.  
 Donnelly, S. J., Francis P.  
 Donovan, Josephine  
 Dooley, Msgr. Peter  
 Drinkwater, Rev. Francis  
 Dudley, Rev. Owen Francis  
 Duggan, Eileen

Eden, Helen Parry  
 Edwards, S. V. D., Edward J.  
 Eliot, Ethel Cooke  
 Ellard, S. J., Gerald  
 Eustace, Cecil J.  
 Farrell, O. P., Walter  
 Farren, Robert  
 Farrow, John V.  
 Faulhaber, Michael Cardinal von  
 Feeney, S. J., Leonard  
 Fenton, Rev. Joseph C.

Fides Shepperson, R. S. M., Sister  
 Fitzgerald, C. S. C., Gerald  
 FitzPatrick, Edward A.  
 Fitzpatrick, Vincent de Paul  
 Flynn, Very Rev. Vincent J.  
 Furfey, Rev. Paul Hanly  
 Furlong, Msgr. Philip A.

Garesche, S. J., Edward  
 Garrigou-Lagrange, O. P., Reginald  
 Gasquet, Marie  
 Gemelli, O. F. M., Agostino  
 Gibbons, John  
 Gibbs, Sir Philip  
 Gillis, C. S. P., James M.  
 Gilson, Etienne  
 Giltinan, Caroline  
 Giordani, Count Igino  
 Goldstein, David  
 Gorman, C. P., Ralph  
 Grabmann, Msgr. Martin  
 Grant, Dorothy Fremont  
 Graves, William W.  
 Gray, Mary Agatha  
 Greene, Graham  
 Gregory, Padraic  
 Guardini, Romano  
 Gurian, Waldemar  
 Guyot, C. M., Gilmore H.  
 Gwynn, Denis R.

Haas, Most Rev. Francis J.  
 Habig, O. F. M., Marion  
 Haiman, Miecislaus  
 Halecki, Oscar  
 Hall, Frank A.  
 Handel-Mazzetti, Enrica von  
 Hayes, Carlton J. H.  
 Hayes, Rev. James M.  
 Heeg, S. J., Aloysius  
 Herbst, S. D. S., Winfrid  
 Hildebrand, Dietrich von  
 Hinkel, John V.  
 Hoffman, Ross J S  
 Hoffmann, Rev. Mathias M  
 Hollis, Christopher  
 Homan, Helen Walker  
 Horgan, Paul  
 Houselander, Caryl  
 Hubbard, S. J., Bernard  
 Hughes, Rev. Philip  
 Hurley, Doran  
 Husslein, S. J., Joseph

Iswolsky, Helen

Jaegher, S. J., Paul de  
 James, Stanley B.

Jarzembowski, Rev. Bernard  
 Jorgensen, Johannes

Kaye-Smith, Shella  
 Kelley, Most Rev. Francis C.  
 Kelly, Blanche Mary  
 Kelly, Rev. John Bernard  
 Kenkel, Frederick P.  
 Kennedy, Rev. Franklyn J  
 Kennedy, Rev. John S  
 Kernan, Thomas  
 Keyes, Frances Parkinson  
 Kienberger, O. P., Vincent F.  
 Kinchley, Hugh  
 Klein, Abbé Felix  
 Klinkner, Anthony F.  
 Knox, Msgr. Ronald  
 Korfmacher, William C.  
 Kromolicki, Rev. John Joseph  
 Krzesinski, Rev. Andrew J.  
 Kuehnelt-Leddihn, Erik von

LaFarge, S. J., John  
 Larsson, Raymond  
 Lavery, Emmet  
 Lawlor, Patrick  
 Leahy, Maurice  
 LeBreton, Miriam Agatha  
 LeBuffe, S. J., Francis P.  
 LeFort, Gertrude von  
 Lelen, Rev. Joseph M.  
 Leonard, C. M., Joseph  
 LePlastrier, Constance  
 Leslie, Shane  
 Lewis, D. B. Wyndham  
 Lilly, C. M., Joseph L.  
 Loewenstein, Prince Hubertus zu  
 Long, O. F. M., Valentine  
 Lord, S. J., Daniel A.  
 Lowndes, Marie Belloc-  
 Lunn, Arnold  
 Lynch, Rev. John W.  
 Lynk, S. V. D., Frederick

McAllister, Anna Shannon  
 McCastocker, S. J., David P.  
 McCann, O. S. B., Justin  
 McCarthy, S. J., Raphael  
 McCormick, Msgr. Patrick J.  
 McEntry, O. P., Edmond C.  
 McGovern, Milton  
 McGuinness, C. M., John M.  
 McGuire, Paul D.  
 McKenna, Msgr. Bernard A.  
 McMahon, Rev. John T.

McNulty, Rev. John L.  
 McSorley, C. S. P., Joseph  
 Mackenzie, Compton  
 MacManus, Seumas  
 MacNeil, Neil  
 Madeleva, C. S. C., Sister  
 Magaret, Helene  
 Magner, Rev. James A.  
 Maguire, C. P., Theophane  
 Maheux, Abbe Arthur  
 Mariella Gable, O. S. B., Sister  
 Maris Stella, C. S. J., Sister  
 Maritain, Jacques  
 Maritain, Raissa  
 Marshall, Bruce  
 Martindale, S. J., C. C.  
 Mathew, Most Rev. David  
 Mathew, O. P., Gervase  
 Maura, S. C., Sister  
 Maurault, S. S., Msgr. Olivier  
 Mauriac, Francois  
 Maurin, Peter  
 Maynard, Theodore  
 Meehan, Francis  
 Mercier, Louis J. A.  
 Merrill, William Stetson  
 Meynell, Viola  
 Meynell, Wilfrid  
 Miller, J. Corson  
 Minogue, Anna C.  
 Minville, Esdras  
 Miriam, R. S. M., Sister  
 Miriam of the H. Spirit, D. C., Sister  
 Monroe, N. Elizabeth  
 Montessori, Maria  
 Moody, John  
 Moore, Thomas Verner, O. Cart.  
 Morin, Victor  
 Morrison, S. J., Robert Bakewell  
 Morton, John Bingham  
 Mueller, Franz H. J.  
 Muntsch, S. J., Albert  
 Musser, Benjamin Francis

Newton, Douglas  
 Norris, Kathleen  
 Noyes, Alfred

O'Brien, O. F. M., Isidore  
 O'Brien, Rev. John A.  
 O'Connor, Armel  
 O'Connor, John  
 O'Connor, John J.  
 O'Connor, Very Rev. Patrick  
 O'Grady, Msgr. John  
 O'Hara, Most Rev. Edwin V.  
 O'Hayer, Eileen  
 Oldmeadow, Ernest J.  
 O'Mahony, O. F. M. Cap., Fr. James

Orchard, Rev. William E.  
 O'Sheel, Shaemus  
 O'Sullivan, Jeremiah L.

Papini, Giovanni  
 Parsons, S. J., Wilfrid  
 Phelan, Rev. Gerald B.  
 Phelan, Paul J.  
 Plus, S. J., Raoul  
 Poppy, O. F. M., Maximus  
 Power, S. J., Albert T.  
 Purcell, Richard J.

Quinn, Joseph J.  
 Quirk, S. J., Charles

Raemers, Rev. Sidney  
 Reed, Rev. Thomas J.  
 Reid, Richard  
 Reilly, Joseph J.  
 Remy, Arthur F. J.  
 Repplier, Agnes  
 Ricciotti, Very Rev. Giuseppe  
 Rolbiecki, Rev. John J.  
 Romulo, Carlos P.  
 Rope, Rev. Henry E. G.  
 Rumble, M. S. C., Louis  
 Ryan, Most Rev. James Hugh

Sargent, Daniel  
 Scanlan, Patrick F.  
 Schlarman, Most Rev. Joseph  
 Schmiedeler, O. S. B., Edgar  
 Schwitalla, S. J., Alphonse  
 Scott, S. J., Martin J.  
 Selwin-Tait, Monica E.  
 Semper, Rev. Isidore J.  
 Sertillanges, O. P., Antonin G.  
 Sharkey, Donald C.  
 Sheed, Francis J.  
 Sheehy, Rev. Maurice S.  
 Sheen, Msgr. Fulton J.  
 Shuster, George N.  
 Simon, Yves R.  
 Smith, Msgr. Matthew J. W.  
 Somerville, Henry  
 Speaight, Robert W.  
 Spellman, Francis Cardinal  
 Stang, Rev. Francis Joseph  
 Starzynski, Rev. Mitchell N.  
 Steck, O. F. M., Francis Borgia  
 Steinmueller, Rev. John E.  
 Steuart, S. J., Robert H. J.  
 Stock, Leo Francis  
 Stockley, William F. P.  
 Strattmann, O. P., Franz Heinrich  
 Sturzo, Don Luigi  
 Sullivan, Aloysius M.  
 Sullivan, Richard Thomas  
 Sutherland, Halliday G.  
 Synon, Mary

Talbot, S. J., Francis X.  
 Thayer, Mary Dixon  
 Theodore, S. S. A., Sister M.  
 Therese, Sor. D. S., Sister M.  
 Thorning, Rev. Joseph F.  
 Trappes-Lomax, Michael R.  
 Tucker, William John  
 Tully, John C.  
 Uminski, Sigmund  
 Undset, Sigrid  
 Vann, O. P., Gerald  
 Voste, O. P., James-Mary  
 Wade, Hugh Mason  
 Walsh, S. J., Edmund A.  
 Walsh, William Thomas  
 Ward, C. S. C., Leo Richard

Ward, Maisie  
 Watkin, E. I.  
 Waugh, Evelyn  
 Welfie, S. J., Richard A.  
 Whalen, Rev. Will W.  
 White, Helen C.  
 White, Olive B.  
 Williams, R. S. C. J., Mother  
 Margaret  
 Williams, Michael  
 Williamson, Rev. Benedict  
 Woodruff, Douglas  
 Wu, John Ching-Hsiung  
 Wyatt, Euphemia Van R.  
 Wynne, S. J., John J.  
 Young, Cecilia Mary  
 Yu-Pin, Most Rev. Paul

#### Gallery Authors of Young People's Literature

Angelo, Valenti  
 Beebe, Catherine  
 Bennett, Richard  
 Benz, Rev. Francis E.  
 Boyton, S. J., Neil  
 Buck, Alan M.  
 Carr, Mary Jane  
 Chambers, Maria Cristina  
 Colum, Padraic  
 Criss, Mildred  
 Heyliger, William  
 Hubbard, Margaret Ann

Kiely, Mary Frances  
 MacManus, Seumas  
 Maril, Lee  
 Newcomb, Covelle  
 Otero-Warren, Nina  
 Savage, Alma Helen  
 Thompson, Blanche Jennings  
 Van Stockum, Hilda  
 Walsh, Mary Regina  
 Weber, Lenore Mattingly  
 Windham, Joan

#### Deceased Members of Gallery of Living Catholic Authors

Angelita, B. V. M., Sister Mary  
 (1878-1934)  
 Baring, Maurice (1874-1945)  
 Barrett, Rev. James F. (1888-1934)  
 Baudrillart, Alfred Cardinal  
 (1859-1942)  
 Bertrand, Louis (1866-1942)  
 Betten, S. J., Francis S. (1861-1942)  
 Blakely, S. J., Paul L. (1880-1943)  
 Bolton, R. C., Mother Margaret  
 (1873-1943)  
 Boyle, C. M., Patrick (1849-1933)  
 Bremond, Abbe Henri (1865-1933)  
 Burke, C. S. P., John J. (1875-1936)  
 Butler, O. S. B., Cuthbert (1858-1934)  
 Cabrol, O. S. B., Fernand (1855-1937)  
 Camm, O. S. B., Bede (1864-1942)  
 Carlin, Francis (1881-1945)  
 Carmichael, Montgomery (1857-1936)  
 Castiello, S. J., Jaime (1898-1937)  
 Cavanaugh, C. S. C., John W.  
 (1870-1935)  
 Chesterton, Gilbert K. (1874-1936)  
 Clayton, Joseph (1868-1943)  
 Constant, Abbe Gustave (1869-1946)  
 Cory, Herbert Ellsworth (1833-1947)

Crabites, Pierre (1877-1943)  
 Cuthbert, O. S. F. C., Fr. (1866-1939)  
 Delany, Rev. Seldon P. (1874-1935)  
 Dinnis, Enid Maud (1873-1942)  
 Downey, S. J., Francis X. (1887-1942)  
 Duffy, Rev. T. Gavan (1888-1941)  
 Earls, S. J., Michael J. (1873-1937)  
 Eleanore, C. S. C., Sister Mary  
 (1890-1940)  
 Foley, C. M., Leo P. (1895-1941)  
 Garraghan, S. J., Gilbert (1871-1942)  
 Gheon, Henri (1875-1944)  
 Gill, Eric (1882-1940)  
 Goodier, S. J., Most Rev. Alban  
 (1869-1939)  
 Gougau, O. S. B., Louis (1877-1941)  
 Goyau, Georges (1869-1940)  
 Gray, Canon John (1866-1934)  
 Guilday, Msgr. Peter (1884-1947)  
 Hallack, Cecily (1898-1938)  
 Hogan, O. P., Stanislaus (1872-1943)  
 Howard, Sir Esme (1863-1939)  
 Howlett, Rev. William J. (1847-1936)  
 Hughes, S. J., Thomas A. (1849-1939)  
 Jammes, Francis (1868-1938)

Jarrett, O P., Bede	(1881-1934)	O'Shaughnessy, Edith	( -1939)
Johnson, Msgr. George	(1889-1944)	Pace, Msgr. Edward A.	(1861-1938)
Jordan, Elizabeth Garver	(1867-1947)	Phillips, Charles J.	(1880-1934)
Joyce, S. J., George	(1864-1943)	Pope, O. P., Hugh	(1869-1947)
Kauffmann, S. J., Alfred	(1878-1941)	Pourrat, S S., Pierre	(1871-1938)
Kenny, S J., Michael	(1863-1947)	Preuss, Arthur	(1871-1934)
Kerby, Msgr. William J.	(1870-1936)	Quintero, Joaquin Alvarez	(1873-1944)
Kilmer, Aline	(1888-1941)	Quintero, Serafin Alvarez	(1871-1938)
Kirsch, O. F. M. Cap, Felix	(1884-1945)	Rooney, John Jerome	(1866-1934)
Kuhnmuensch, S. J., Otto	(1876-1943)	Ross, C S. P., J. Elliot	(1884-1946)
Laux, Rev. John Joseph	(1878-1939)	Rothensteiner, Msgr. John	(1860-1936)
Lavedan, Henri	(1859-1940)	Ryan, Msgr. John A.	(1869-1945)
Leen, C. S. Sp., Edward	(1885-1944)	Schwertner, O. P., Thomas	(1883-1933)
Lonergan, S. J., Wm.	(1884-1936)	Skinner, Richard Dana	(1893-1941)
McGarry, S. J., William J.	(1894-1941)	Souvay, C. M., Charles L.	(1870-1939)
McGroarty, John S.	(1862-1944)	Spalding, S. J., Henry S.	(1865-1934)
McGucken, S. J., Wm. J.	(1889-1943)	Spearman, Frank Hamilton	(1859-1937)
McNabb, O. P., Vincent	(1868-1943)	Thurston, S J., Herbert	(1858-1939)
MacNeill, Eoin	(1868-1945)	Tracy, Vera Marie	(1891-1940)
Marie Paula, S C, Sister	(1862-1941)	Vonier, O. S. B., Anscar	(1875-1938)
Meehan, Thomas F.	(1854-1942)	Walsh, James Joseph	(1865-1942)
Michel, O. S. B., Virgil	(1890-1938)	Ward, Mrs. Wilfrid	(1864-1932)
Moon, Parker Thomas	(1892-1936)	Woodlock, S. J., Francis	(1871-1940)
Mourret, S. S., Fernand	(1854-1938)	Woodlock, Thomas F.	(1866-1945)
O'Connell, William Cardinal	(1859-1944)	Wust, Peter	(1884-1940)
O'Donnell, C. S. C., Charles	(1884-1934)	Yeo, Margaret	(1877-1941)
O'Hagan, Thomas	(1855-1939)	Zybura, Rev. John S.	(1874-1934)
O'Leary, Patrick	(1888-1944)		
O'Neill, S. J., George	(1863-1947)		

### THE CRITICS' FORUM

The Critics' Forum was organized in 1940 by Rt. Rev. John K Cartwright, Washington, D C. The purpose of the Forum is to formulate Catholic thought on current best-selling books. Convinced that current literature, despite all its breadth and brilliance, lacks the depth which can be found only in the complete and true understanding and expression of the nature and destiny of man, Msgr. Cartwright believes in the necessity of evaluating that literature by Catholic norms of morality, philosophy, history, sociology, literature, art.

The Critics' Forum accomplishes its purpose by sponsoring public book-reviewing sessions conducted by widely known Catholic literary authorities. In addition to Msgr. Cartwright, such men as James M Gillis, C S. P., Robert Slavin, O P.,

Wilfrid Parsons, S J, Ignatius Smith, O. P., Rev John Tracy Ellis, Rev. Charles Hart, and Frank Sheed have conducted the 42 meetings of the Forum. Audience participation in discussion after the talks is a regular feature. Average attendance has been one thousand.

The success of the reviewing venture in Washington has led to the establishment of similar organizations in New York City, Albany, Hartford, and Worcester, Mass; and Catholics in 9 other cities have begun to organize Forums. The Critics' Forum Committee of the International Federation of Catholic Alumnae has been pushing forward the work of Msgr. Cartwright by contacting Federation members in 61 cities on the establishment of public reviewing sessions in their localities.

## RECOMMENDED BOOKS

Published December, 1946 — April, 1947 (Inclusive)

In the Archdiocese of New York a committee makes a survey of important books published in English, and selects from them titles recommended to Catholic readers. This Cardinal Hayes Literature Committee publishes quarterly numerous reviews of recommended books. These compendiums of critical estimates are called "The Book Survey." The work is done by authorities in the respective fields who are governed in their judgment by an enlightened Catholic sense. Qualifications for inclusion in the "Survey" are three: (1) the book must be worthy of a mature intelligence, (2) it must not offend the Christian sense of truth or decency; (3) it must bear the marks of good literary craftsmanship

### Art and Music

- Abbot Suger on the Abbey Church of St. Denis and Its Art Treasures, edited, translated and annotated by Erwin Panofsky (Princeton U. Press)
- Complete Woodcuts of Albrecht Durer, The, edited by Dr. Willi Kurth (Crown)
- Giovanni Bellini, by Philip Hendy and Ludwig Goldscheider (Oxford)
- Giuseppe Verdi. His Life and Works, by Francis Toye (Knopf)
- Haydn: A Creative Life in Music, by Karl Geiringer (W. W. Norton)
- History of Impressionism, The, by John Rewald (Museum of Modern Art, distributed by Simon and Schuster)
- Lost Treasures of Europe, edited by Henry La Farge (Pantheon)
- Modern Music, by Max Graf (Philosophical Library)
- On Music and Musicians, by Robert Schumann, edited by Konrad Wolff (Pantheon)
- Piero Di Cosimo, by R. Langton Douglas (Chicago U. Press)
- Theme and Variations: An Autobiography by Bruno Walter, translated from the German by James A. Galston (Knopf)
- Titian the Magnificent, by Arthur Stanley Riggs (Bobbs-Merrill)
- Van Gogh, by Edward Alden Jewell (Hyperion Press and Duell, Sloan and Pearce)
- Vasari's Lives of the Artists, abridged and edited by Betty Burroughs (Simon and Schuster)

### Biography

- Abbe Edgeworth (1745-1807), The, by M. V. Woodgate (Longmans, Green)
- And That's No Lie, by Beatrice Bill Talbot (Mifflin)
- Autobiography of William Allen White (Macmillan)
- By Cross and Anchor: The Story of Frederick Baraga on Lake Superior, by James K. Jamison (St. Anthony Guild Press)
- Church History in the Light of the Saints, by Rev. Joseph A. Dunney (Macmillan)
- Claude Dubuis. Bishop of Galveston, by L. V. Jacks (Herder)
- Eamon De Valera, by M. J. MacManus (Ziff-Davis)
- Edmund Campion, by Evelyn Waugh (Little, Brown)
- Fanfare for Elizabeth, by Edith Sitwell (Macmillan)
- Farewell to Salonica, by Leon Sciaky (Wyn)
- From the Top of the Stairs, by Gretchen Finletter (Little, Brown)
- Gailiac of Beziers, by Helene Margaret (Longmans)
- Good Fight, The, by Manuel Luis Quezon (Appleton-Century)
- Great Friend, The, by Arthur Paul Schimberg (Bruce)
- Guerilla Padre in Mindanao, by Edward Haggerty (Longmans)
- Happy Profession, The, by Ellery Sedwick (Little, Brown)
- Hunan Harvest, by Rev. Theophane Maguire, C. P. (Bruce)
- I Chose Freedom, by Victor Kravchenko (Scribner)

- James Monroe, by W. P. Cresson (University of North Carolina Press)
- Lost Landscape, The, by Winifred Welles (Holt)
- Lowells and Their Seven Worlds, The, by Ferris Greenslet (Houghton, Mifflin)
- Men Who Have Walked with God, by Sheldon Cheney (Knopf)
- Mother of Carmel, by E. Allison Peers (Morehouse-Gorham)
- Mystic in Motley, by Theodore Maynard (Bruce)
- Oscar Wilde: His Life and Wit, by Hesketh Pearson (Harper)
- Pillars of the Church, by Theodore Maynard (Longmans)
- Priestess of the Occult: Madame Blavatsky, by Gertrude Marvin Williams (Knopf)
- Scarlet Tree, The, by Sir Osbert Sitwell (Little, Brown)
- St. Martin of Tours, by Henry Gheon (Sheed and Ward)
- St Paul, Apostle and Martyr, by Igino Giordani (Macmillan)
- Symposium on the Life and Work of Pope Pius X, A, Confraternity of Christian Doctrine (St. Anthony Guild Press)
- Winter Harbor, by Bernice Richmond (Holt)
- Woodrow Wilson. Some Princeton Memories, edited by William Starr Myers (Princeton University Press)
- Essays and Criticism**
- Alessandro Manzoni: Esthetics and Literary Criticism, by Joseph Francis de Simone (S. F. Vanni)
- Alms for Oblivion, by George Carver (Bruce)
- An American Year, by Hal Borland (Simon and Schuster)
- Art and Poetry, by Jacques Maritain (Philosophical Library)
- Art of Newman's Apologia, The, by Walter E. Houghton (Yale)
- As They Liked It, by Alfred Harbage (Macmillan)
- Century of the Catholic Essay, A, by Raphael H. Gross, C. P. S. (Lippincott)
- Dante Alighieri: Citizen of Christendom, by Gerald G. Walsh, S. J. (Bruce)
- "Four Quartets" Rehearsed, by Raymond Preston (Sheed and Ward)
- Geometry of Art and Life, The, by Matila Ghyka (Sheed and Ward)
- Gerard Manley Hopkins, by the Kenyon Critics (New Directions)
- God Made the Country, by Edward Townsend Booth (Knopf)
- Hamlet without Tears, by I J Semper (Loras College Press)
- Hardy the Novelist, by Lord David Cecil (Bobbs-Merrill)
- History of American Poetry, 1900-1940, by Horace Gregory and Marya Zaturenska (Harcourt, Brace)
- Humanities and the Common Man, The, by Norman Foerster (U. of North Carolina Press)
- J. B. Yeats, Letters to His Son W. B. Yeats and Others, 1869-1922, with a Memoir by Joseph Hone and a Preface by Oliver Elbon (Dutton)
- John Dryden: A Study of His Poetry, by Mark Van Doren (Holt)
- Mysteries' End, by Harold C Gardiner, S. J. (Yale University Press)
- Nature of Poetry, The, by Donald A. Stauffer (Norton)
- Noble Voice: A Study of Ten Great Poems, The, by Mark Van Doren (Holt)
- Pocketful of Pebbles, A, by Jan Struther (Harcourt, Brace)
- Poet in the Theatre, The, by Ronald Peacock (Harcourt, Brace)
- Prefaces to Shakespeare, by Harley Granville-Barker (Princeton University Press)
- Renaissance in the North, by W. Gore Allen (Sheed and Ward)
- Rimbaud, by Wallace Fowlie (New Directions)
- Rimbaud: Prose Poems from the Illuminations in a new translation by Louise Varese (New Directions)
- Science, Liberty and Peace, by Aldous Huxley (Harper)
- Shakespeares and "The Old Faith," The, by John Henry de Groot (Kings Crown)
- Shakespeare's Historical Plays, by E. M. W. Tillyard (Macmillan)

Victorian Album, A, by Lucy Poate Stebbins (Columbia University Press)

Virgil, by F. J. H. Letters (Sheed and Ward)

Volunteer's Adventures, A, by J. W. DeForest (Yale University Press)

### Fiction

Bright Day, by J. B. Priestley (Harper)

Captain Boycott, by Philip Rooney (Appleton-Century)

Dr. Sam Johnson, Director. Being a light-hearted Collection of recently reveal'd Episodes in the Career of the Great Lexicographer. Narrated as from the pen of James Boswell, by Lillian De la Torre (Knopf)

Flight and the Song, The, by L. M. Anderson and S. M. C. (Longmans)

Gods And Heroes, by Gustav Schwab (Pantheon)

Great Divorce, The, by C. S. Lewis (Macmillan)

Hawthorne's Short Stories, edited with an Introduction by Newton Arvin (Knopf)

In the Hands of the Senecas, by Walter D. Edmonds (Little, Brown)

Last Circle, The, by Stephen Vincent Benet (Farrar, Straus)

Miss Bunting, by Angela Thirkell (Knopf)

Mistress Masham's Repose, by T. H. White (Putnam)

Moscow, 1979, by Erik and Christiane von Kuehnelt-Leddihn (Sheed and Ward)

Our Own Kind, by Edward McSorley (Harper)

Proving Ground, by Leone Lowden (McBride)

Singing Waters, by Ann Bridge (Macmillan)

That Hideous Strength, by C. S. Lewis (Macmillan)

Unbroken Heart, The, by Robert Speaight (Basilian Press)

Unterrified, The, by Constance Robertson (Holt)

Woman of the Pharisees, by Francois Mauriac, translated by Gerard Hopkins (Holt)

### History and Archeology

America: 1355-1364, by Hjalmar R. Holand (Duell, Sloan and Pearce)

American Foreign Policy in the Making, 1932-1940, by Charles A. Beard (Yale University Press)

Attic Red-Figured Vases, by Gisela M. A. Richter (Yale University Press)

Austrian Requiem, by Kurt von Schuschnigg (Putnam)

Australia: The Catholic Chapter, by James G. Murtagh (Sheed and Ward)

Charter of the United Nations: Commentary and Documents, by Leland M. Goodrich and Edward Hambro (World Peace Foundation)

Cherokee Nation, The, by Marion L. Starkey (Knopf)

China's Destiny, by Chiang Kai-Shek. Authorized translation by Wang Chung-Hui (Macmillan)

Coins of the Popes, by Joseph Coffin (Coward-McCann)

Defeat in Victory, by Jan Ciechanowski (Doubleday)

Congress of Vienna, The, by Harold Nicolson (Harcourt, Brace)

Discovery of India, The, by Jawaharlal Nehru (John Day)

French-Canadian Outlook: A brief account of the Unknown North Americans, The, by Mason Wade (Viking)

History of the Modern American Navy, by Donald W. Mitchell (Knopf)

I Fought with Custer, by Frazier and Robert Hunt (Scribner)

Lake Champlain and Lake George, by Frederic F. Van De Water (Bobbs-Merrill)

Letters from Lee's Army, edited by Charles Minor Blackford III (Scribner)

Light from the Ancient Past, The Archeological Background of the Hebrew-Christian Religion, by Jack Finegan (Princeton University)

Nothing To Fear: Selected Addresses of Franklin Delano Roosevelt, 1932 to 1945, edited by B. D. Zevin (Houghton Mifflin)



Pearl Harbor, by George Morgenstern (Devin-Adair)  
 Poland's Rights to Justice, by Andrew J. Krzesinski, Ph D, S T D, (Devin-Adair)  
 Silent Is the Vistula: The Story of the Warsaw Uprising, by Irena Orska. Translated from the Polish by Marta Erdman (Longmans, Green)  
 Slovaks, The, by Peter P. Yurchak (Obrana)  
 Suitors and Suppliants, by Stephen Bonsal (Prentice-Hall)  
 Tennessee, The, by Donald Davidson (Rinehart)  
 Under the Red Sun, by Forbes J. Monaghan (McMullen)  
 War Reports Of General Marshall, The, General Arnold and Admiral King; foreword by Walter Millis (Lippincott)  
 Wilson Era: Years of War and After, The, by Josephus Daniels U. of North Carolina Press)

#### Poetry

Bridge, The, by Ruth Pitter (Macmillan)  
 Collected Poems, by Henry Treece (Knopf)  
 Country Year, The, by Mark Van Doren (William Sloane Associates)  
 Exile in the Stars, by James J. Donohue (Macmillan)  
 Initiate the Heart, by Sister Maura, SS N. D. (Macmillan)  
 Late Lark Singing, by T. A. Daly (Harcourt, Brace)  
 Love, by Walter De la Mare (Morrow)  
 Man in the Divided Sea, A, by Thomas Merton (New Directions)  
 Mid-Century, by Frances Frost (Creative Age Press)  
 Prayers and Poems, by Francis Cardinal Spellman (Scribner)  
 Remembered Face of Ireland, The, by Josephine Hunt Raymond (Wilcox and Follett)  
 Short Is the Time, by C. Day Lewis (Oxford)  
 Tribute to the Angels, by H. D. (Oxford)  
 Winged Serpent, The, edited by Margot Astrov (John Day)

#### Political and Social Science, Economics

After Hitler Stalin? by Robert Ingrim (Bruce)  
 Animal Farm, by George Orwell (Harcourt, Brace)  
 Arsenal of Democracy, by Donald M Nelson (Harcourt, Brace)  
 Essays in Reconstruction, edited by Dom Ralph Russell, O.S.B. (Sheed and Ward)  
 Friendship House, by Catherine De Hueck (Sheed and Ward)  
 Nationalism and Internationalism, by Don Luigi Sturzo (Roy)  
 Obligations of Society in the XII and XIII Centuries, by Austin Lane Poole (Clarendon Press)  
 Prophets and Peoples, by Hans Kohn (Macmillan)  
 Servile State, The, by Hilaire Belloc, Introduction by Clouston Gauss (Holt)  
 Shore Dimly Seen, The, by Ellis Gibbs Arnall (Lippincott)  
 Spotlight on Labor Unions, by William J Smith, S. J. (Duell, Sloan and Pearce)  
 Two Worlds, by William B. Ziff (Harper)

#### Religion

Apologia pro Vita Sua, by John Henry Cardinal Newman (Sheed and Ward)  
 Catechetical Documents of Pope Pius X, edited and translated by Joseph B. Collins (St. Anthony Guild Press)  
 Creative Love, by C. C. Martindale, S. J. (Sheed and Ward)  
 Divine Pity, The, by Rev. Gerald Vann, O. P. (Sheed and Ward)  
 God and the Atom, by Father Ronald Knox (Sheed and Ward)  
 Keeper of the Keys, by Thomas McDermott (Bruce)  
 Modern Man Is Obsolete, by Norman Cousins (Viking)  
 Mysteries of Christianity, The, by Mathias Joseph Sheeben (Herder)  
 New Testament of Our Lord and Saviour Jesus Christ, The, translated by Ronald Knox (Sheed and Ward)  
 No Dreamers Weak, by Michael de la Bedoyere (Bruce)

Roses for Mexico, by Ethel Cook Eliot (Macmillan)  
 Slow Dawning, by Jane Howe (Heider)  
 Spirit of Grace, by Elizabeth Hart, R. C. (St. Anthony Guild Press)  
 St. Catherine of Genoa: The Treatise on Purgatory, The Dialogue, translated by Helen Douglas Irvine and Charlotte Balfour (Sheed and Ward)  
 Testimonial to Grace, A, by Avery Dulles (Sheed and Ward)  
 Theology and Sanity, by F. J. Sheed (Sheed and Ward)  
 Voice of a Priest, The, by Edward Leen, C. S. Sp. (Sheed and Ward)  
 Weapons for Peace, by Thomas P. Neill (Bruce)  
 Whereon To Stand, by John Gil-land Brunini (Harper)

#### Juvenile — Older Boys and Girls

Abe Lincoln and His Times (1809-1865), by the editors of Look and Enid La Monte Meadowcroft (Crowell)  
 Along Janet's Road, by Alice Dalgliesh (Scribner)  
 California Pageant, by Robert Glass Cleland (Knopf)  
 Gold in Mosquito Creek, by Dickson Reynolds (Nelson)  
 Jeremy Pepper, by Frances Rogers and Alice Beard (Lippincott)  
 Land Renewed, The, by William R. Van Dersal and Edward H. Graham (Oxford)  
 Light in the Mill, The, by Helen Girvan (Rinehart)  
 Madeleine Takes Command, by Ethel C. Brill (Whittlesey)  
 Quicksilver Bob, by Corinne Low (Harcourt)  
 Secret Door, The, by Covelle Newcomb (Dodd)  
 This Is the Moon, by Marion B. Cothren (Coward)  
 Tradition, by Anne Emery (Vanguard)  
 Triumph Clear, by Lorraine Beim (Harcourt)

#### Juvenile — Middle Group

Beginning Was a Dutchman, The, by Isla Mitchell (Dodd)

Child's Story of Saint Frances Cabrini, A, by William Aldrich and John Dumbille (McAldum)  
 Dot for Short, by Frieda Friedman (Morrow)  
 Imps and Angels, by Jane Gilbert (Dutton)  
 Marta the Doll, by Eloise Lowmsbery (Longmans)  
 Miss Pennyfeather and the Pooka, by Eileen O'Faolain (Random)  
 Once There Was a King, by Raymond Macdonald Alden (Bobbs)  
 Paj, by Esther Kiviat (Whittlesey)  
 Picture Story of Holland, The, by Dola de Jong (Reynal)  
 Plum Daffy Adventure, by Elizabeth Coatsworth (Macmillan)  
 Pocahontas, by Ingri and Edgar Parin d'Aulaire (Doubleday)  
 Skookum, by Eva Knox Evans (Putnam)  
 Tick-Tock, by A. M. Low (McBride)

#### Juvenile — Youngest Group

Baker's Dozen, The, by Rosa van Rosen (Appleton)  
 Circus School, by Paul Brown (Scribner)  
 Danny Doffer, by Marie Halun Bloch (Harper)  
 Hear Our Prayer, selected by Sharon Stearns (Garden City)  
 It Seems Like Magic, by Josephine van Dolzen Pease (Rand)  
 Nobody's Doll, by Adele de Leeuw (Little)  
 Pogo's Letter, by Jo Norling (Holt)  
 Small Child's Bible, A, by Pelagie Doane (Oxford)

#### Juvenile — All Ages

Above the Blue, by Mary Catherine Rose (Bruce)  
 Avion My Uncle Flew, The, by Cyrus Fisher (Appleton)  
 Basketful: The Story of Our Foods, by Irmengarde Eberle (Crowell)  
 Black Stallion Returns, The, by Walter Farley (Random)  
 City Country ABC, by Morrell Gipsen (Garden City)  
 Clover Creek, by Nancy Paschal (Nelson)  
 Discontented Village, The, by Rose Dobbs (Coward)  
 Farm Story, A, by Elsa Ruth Nast (Harper)

- Gift of the Earth, by Pachita Crespi (Scribners)
- Gift of the Golden Cup, The, by Isabelle Lawrence (Bobbs)
- Glamorous Dolly Madison, by Alice Curtis Desmond (Dodd)
- Guns over Champlain, by Leon W. Dean (Rinehart)
- Haydn, A Good Life, by David Ewen (Holt)
- Jonathan Goes West, by Stephen W. Meader (Harcourt)
- Kid Comes Back, The, by John R. Tunis (Morrow)
- Little Women, Little Men and Jo's Boys, by Louisa M. Alcott (Little)
- Mulligan Heifer, The, by Mary Walsh (Knopf)
- Narizona's Holiday, by Addison Burbank and Covelle Newcomb (Longmans)
- One Thousand Poems for Children, selected by Elizabeth Hough Sechrist (Macrae-Smith)
- Our Country's Story, by Frances Cavanah (Rand)
- Puppet Man, The, by Barbara Young (Reynal)
- Star in the Willows, by Katherine Wigmore Eyre (Oxford)
- Star Mountain, by Camilla Campbell (Whittlesey)
- Story behind Great Medical Discoveries, The, by Elisabeth R. Montgomery (McBride)
- Their Way, by Katherine W. Walson (Whitman)
- This Is the Way the Animals Walk, by Louise Woodcock (Scott)
- Three Miracles, The, by Catherine Blanton (Day)
- True Nature Picture Stories, by editors of Britannica Junior (Encyclopaedia Britannica Press)
- West We Go, by Jules Loring (Putnam)
- When It Rained Cats and Dogs, by Nancy Byrd Turner (Lippincott)
- While Shepherds Watched, by Marguerite Vance (Dutton)
- Who Likes the Dark, by Virginia Howell (Howell)
- Wonderful Day, The, by Elizabeth Coatsworth (Macmillan)
- Wonderful Voyage, The, by Ruth L. Holberg (Doubleday)
- Wonderful Year, The, by Nancy Barnes (Messner)

### THE CONVERT'S LIBRARY

Books explaining the Catholic Faith, recommended to non-Catholics:

Title	Author	Publisher	Address
Belief of Catholics, The	Knox	Sheed	New York
Burden of Belief, The*	Coudenhove	Sheed	New York
Catholic Church and Its Reactions with Science, The... ..	Windle	Macmillan	New York
Catholic Church in Action, The..	Williams	Macmillan	New York
Catholic Pattern, The*... ..	Woodlock	Simon	New York
Catholic Principles of Politics*	Ryan-Boland	Macmillan	New York
Catholicism and the Progress of Science... ..	Agar	Macmillan	New York
Catholicism... ..	Walsh, S. J.	McMullen	New York
Catholicism as Creed and Life	Ross	Paulist Press	New York
Chats with Prospective Converts	Forrest	Radio Press	St. Paul
		Replies	
Christ of Catholicism... ..	Graham	Longmans	New York
Enjoying the New Testament	Monro	Longmans	New York
Faith of Our Fathers, The.	Gibbons	Murphy	New York
Father Smith Instructs Jackson	Noll	Our Sunday Visitor	Huntington, Ind.
Fathers of the Church... ..	Schopp (ed)	Cema	New York
God and Myself... ..	Scott	Kenedy	New York
How the Reformation Happened..	Belloc	McBride & Co	New York
Introduction to Catholicism... ..	Scott	Kenedy	New York

**Letters of a Hebrew-Catholic to Mr.**

Isaac.....	Goldstein	Radio Press	St Paul
		Replies	
Map of Life, The*..	Sheed	Sheed	New York
Mass, The.....	Dunney	Macmillan	New York
Miracles, The Question of.....	Joyce	B. Herder	St. Louis
Preface to Religion .....	Sheen	Kenedy	New York
Question Box, The ..	Conway	Paulist Press	New York
Spirit of Catholicism, The*.....	Adam	Macmillan	New York
Theology and Sanity*.....	Sheed	Sheed	New York
Truths Men Live By. . . . .	O'Brien	Macmillan	New York
Whereon to Stand..	Brunini	Harpers	New York

\* For the more advanced reader.

**AUTOBIOGRAPHIES OF CONVERTS**

St. Augustine: Confessions.	Hoffman, Ross J. S.: Restoration.
Adams, Elizabeth Laura: Dark Symphony.	Johnson, Vernon: One Lord, One Faith.
Baker, A.: A Modern Pilgrim's Progress.	Jorgensen, Johannes: Autobiography.
Benson, Robert Hugh: Confessions of a Convert.	Kaye-Smith, Sheila: Three Ways Home.
Brownson, Orestes: The Convert.	Kinsman, Frederick Joseph: Salve Mater.
Buck, Rev. Jacob R.: A Convert Pastor Explains.	Knox, Ronald A.: Spiritual Aeneid
Burnett, Peter H.: The Path Which Led a Protestant Lawyer to the Catholic Church.	Kobbe, Carolyn Therese: My Spiritual Pilgrimage.
Burrows, S.: The Open Door.	Levy, Rosalie M.: The Heavenly Road.
Chesterton, G. K.: The Thing; The Church and Conversion; Autobiography.	Lunn, Arnold: Now I See; Within That City.
Cory, Herbert El.: The Emancipation of a Freethinker.	Manning, Henry E. Cardinal: Why I Became a Catholic.
Day, Dorothy: From Union Square to Rome.	Martindale, C. C.: The Faith of the Roman Church.
Delany, Selden P.: Why Rome?	MacGillivray, G. J.: Through the East to Rome.
Dorsey, T. H.: From a Far Country.	Maritain, Raissa: We Have Been Friends Together.
Dulles, Avery: A Testimonial to Grace.	Maynard, Theodore: The World I Saw.
Dwight, Thomas: Thoughts of a Catholic Anatomist.	Moody, John: The Long Road Home; Fast by the Road.
Ellison, Richard: Adventures in Catholicism.	Newman, John H. Cardinal: Apologia pro Vita Sua.
Eustace, C. J.: Romewards; House of Bread: A Catholic Journey.	Noyes, Alfred: The Unknown God.
Fry, Penrose: The Church Surprising.	Oliver, Lawrence: Tadpoles and God.
Gill, Eric: Autobiography.	Orchard, William El.: From Faith to Faith.
Goldstein, David: Campaigners for Christ.	Sholl, Anna McClure: The Ancient Journey.
Grant, Dorothy F.: What Other Answer?	Stanton, A. J. Francis: Impressions of a Pilgrim.
Hilliard, M. Pharo: The Gracious Years.	

Stoddard, Charles Warren: *A Troubled Heart and How It Was Comforted*.  
 Stoddard, John L.: *Rebuilding a Lost Faith; Twelve Years in the Catholic Church*.

Stone, James Kent: *An Awakening and What Followed*.  
 Verkade, Dom Willibrord: *Yesterdays of an Artist Monk*.  
 Williams, Michael: *The High Romance*.

### THE CATHOLIC BOOK CLUB

The Catholic Book Club was founded in 1928 to encourage the writing and publication of books that mirror the Catholic philosophy of life. It sends each month to members of the Club a book chosen as the best publication according to literary and religious standards. The Board of Editors who make the selections is composed of clergy and laity especially concerned with present-day American letters. A "Newsletter" accompanies each book, and a Quarterly Supplement has reviews of current fiction which are especially valuable to librarians. Over 275,000 books have been distributed to members of the Club in each of the 48 states and in 16 foreign countries. It is estimated that over 1,000,000 persons have read the Book Club selections. An attractive book shop is maintained at the Club headquarters at 140 East 45th Street, New York City. Books and magazines may be purchased there, and information on books obtained.

The Catholic Book Club selections for 1947 were as follows:

Mary and the Spinners, by Elizabeth H. Frost (Coward-McCann)  
 When the Wind Blows, by Thomas Butler Feeney, S.J. (Dodd, Mead).  
 Pilgrim of the Absolute, by Leon Bloy (Pantheon).  
 This Is My Story, by Louis Budenz (Whittlesley).  
 Our Lady of Fatima, by William Thomas Walsh (Macmillan)  
 The Game Cock and Other Stories, by M. McLaverty (Devin-Adair).

The Saving Sense, by Walter Dwight, S.J. (McMullen).  
 Margaret Clitherow, by Margaret Monro (Longmans, Green).  
 It Was Mary, by Eleanor Arnett Nash (Appleton-Century)  
 A Catholic Reader, by Charles Brady (Desmond-Stapleton).  
 When the Mountain Fell, by C.F. Ramuz (Pantheon).  
 The Snob and the Saint, by Sister Frances Teresa (Mosher Press).

### THE SPIRITUAL BOOK ASSOCIATES

The aim of the Spiritual Book Associates is to popularize books of high calibre that have not merely a secular literary value, but the charm and inspiration of literature that is spiritual. The organization was initiated in September, 1934, and distributes to each subscribing Associate eight outstanding books of the year. The Spiritual Book Associates have headquarters in New York City, at 381 Fourth Avenue.

The books selected by the Spiritual Book Associates for 1947 were:

Treading the Wine Press, William Stephenson, S.J. (Newman Bookshop).  
 This Tremendous Lover, M. Eugene Boylan, O.C.R. (Newman Bookshop).  
 Hunter of Souls, Fr Edmund, C.P. (Newman Bookshop).  
 And with the Morn, meditations selected from Cardinal Newman, edited by Daniel M. O'Connell, S.J. (St Anthony Guild Press)

God's Ambassadors, Helen M.D. Redpath, Bridgettine (Bruce).  
 St Joseph and the Interior Life, Henry V. Gill, S.J. (Spiritual Book Associates)  
 School of the Cross, Rev. John A. Kane (D.X. McMullen).  
 The Christ of Catholicism, Dom Aelred Graham (Longmans, Green).

## THE JUNIOR BOOK CLUB

The Junior Book Club, which was established as a national book club for Catholic youth in 1936, has gone forward progressively ever since. Its members are divided into four groups according to age: children under ten; boys ten to fourteen, girls ten to fourteen, boys and girls of senior high school age.

Members receive six carefully chosen new books during the year, together with a critical book-review magazine, the "Herald." The "Herald" reviews, suggests, and lists new and old books for children and also serves high-school young people. It is issued six times a year and may be obtained by subscription independently of book-club membership.

The Board of Directors of the Junior Book Club is headed by the Most Rev. Francis P. Keough, Archbishop of Baltimore, as Honorary President. The Rev. Francis X. Downey, S.J., the founder, was Director of the Club until his death in 1942. The Editorial Secretary, Mary Kiely, is a trained, experienced children's librarian.

The Junior Book Club has a catalogue of books entitled "New Worlds to Live," listing 1,000 books graded pre-school through high school. It has also a handbook of guiding principles for Catholics in selection of children's literature, entitled "Traffic Lights: Safe Crossways into Modern Children's Literature from the Catholic Point of View." Each is \$1.00 a copy.

In 1941 the senior group of readers had grown to such numbers that it was decided to give this group its own identity. It was named the Talbot Club, in honor of the Rev. Francis Talbot, S.J., founder of the modern Catholic literature movement in the United States.

This apostolate of reading for children has been blessed by our Holy Father Pope Pius XII.

Address: 6 Sherman St., Springfield, Mass (P O Box F).

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## CATHOLIC CHILDREN'S BOOK CLUB

The Catholic Children's Book Club, a national organization, is conducted by the America Press, publishers of "America" and "The Catholic Mind." Its purpose is to place in the hands of youth (six to sixteen) books that will interest them, stimulate their imaginations, and cultivate in them a love for good reading that will stay with them for the remainder of their lives. The Club has four age groups: picture-book group, children 6 to 8; intermediate group, children 9 to 11; boys, 12 to 16; girls, 12 to 16.

The books are chosen from publisher's galley proofs by a committee of Catholic librarians in the New York area, headed by Rev. William J. Gibbons, S.J., executive secretary, who is also associate editor of "America." Rev. Joseph Carroll, S.J., business manager of the America Press, is director of the book club. Most Rev. Charles F. Buddy, D.D., Bishop of San Diego and honorary chairman of the book club, heads many prominent Catholic educators and librarians who act in an advisory capacity. Rev. Harold C. Gardiner, S.J., literary editor of "America," is chairman of the club.

Since its founding in December, 1945, the Catholic Children's Book Club has mailed approximately 70,000 books to its 3,000 members, with an average saving of 23 percent on the retail price. The Club has prepared for free distribution a list of recommended books for Catholic children entitled "Books for Young Readers, 1947." Copies may be obtained without charge upon request from the Catholic Children's Book Club, 70 East 45th Street, New York 17, N. Y.

## IMPORTANT AMERICAN PUBLISHERS OF CATHOLIC BOOKS

The following is a list of important publishers of Catholic books in the United States, arranged alphabetically, with their addresses:

America Press, 70 E. 45th St., New York 17, N. Y.  
Benziger Brothers, 12-14 W. 3rd St., New York 12, N. Y.  
Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee 1, Wis.  
Catholic Education Press, 1326 Quincy St., N. E., Washington 17, D. C.  
Catholic University of America Press, Michigan Ave., N. E., Washington 17, D. C.  
Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W., Washington 5, D. C.  
Dolphin Press, 1722 Arch St., Philadelphia 3, Pa.  
Fordham University Press, 441 E. Fordham Road, New York 58, N. Y.  
B. Herder Book Company, 15-17 S. Broadway, St. Louis 2, Mo.  
P. J. Kenedy & Sons, 12 Barclay St., New York 8, N. Y.  
Longmans, Green & Company, 55 Fifth Ave., New York 3, N. Y.  
Loyola University Press, 3441 N. Ashland Ave., Chicago 13, Ill.  
The Macmillan Company, 60 Fifth Ave., New York 11, N. Y.  
Declan X. McMullen Company, 225 Broadway, New York 7, N. Y.  
The Newman Bookshop, Box 150, Westminster, Md.  
Paulist Press, 401 W. 59th St., New York 19, N. Y.  
F. Pustet Company, 14 Barclay St., New York 8, N. Y.  
Peter Reilly Company, 33 N. Thirteenth St., Philadelphia 7, Pa.  
Walter Romig & Company, 14 National Bank Bldg., Detroit, Mich.  
William H. Sadlier, 9 Park Place, New York 7, N. Y.  
St. Anthony's Guild, 508 Marshall St., Paterson 3, N. J.  
Sheed & Ward, 63 Fifth Ave., New York 3, N. Y.  
Joseph Wagner, 53 Park Place, New York 8, N. Y.

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## CATHOLIC PAMPHLET PUBLISHERS IN THE UNITED STATES

*(The list which follows is based on Volume III of the Index to American Catholic Pamphlets, compiled by Eugene P. Willging, University of Scranton, Scranton, Pa.)*

Abbey of Our Lady of Gethsemani, Trappist, Ky  
America Press, Grand Central Terminal Bldg., Room 1054, 70 E. 45th St., New York 17, N. Y.  
Ave Maria Press, Notre Dame, Ind.  
Benedictine Convent of Perpetual Adoration, Clyde, Mo.  
Benziger Brothers, 26 Park Place, New York 7, N. Y.  
Bruce Publishing Company, 540 N. Milwaukee St., Milwaukee 1, Wis.  
Carmelite Press, 55 Demarest Ave., Englewood, N. J.; or, 6413 Dante Ave., Chicago, Ill.  
Catechetical Guild, 128 E. 10th St., St. Paul 1, Minn.  
Catholic Action Bookshop, 424 N. Broadway, Wichita 2, Kans. (Successor to Catholic Action Committee)  
Catholic Association for International Peace, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Catholic Education Press, 1326 Quincy St., N. E., Washington 17, D. C.  
 Catholic Information Society, 214 West St., New York 1, N. Y.  
 Catholic Library Association, Manhattan College, 4513 Spuyten Duyvil  
 Parkway, New York, N. Y.  
 Catholic Students Mission Crusade, Crusade Castle, Shattuc Ave., Cin-  
 cinnati 26, Ohio.  
 Catholic Truth Society of Oregon, 2051 S. W. Sixth Ave., P. O. Box 271  
 Portland, Ore.  
 Catholic Truth Society of Pittsburgh, 6202 Alder St., Pittsburgh 6, Pa  
 Columbia Visatone & Publication Service, Box 387, Dubuque, Iowa.  
 Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N. W.,  
 Washington 5, D. C.  
 Confraternity of the Precious Blood, 5300 Fort Hamilton Parkway, Brook-  
 lyn, N. Y.  
 Franciscan Herald, 1434 W 51st St., Chicago 9, Ill  
 The Grail, St. Meinrad, Ind  
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 Mission Press, Society of the Divine Word, Techny, Ill.  
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 National Council of Catholic Men, 1312 Massachusetts Ave., N. W.,  
 Washington 5, D. C.  
 National Council of Catholic Women, 1312 Massachusetts Ave., N. W.,  
 Washington 5, D. C.  
 Newman Bookshop, Westminster, Md.  
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 Our Sunday Visitor, Huntington, Ind.  
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 Jackson Blvd., Chicago 21, Ill.  
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 Sheed and Ward, 63 Fifth Ave., New York 3, N. Y.  
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# CATHOLIC NEWSPAPERS, MAGAZINES AND PERIODICALS IN THE UNITED STATES AND TERRITORIES

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Dziennik Chicagoski (Polish) . . . . .	Polish Pub Co	Chicago, Ill.
Narod (Czech) . . . . .	Bohemian Benedictine Press	Chicago, Ill.
Nowiny Polskie (Polish) . . . . .	Nowiny Pub Apostolate, Inc	Milwaukee, Wis
<b>Tri-weekly</b>		
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<b>Semi-weeklies</b>		
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Katolik (Czech) . . . . .	Bohemian Benedictine Press	Chicago, Ill.
Novy Domov (Czech) . . . . .	Malec Bros Pub Co	Hallettsville, Texas
Slovak v Amerike . . . . .	John C Sciranka	Passaic, N. J.
Tribune . . . . .	Malec Bros Pub Co	Hallettsville, Texas
<b>Weeklies</b>		
African Angelus . . . . .	Society of African Mission	Tenafly, N. J.
America . . . . .	America Press	New York, N. Y.
Amerika (Lithuanian) . . . . .	Lith Universal Bureau	Brooklyn, N. Y.
Amerikansky Russky Vjestnik . . . . .	Gr. Cath Union of U S A	Munhall, Pa
Augustinian . . . . .	F M Gleason	Kalamazoo, Mich.
Aurora und Christliche Woche . . . . .	Ger R C Orphan Asylum	Buffalo, N. Y.
Ave Maria, The . . . . .	Ave Maria Press	Notre Dame, Ind.
Bratstvo (Slovak-Eng.) . . . . .	Penn. Slovak Roman and Greek Cath Union	Wilkes-Barre, Pa. New Orleans, La
Catholic Action of the South . . . . .	Archdiocese of New Orleans	
Diocesan Editions of Catholic Action of the South . . . . .	Alexandria, La., Lafayette, La., Natchez, Miss	
Catholic Bulletin . . . . .	Cath Bulletin Pub Co	St Paul, Minn
Catholic Chronicle . . . . .	Diocese of Toledo	Toledo, Ohio
Catholic Courier Journal . . . . .	Diocese of Rochester	Rochester, N. Y.
Catholic Exponent . . . . .	Diocese of Youngstown	Youngstown, Ohio
Catholic Herald, The . . . . .	Herald Pub Co	St. Louis, Mo
Catholic Herald, The . . . . .	Diocese of Honolulu	Honolulu, Hawaii
Catholic Herald Citizen, The . . . . .	Archdiocese of Milwaukee	Milwaukee, Wis.
Diocesan Edition . . . . .	Madison Edition of The Catholic Herald Citizen	Milwaukee, Wis
Catholic Information . . . . .	Catholic Information, Inc	New York, N. Y.
Catholic Light, The . . . . .	Diocese of Scranton	Scranton, Pa
Catholic Messenger . . . . .	C. J. Crahan	Worcester, Mass.
Catholic Messenger . . . . .	Diocese of Davenport	Davenport, Ia
Catholic News, The . . . . .	Cath. News Pub. Co.	New York, N. Y.
Catholic News, The (N. J. Edition) . . . . .	Cath. News Pub Co	New York, N. Y.
Catholic Northwest Progress, The . . . . .	Diocese of Seattle	Seattle, Wash
Catholic Observer . . . . .	Catholic Amer Pub Co	Pittsburgh, Pa
Catholic Review, The . . . . .	The Cathedral Foundation Inc (Archdioceses of Balt and Wash.)	Baltimore, Md.
Catholic Sentinel, The . . . . .	Archdiocese of Portland	Portland, Ore
Catholic Standard and Times, The . . . . .	Archdiocese of Philadelphia	Philadelphia, Pa.
Catholic Sun, The . . . . .	Lawrence A Vieau	Syracuse, N. Y.
Catholic Transcript, The . . . . .	Diocese of Hartford	Hartford, Conn.
Catholic Universe Bulletin, The . . . . .	Diocese of Cleveland	Cleveland, Ohio
Catholic Virginian, The . . . . .	Diocese of Richmond	Richmond, Va.
Catholic Week, The . . . . .	Diocese of Mobile	Birmingham, Ala.
Catholic Weekly, The . . . . .	Saginaw Catholic Pub Co	Saginaw, Mich.
Ceska Zena (Czech) . . . . .	Bohemian Literary Society	St. Louis, Mo.
Church World, The . . . . .	Diocese of Portland	Portland, Me.
Columbian, The . . . . .	Columbian Pub Co	Chicago, Ill.
Commonweal, The . . . . .	Commonweal Pub Co, Inc	New York, N. Y.
Commonweal . . . . .	Commonweal Pub's. Inc	Manila, P. I.
Corriere della Domenica . . . . .	M. A. Raymond	New York, N. Y.
Courrier de Lawrence (French) . . . . .	Wood Press, Inc	Lawrence, Mass.
Courrier de Salem, Le (French) . . . . .	Le Courier Pub Co	Salem, Mass
Crociato, Il (Ital.-Eng.) . . . . .	Italian Clergy of Brooklyn	Brooklyn, N. Y.
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Gosc Niedzielný (Polish) . . . . .	Polish Manual Tr. School for Boys . . . . .	Chicago, Ill.
Gospel Messenger, The . . . . .	Pious Society of St Paul	Canfield, Ohio
Guardian, The . . . . .	Diocese of Little Rock	Little Rock, Ark.
Gwiazda Zachodu (Polish and Eng.) . . . . .	Western Star Pub. Co . .	Omaha, Neb.
Heroes All (during school year) . . . . .	Heroes All Co. . . . .	St. Louis, Mo.
Hlas (Czech) . . . . .	Bohemian Literary Society	St. Louis, Mo
Indiana Catholic and Record, The . . . . .	Diocese of Indianapolis .	Indianapolis, Ind.
Jednota (Slovak and Eng.) . . . . .	First Slovak Cath. Union	Middletown, Pa.
Junior Catholic Messenger . . . . .	Geo. A. Pfäum . . . . .	Dayton, Ohio
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Katholisches Wochenblatt und Der Landmann (German) . . . . .	Val J. Peter . . . . .	Omaha, Neb
Katolikus Magyarok Vasarnapija (Hung.) . . . . .	Catholic Publishing Co	Cleveland, Ohio
Katolický Sokol (Slovak) . . . . .	Slovak Cath Sokol . . .	Passaic, N. J.
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Messenger, The . . . . .	Diocese of Belleville . .	E. St. Louis, Ill.
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Monitor, The . . . . .	Archdiocese of San Francisco	San Francisco, Calif.
Narod Polski (Polish) . . . . .	Polish R. C. U. of America	Chicago, Ill.
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New World, The . . . . .	Archdiocese of Chicago . .	Chicago, Ill.
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	Fort Wayne Edition of Our Sunday Visitor . . . . .	Fort Wayne, In.
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Pittsburgh Catholic, The . . . . .	Diocese of Pittsburgh . . .	Pittsburgh, Pa.
Polish Nation . . . . .	Polish R. C. U. of America	Chicago, Ill.
Pritel Ditek (Czech) . . . . .	Bohemian Benedictine Press.	Chicago, Ill.
Prosvita Sobranja (Ruthen.-Eng.) . . . . .	United Societies of Greek Catholic Rel. . . . .	McKeesport, Pa
Providence Visitor, The . . . . .	Diocese of Providence . .	Providence, R I
Przewodnik Katolicki (Pol) . . . . .	Msgr. Lucian L. Bojnowski	New Britain, Conn.
Record, The . . . . .	Archdiocese of Louisville	Louisville, Ky.
Register, The . . . . .	Catholic Press Soc., Inc . .	Denver, Colo
Diocesan Editions of the Register:		
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Catholic Telegraph Register, The . . . . .		Cincinnati, Ohio

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Duluth Register, The . . . . .		Duluth, Minn
Eastern Kansas Register, The . . . . .		Kansas City, Kans
Eastern Montana Register, The . . . . .		Great Falls, Mont
Grand Island Register, The . . . . .		Grand Island, Neb
Kansas City Register, The . . . . .		Kansas City, Mo
Inland Register, The . . . . .		Spokane, Wash
Inter-mountain Catholic Register, The . . . . .		Salt Lake City, Utah
La Crosse Register, The . . . . .		La Crosse, Wis
Lake Shore Visitor Register, The . . . . .		Erie, Pa.
Messenger, The (of the Register System) . . . . .		Des Moines, Ia
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Peoria Register, The . . . . .		Peoria, Ill.
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Southern Nebraska Register, The . . . . .		Lincoln, Neb.
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Superior California Register, The . . . . .		Sacramento, Calif.
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Texas Panhandle Register, The . . . . .		Amarillo, Tex
Western Montana Register, The . . . . .		Drummond, Mont
West Virginia Catholic Register, The . . . . .		Wheeling, W Va
Republika-Gornik (Polish) . . . . .	Henry J. Dende	Scranton, Pa.
Revista Catolica (Spanish) . . . . .	Ignatian Soc of Texas	El Paso, Tex
St Joseph's Blatt (German) . . . . .	Benedictine Fathers	St Benedict, Ore
Samostatnost (Slovak and Eng ) . . . . .	Samostatnost-Independence Co. . . . .	McKeesport, Pa
Schoolmate . . . . .	Buechler Publishing Co	Bellefonte, Ill.
Slovenska Obrana (Slovak) . . . . .	Obrana Pub Co	Scranton, Pa.
Slovensky Svet (Slovak) . . . . .	Cath Amer. Pub Co	Pittsburgh, Pa
Sokol Sojedineniya (Slovak-Russian-Eng.) . . . . .	Greek Cath. Union . . . . .	Homestead, Pa
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Southern Messenger, The . . . . .	Diocese of Galveston, Dallas and Corpus Christi . . . . .	San Antonio, Tex.
Southwest Courier, The . . . . .	Diocese of Oklahoma City and Tulsa . . . . .	Oklahoma City, Okla
Stella di Pittsburgh, La (Ital.) . . . . .	Antonio Certo . . . . .	Pittsburgh, Pa.
Sunday Companion, The . . . . .	Sunday Comp Pub Co . . . . .	New York, N. Y.
Tablet, The . . . . .	Diocese of Brooklyn . . . . .	Brooklyn, N. Y.
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Tydenni Zpravy (Czech) . . . . .	Redemptorist Fathers . . . . .	New York, N Y
Union and Echo, The . . . . .	Diocese of Buffalo . . . . .	Buffalo, N. Y.
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Voce del Popolo, La (Ital-Eng.) . . . . .	Italian Pub Co . . . . .	Detroit, Mich
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Wanderer, Der (German) . . . . .	Wanderer Printing Co . . . . .	St. Paul, Minn.
Wanderer, The (English) . . . . .	Wanderer Printing Co . . . . .	St. Paul, Minn
Way, The (Ukrainian-Eng) . . . . .	Apostolate, Inc. . . . .	Philadelphia, Pa.
Western American . . . . .	Diocese of El Paso . . . . .	El Paso, Tex.
Witness, The . . . . .	Archdiocese of Dubuque . . . . .	Dubuque, Ia.
Young Catholic Messenger, The . . . . .	Geo A. Pfau . . . . .	Dayton, Ohio
Youth Magazine Supplement . . . . .	Our Sunday Visitor, Inc	Huntington, Ind.

### Fortnightlies

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Camillus . . . . .	Rev. B. T. Meehan	New York, N. Y.
Catholic Sioux Herald, The (Sioux Indian-Eng.) . . . . .	Benedictine Fathers	Marty, S. D.
Compass . . . . .	Robert M. Tegeder	Minneapolis, Minn
Couteux Leader, Le . . . . .	Sisters of St Joseph	Buffalo, N Y
Josephinum Review . . . . .	Pontifical Col Josephinum	Worthington, Ohio
Labor Leader . . . . .	Ass'n. of Cath. Trade Unionists . . . . .	New York, N. Y.
Post-Reporter (during school year) . . . . .	Catechetical Guild Educ Soc. . . . .	St. Paul, Minn.
St. Louis Catholic, The . . . . .	De Sales Pub. Co., Inc.	St. Louis, Mo.
Serra International Bulletin . . . . .	Serra International . . . . .	Chicago, Ill.

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Zenska Jednota . . . . .	First Cath Ladies Slovak Union	Cleveland, Ohio
<b>Monthlies</b>		
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American Ecclesiastical Review . . . . .	Cath. Univ of America	Washington, D C
American Girl . . . . .	Catholic Girl Scouts .	New York, N Y
Annals of Our Lady of Lourdes, Inc .	Confraternity of the Immaculate Conception	Notre Dame, Ind
Annals of the Holy Childhood (8 times a year) . . . . .	Pont. Assoc. of the Holy Childhood .	Pittsburgh, Pa
Annals of St Joseph, The . . . . .	Premonstratensian Fathers	West De Pere, Wis
Apostle, The . . . . .	Marianhill Mission Soc.	Dearborn, Mich
Apostol (Polish) . . . . .	Marianhill Mission Soc	Dearborn, Mich
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Ark, The (Eng and Ukr) . . . . .	Missionary Sisters of the Mother of God .	Stamford, Conn
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Ave Maria (Slovak) . . . . .	Benedictine Fathers .	Cleveland, Ohio
Ave Maria (Slovenian) . . . . .	Franciscan Fathers	Lemont, Ill
Benedictine Orient . . . . .	Benedictine Fathers	Lisle, Ill.
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Bishop's Bulletin, The . . . . .	Diocese of Sioux Falls	Sioux Falls, S D
Book Lore and Ideal Youth . . . . .	Adolph B. Suess .	E St Louis, Ill
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Bozske Srdce Jezisa (Slovak and Eng.)..	Rev Jos A Pisarcik .	Stratford, Conn
Bulletin, The . . . . .	Cath Laymen's Ass'n of Georgia	Augusta, Ga.
Bulletin . . . . .	Cath Women's Benevolent Legion	New York, N Y
Bulletin, Nat'l Cath. Women's Union (Eng-Ger.) . . . . .	Nat Cath Women's Union	St Louis, Mo
Bulletin, The . . . . .	Bruce Publishing Co .	Milwaukee, Wis
Caecilia, The . . . . .	McLaughlin & Kelly Co	Boston, Mass
Caecilia, The (8 times a year) . . . . .	St Caecilia's Guild .	St. Louis, Mo
Call of India, The . . . . .	Franciscan Fathers, T O R	Loretto, Pa.
Caller, The . . . . .	Dioc Council of Cath Women	Grand Rapids, Mich
Cantian, The . . . . .	Resurrectionist Fathers	St Louis, Mo
Carmelite Review, The . . . . .	Carmelite Fathers .	Tenafly, N J
Catholic Action . . . . .	N C W C	Washington, D C
Catholic Action News . . . . .	Most Rev A J Muench	Fargo, N D
Catholic Action Notes . . . . .	Dept of Cath Action Study, NCWC .	Washington, D C
Catholic Apostolate, The (exc. Aug.) ..	Pallottine Fathers	Milwaukee, Wis
C A I P News Letter . . . . .	Cath Ass'n for Inter'l Peace	Washington, D C
C B L Monthly Bulletin . . . . .	Catholic Benevolent Legion	Brooklyn, N Y
Catholic Bookman . . . . .	Walter Romig & Co	Detroit, Mich
Catholic Boy, The . . . . .	Knights of the Altar .	Minneapolis, Minn
Catholic Boy, The (exc July and Aug) . . . . .	Publications for Cath Youth	Minneapolis, Minn
Catholic Charities Review, The (exc July and Aug) . . . . .	Nat'l Conference of Cath Charities	Washington, D C
Catholic Digest, The (English, Spanish French, Italian, Dutch and Braille edi- tions) . . . . .	Rev Paul Bussard	St Paul, Minn
Catholic Educational Review, The (exc July and Aug) . . . . .	Catholic Education Press	Washington, D C
Catholic Family Life Service . . . . .	College of New Rochelle	New Rochelle, N Y
Catholic Family Monthly, The . . . . .	Our Sunday Visitor, Inc	Huntington, Ind
Catholic Film and Radio Review (exc July and Aug) . . . . .	Catholic Film and Radio Guild	Los Angeles, Cal
Catholic Forester, The . . . . .	Catholic Order of Foresters	Chicago, Ill
Catholic Girl, The . . . . .	Buechler Publishing Co	Belleville, Ill
Catholic Herald . . . . .	Rev. E B Scallan	New Orleans, La
Catholic Home Journal, The . . . . .	Capuchin Fathers	Pittsburgh, Pa
Catholic Home Journal, The . . . . .	Daughters of Isabella	New Haven Conn
Catholic Home Messenger, The . . . . .	Pious Soc of St Paul	Canfield, Ohio

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Catholic Ladies of Columbia Index, The	Cath Ladies of Columbia	Canton, Ohio
Catholic Library World, The	Manhattan College	New York, N Y
Catholic Maritime News	Rev T A McDonough, C Ss. R.	New Orleans, La
Catholic Mind, The	Jesuit Fathers	New York, N Y
Catholic Mirror, The	Diocese of Springfield	Springfield, Mass
Catholic Miss, The (exc July and Aug)	Publications for Cath Youth	Minneapolis, Minn.
Catholic Mission Digest (bm July and Aug)	Mission Digest Press	Warren, Mich
Catholic Missions (8 times a year)	Soc Propag of the Faith	New York, N Y
Catholic Press, The	A P. Carrico and Son	Dallas, Texas
Catholic School Journal, The (exc. July and Aug.)	Bruce Publishing Co	Milwaukee, Wis
Catholic Student, The (exc. July and Aug.)	Publications for Cath Youth	Minneapolis, Minn
Catholic Temperance Advocate	C T A Union of America	Philadelphia, Pa
Catholic Theatre	National Catholic Theatre Conference	New York, N Y
Catholic War Veteran, The	Catholic War Veterans, Inc	New York, N Y
Catholic Women	Illinois Club for Catholic Women	Chicago, Ill.
Catholic Worker, The (bm. July and Aug)	Dorothy Day	New York, N Y
Catholic Workman (Czech)	Cath Workman Life Ins Ass n	Omaha, Neb
Catholic World, The	Paulist Fathers	New York, N Y
Catholic Young People's Friend, The	Angel Guardian Orphanage	Chicago, Ill.
Catholic Youth	Rev Louis A Gales	St. Paul, Minn
Celle Qui Pleure (French)	La Salette Fathers	Attleboro, Mass
China Monthly, The	China Monthly, Inc	New York, N Y
Christian Family and Our Missions, The	Society of the Divine Word	Techny, Ill.
Christian Farmer, The	Rev Urban Baer	Wilton, Wis
Christian Farmer News Letter	Nat'l Cath. Rural Life Conf	Des Moines, Ia
Christian Social Action	Christian Social Action Associates	Detroit, Mich
Church Bulletin	Jerome J. Cavanaugh	New York, N Y
Classical Bulletin, The (exc. July-Sept)	Jesuit Fathers	St Louis, Mo
Claverite, The	Knights of Peter Claver	New Orleans, La
Columbia	Knights of Columbus	New Haven, Conn
Columbian Squires Herald	Knights of Columbus	New Haven, Conn
Companion of St Francis and St Anthony	Friars Minor Conventual	Mt. St. Francis, Ind
Concord	Young Christian Students	Chicago, Ill
Couplet	Canal Conference	Chicago, Ill
Cowl, The (exc. Oct.)	Friars Minor Capuchin	Yonkers, N Y
Crosier Missionary, The	Crosier Fathers	Hastings, Nebr
Director's Bulletin	Rev Daniel A Lord, S J	St Louis, Mo
Dobry Pastier (Slovak-Eng)	Slovak Cath Fed of Amer	Schenectady, N Y
Echo from Africa	Sodality of St Peter Claver	St. Louis, Mo
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Emmanuel	Fathers of the Bl Sacrament	New York, N Y
Ephpheta	Rev George J Haye	Brooklyn, N Y
Estudiante (Spanish — 6 times a year)	Claretian Fathers	Momence, Ill
Extension Magazine	Cath Ch Extension Soc	Chicago, Ill
Faculty Adviser, The	Rev Daniel A Lord, S J	St. Louis, Mo
Faith	Joseph P Driscoll	Buffalo, N Y
Familienblatt (German)	Society of the Divine Word	Techny, Ill
Family Digest, The	Our Sunday Visitor	Huntington, Ind
Far Away Missions	Franciscan Missionaries of Mary	N Providence, R I
Far East, The (exc Aug.)	St. Columban's Foreign Miss Soc	St Columbans, Nebr.
Field Afar, The (bi-monthly July-Aug)	Cath Foreign Mission Soc	Maryknoll, N Y
Franciscan Herald and Forum	Franciscan Fathers	Chicago, Ill
Franciscan Message	Franciscan Fathers	Pulaski, Wis.
Fraternal Leader	Mrs J A. Ward Clingen	Batavia, N Y
Gabriel's Trumpet	Patients of Sanatorium Gabriels	Gabriels, N Y

Name	Published for or by	Address
Grail, The	Benedictine Fathers	St Meinrad, Ind
Guildsman, The	Edward A Koch	Germantown, Ill
Harlem Friendship House News (bi-monthly July-Aug)	Friendship House	New York, N Y
Hibernian Digest	Anc Order of Hibernians	San Francisco, Calif
Holy Family, The	Missionaries of the Holy Family	St Louis, Mo
Holy Name Journal, The (exc July and Aug)	Dominican Fathers	New York, N Y
Homiletic and Pastoral Review, The	Joseph F. Wagner, Inc	New York, N Y
Hospital Progress	Catholic Hospital Ass'n	St. Louis, Mo
Hospital Social Service	Hospital Social Service Ass'n	New York, N Y
Hrvatski Katolicki Glasnik (Croatian)	Franciscan Fathers	Chicago, Ill
Immaculate Heart Client	Claretian Fathers	Compton, Calif
Indian Sentinel, The	Bur of Cath. Indian Miss ns	Washington, D C
Information	Paulist Fathers	New York, N Y
Integrity	E F Willock and C Jackson	New York, N Y
Interracial Review	Cath Interracial Council of N Y	New York, N Y
Jesuit Mission (bi-monthly July-Aug)	Jesuit Mission Press, Inc	New York, N Y
Journal of Religious Instruction, The (exc July and Aug)	Joseph F. Wagner, Inc	New York, N Y
Junior Sodalist, The	Jesuit Fathers	St Louis, Mo
Katolicky Delnik, The (Bohem Eng)	Cath. Workman	New Prague, Minn
King's Reign	Sacred Heart Fathers	Washington, D C
Knight of St. George	Knights of St. George	Pittsburgh, Pa.
Knightland Crier	St Paul Council, K of C	St Paul, Minn
Kolping Banner (Ger-Eng)	Kolping Soc. of America	Chicago, Ill.
Kriz (Croatian)	Croatian Friars Minor Conventual	Gary, Ind
Kronika Seraficka (exc. Sept)	Friars Minor Conventual	Detroit, Mich
Lamp, The	Friars of Atonement	Peekskill, N Y
Leader Magazine	Catholic Girl Scouts	New York, N Y
Liga	Cath. League for Religious Assistance to Poland	Chicago, Ill.
Liguorian, The	Redemptorist Fathers	Barnhart, Mo
Listy sv Frantiska (Slovak)	Franciscan Fathers	Pittsburgh, Pa.
Little Bronzed Angel, The	Benedictine Fathers	Marty, S D.
Little Flower Magazine, The	Disalced Carmelite Frs	Oklahoma City, Okla
Little Missionary, The (exc. July and Aug)	Society of the Divine Word	Techny, Ill.
Liturgy and Sociology	Campion Propaganda Com.	New York, N Y
Magnificat, The	Sisters of Mercy	Manchester, N H
Manna	Society of the Divine Saviour	St Nazianz, Wis.
Marianist Magazine, The (exc. July and Aug)	Society of Mary	Dayton, Ohio
Mary Immaculate Magazine	Oblate Fathers	San Antonio, Tex
Mary's Messenger	M & S Pub Co	Terryville, Conn
Master's Work, The (exc July and Aug)	Miss Sisters Servants of the Holy Ghost	Techny, Ill.
Medical Missionary, The (exc. July and Aug)	Soc of Cath. Medical Miss	Washington, D C.
Messenger of Our Lady of La Salette	La Salette Fathers	Ware, Mass
Messenger of Our Lady of Prompt Succor	Mother Francis Regis, O S U	New Orleans, La
Messenger of the Precious Blood, The	Soc. of the Precious Blood	Carthagenia, Ohio
Messenger of the Sacred Heart, The	Apostleship of Prayer, Inc	New York, N Y.
Michohap (Ukrainian)	Sisters of St Basil the Great	Philadelphia, Pa.
Miesiecznik Franciszkanski (Polish)	Franciscan Fathers	Pulaski, Wis.
Missionary	Sisters of St Basil the Great	Philadelphia, Pa.
Missionary Catechist, The	Soc. Miss. Catechists	Stirling, N. J
Missionary Servant, The	Miss Servants of the Most Holy Trinity	Huntington, Ind
Mission Call, The	Priests of the Sacred Heart	Hales Corners, Wis
Mission Message	Miss. Ass'n Cath. Women	Milwaukee, Wis
Monthly Message	Nat. Council Cath Women	Washington, D C
National Hibernian, The	Ancient Order of Hibernians	Lawrence, Mass.
Nebesnaja Canica (Ruthenian-Eng.)	Greek Cath Diocese of Pittsburgh	Uniontown, Pa.
Negro Child, The	Sodality of St Peter Claver	St. Louis, Mo
Newsletter	Catholic Book Club	New York, N. Y.
News Sheet	Nat Circle Daughters of Isabella	New Haven, Conn.

Name	Published for or by	Address
Northern Lights .	Benedictine Fathers	St. Michael, N Dak
Novi Svet (Slovenian)	Edinost Pub Co	Chicago, Ill
Now	Jesuit Fathers	St Louis, Mo
Orate Frates	Liturgical Press	Collegeville, Minn
Our Colored Missions	Cath Board for Mis Work	New York, N Y
Our Faith	Defenders of the Faith	Conception, Mo
Our Lady of Fatima . .	Rev F A Kaiser	Belleville, Ill
Our Lady of Perpetual Help . .	Archconfraternity of Our Lady of Perpetual Help	Esopus, N Y
Our Lady's Digest	La Salette Fathers	Olivet, Ill
Our Lady's Missionary (exc. Aug.)	La Salette Fathers	Ipswich, Mass
Our Northland Diocese	Diocese of Crookston	Crookston, Minn
Our Orphan Home (exc July)	Cath. Children's Home	Alton, Ill
Our Parish Confraternity . (exc July and Aug.)	Confraternity of Christian Doctrine	Washington, D C
Our Young People, The Deaf-Mutes' Friend (10 times a year)	St John's School for the Deaf	Milwaukee, Wis
Paraclete . . . . .	St Brendan Cath Evidence Guild	Brooklyn, N Y
Parish Visitor, The (exc July and Aug.) . . . . .	Parish Visitors of Mary Immaculate	New York, N Y
Pax . . . . .	Benedictine Fathers	Newton, N J
Perpetual Help	Redemptorist Fathers	Oconomowoc, Wis
Poslaniec Matki Boskiej Saletynskej (Polish) bi-monthly July-Aug.) . . . . .	La Salette Fathers	Ware, Mass
Poslaniec Serca Jezusa (Polish) . . . . .	Apostleship of Prayer	Chicago, Ill
Precious Blood Monthly . . . . .	Soc. of the Precious Blood	Carthage, Ohio
Preservation of the Faith . . . . .	Miss Servants of the Most Holy Trinity	Silver Spring, Md
Pratel Dietok (Slovak) (exc July and Aug.) . . . . .	Junior Slovensky Katolicky Sokol	Passaic, N J
Priest, The . . . . .	Our Sunday Visitor, Inc	Huntington, Ind
Prospector, The . . . . .	Carroll College	Helena, Mont
Queen of Heaven (Ruthenian-Eng.)	Very Rev Peter Dolinay	Uniontown, Pa
Queen's Work, The (exc July-Sept.)	Jesuit Fathers .	St Louis, Mo
Raven Review (exc July and Aug.)	Benedictine Fathers	Atchison, Kans
Retreat Man . . . . .	Dr B R Quinn	Wichita, Kans
Revista Carmelitana (Spanish)	Discalced Carmelites	Tucson, Ariz
Rockford Catholic Monthly	C L Fitzpatrick	Rockford, Ill
Rosary, The . . . . .	Dominican Fathers	New York, N Y
Rosalaniec Serca Jezusa (Polish)	Rev E Matxel, S J	Chicago, Ill
St Anne's Herald . . . . .	Archconfraternity of St Anne	New Orleans, La
St Anthony Messenger . . . . .	Franciscan Fathers	Cincinnati, Ohio
St Anthony's Visitor . . . . .	St Anthony's Welfare Center	New York, N Y
St Augustine's Messenger . . . . .	Fathers of the Divine Word	Bay, Mo
St Cloud Advocate . . . . .	St Cloud Orphan Home	St. Cloud, Minn
St Francis Leaflets . . . . .	Franciscan Fathers	Greene, Me
St Joseph Magazine . . . . .	Benedictine Fathers	St. Benedict, Ore
Saviour's Call, The . . . . .	Society of the Divine Saviour	St. Nazianz, Wis
Sendbote, Der (German) . . . . .	Franciscan Fathers	Cincinnati, Ohio
Sentinel of the Blessed Sacrament, The	Nocturnal Adoration Society	New York, N Y
Seraphic Chronicle (Polish-Eng.) . . . . .	Friars Minor Conventual	Detroit, Mich
Servite, The . . . . .	Servite Fathers	Chicago, Ill
Shield, The (Oct-May) . . . . .	Cath Students Miss Crusade	Cincinnati, Ohio
Shrine of Our Lady of the Snows	Oblate Fathers	Belleville, Ill
Sign, The . . . . .	Passionist Fathers	Union City, N J
Skarb Rodziny (Polish) . . . . .	Miss Fathers of St Vincent de Paul	Erie, Pa.
Social Justice Review . . . . .	Cath Central Verein of America	St. Louis, Mo
Social Order . . . . .	Institute of Social Order	St Louis, Mo
Sodalitas (Polish) . . . . .	SS Cyril and Methodius Sem.	Orchard Lake, Mich
Sponsa Regis . . . . .	Benedictine Fathers	Collegeville, Minn
Stigmatine, The . . . . .	Stigmatine Fathers	Waltham, Mass
Svornost (Slovak-Eng.) . . . . .	Penna Slovak Brotherhood	Braddock, Pa.
Tabernacle and Purgatory . . . . .	Benedictine Srs of Perpetual Adoration	Clyde, Mo
Tabernakel und Fegfeuer (Ger.) . . . . .	Benedictine Srs of Perpetual Adoration	Clyde, Mo
Timeless Topix (exc July and Aug.) . . . . .	Catechetical Guild	St Paul, Minn
Torch, The . . . . .	Blessed Martin Guild	New York, N Y.
Union, L' (French) . . . . .	L'Union St Jean Baptiste d'Amérique	Woonsocket, R I.

Name	Published for or by	Address
Victorian, The	.. Our Lady of Victory Homes of Charity	Lackawanna, N Y
Vincentian, The	.. Vincentian Fathers	St Louis, Mo
Voice of St Jude, The	.. League of St Jude	Chicago, Ill
Voice of the Church (Russ.-Eng)	.. Czech Benedictine Fathers	Lisle, Ill.
Vostok	.. Gr Cath Carpatho-Russian Benevolent Ass n.	Perth Amboy, N J
Vudce (Czech)	.. Bohemian Benedictine Press	Chicago, Ill
Vytis (Eng.-Lith)	.. Knights of Lithuania	Chicago, Ill
White Fathers' Missions	.. White Fathers of Africa	New York, N Y
Women's Catholic Forester	.. Wom Cath Order of Foresters	Chicago, Ill
Wings of Mercy	.. Wings of Mercy Airport	Belleville, Ill
Zornicka (Slovak)	.. Penna Slovak Ladies Union	Wilkes-Barre, Pa
<b>Bi-monthlies</b>		
Alaska Catholic, The	.. Vicariate of Alaska	Juneau, Alaska
All under Heaven One Family	.. Cath For Miss Soc	Maryknoll, N Y
American Midland Naturalist	.. University of Notre Dame	Notre Dame, Ind
Bells of St Ann	.. St Ann's Indian Mission	Belcourt, N D
Bugle Call, The (exc July and Aug)	.. St Mary of the Woods Coll	St Mary of the Woods, Ind
Call Board, The	.. Catholic Actor's Guild	New York, N Y
C P S A Bulletin	.. Cath. Poetry Soc of America	New York, N Y
Catholic Microphone, The	.. Florence A Waters	St Paul, Minn
Colored Harvest, The	.. Josephite Fathers	Baltimore, Md
Don Bosco in the West	.. Salesian Fathers	Richmond, Cal
Don Bosco Messenger	.. Salesian Fathers	New Rochelle, N Y
Eastern Observer	.. Rev J K Powell	Munhall, Pa
Herald	.. Pro Parvulus Book Club	New York, N Y
Highlights	.. Junior Cath. Daughters of America	New York, N Y
Institute Journal	.. Young Men's Institute	San Francisco, Calif
Leaves	.. Marriannhill Fathers	Detroit, Mich
Living Parish, The	.. Pio Decimo Press	St. Louis, Mo
Medical Mission News, The	.. Cath Med Mission Board, Inc	New York, N Y
Mission Fields at Hofne	.. Sisters of the Bl Sacrament	Cornwells Heights, Pa.
Mount Carmel Magazine	.. Discalced Carmelites	Washington, D C
Oblate World, The	.. Oblates of Mary Immaculate	Buffalo, N Y
Pamphlet News	.. Cath Pamphlet Society	Buffalo, N Y
Patrician, The	.. St Patrick's Club and Sodality	New York, N Y
Practical Stage Work (about 5 times a year)	.. Cath Dramatic Movement	Milwaukee, Wis
Rebel Yell	.. Cath Committee of the South	Richmond, Va.
Review for Religious	.. Jesuit Fathers	St. Marys, Kan
Richmond Salesian News	.. Salesian Fathers	Richmond, Cal
Rose Effeuille, La (French)	.. Irene Farley	Manchester, N. H
Rose Petal, The	.. Irene Farley	Manchester, N. H
St Anthony's Monthly	.. St Jos Industrial School	Clayton, Del
Scapular, The	.. Scapular Militia	New York, N Y
Seraphischer Kinderfreund	.. Capuchin Fathers	Pittsburgh, Pa
Spirit	.. Cath Poetry Soc of America	New York, N Y
Victorian	.... Ella Nugent	Asheville, N C
Voice of the Good Shepherd	.. Sisters of the Good Shepherd	Peekskill, N Y
Wage Earner, The	.. Ass'n of Cath Trade Unionists	Detroit, Mich
<b>Quarterlies</b>		
Alofa Malia	.. Sisters of Soc of Mary	Bedford, Mass
American Catholic Sociological Review	.. Amer Cath Sociological Society	Chicago, Ill
Americas, The	.. Academy of American Franciscan History	Washington, D C
Ami de L'Orphelin, L' (French)	.. Brothers of Charity	Boston, Mass
Anthorian	.. St Anthony's Guild	Paterson, N J
Apollonian (Dentists)	.. Guild of St Apollonia	Boston, Mass
Apostolate and Orphanage	.. Catholic Orphanage	Nazareth, N C.
Associate of St Joseph, The	.. Assoc of St Joseph	Watertown, Wis
Bulletin, The	.. Gregorian Inst of America	Toledo, Ohio



Name	Published for or by	Address
Call of Blessed Martin	Rev. Bruno Drescher, S V D	Chicago, Ill
Calumet	Marquette League	New York, N Y
Carolina Oratorian, The	Fathers of the Oratory	Rock Hill, S C
Catholic Arts Quarterly, The	Cath Art Ass'n	Davenport, Iowa
Catholic Biblical Quarterly, The	Cath Bib. Ass'n of Amer	Washington, D C
Catholic Choirmaster, The	Society of St Gregory of America	Brooklyn, N Y
Catholic Historical Review, The	Amer Cath His Ass'n	Washington, D C
Catholic Knight, The ...	Catholic Knights of Wisconsin	Milwaukee, Wis
Catholic Life ..	Oblates of St Francis de Sales	Washington, D C
Catholic Nurse, The	Nat'l Council of Catholic Nurses	Washington, D C
Catholic Periodical Index, The	Cath Library Ass'n	New York, N Y
Catholic Press Association Bulletin	Catholic Press Ass'n	Dubuque, Iowa
Catholic Record	Western Catholic Union	Quincy, Ill
Catholic Review for the Blind (Braille)	Xavier Free Pub Soc	New York, N Y
Catholic Rural Life Bulletin, The	Nat'l. Cath Rural Life Conf	Des Moines, Iowa
Catholic School Editor, The	Cath School Press Ass'n	Milwaukee, Wis
Challenge, The ...	Home Missioners America, Inc	Glendale, Ohio
Chaplains' Aid Association Bulletin	Chaplains' Aid Ass'n, Inc	New York, N Y
Chaplains' Bulletin	Catholic Boy Scouts	New York, N Y
Church Goods News Bulletin	Joseph F Wagner	New York, N Y
Church Property Administration	Administrative Pub Co, Inc	Milwaukee, Wis
College Newsletter	Midwest Reg Unit N C E A	Chicago, Ill
Colored Man's Friend — Der niggerfreund (Eng-Ger)	Holy Rosary Institute	Lafayette, La
Come Follow Me	Little Flower Miss Circle	New York, N Y
Crusader's Almanac, The	Commissariate of the Holy Land	Washington, D C
Cultural Antiquarian	Nat Aquarian Ass'n	Dubuque, Iowa
De Porres ..	Bl Martin de Porres Comm	Los Angeles, Calif
Dominicana ..	Dominican House of Studies	Washington, D C
Dove ..	Bernardine Murphy	Los Angeles, Calif
Epistle, The	St Paul's Guild	New York, N Y
Family Friend	Cath. Family Protective Life Ins. Co	Milwaukee, Wis
Franciscan Studies	Franciscan Educational Conf	St Bonaventure, N Y
Fu Jen Magazine	Fathers of the Divine Word	Techny, Ill
Historical Bulletin, The	Jesuit Fathers	St Louis, Mo
Holy Ghost Messenger, The	Missionary Servants of the Most Holy Trinity	Holy Trinity, Ala
Isles of Mary ..	Oblates of Mary Immac	San Antonio, Texas
Illinois Catholic Librarian	Cath. Library Ass'n.	Chicago, Ill
Inter-American Social Action Bulletin	Richard Pattee (NCWC)	Washington, D C
Jurist, The	Catholic Univ of America	Washington, D C
Kappa Gamma Pi News	Kappa Gamma Pi	Neponset, L I
Knight of St John ..	Knights of St John	Evansville, Ind
Land and Home ..	Nat Cath Rural Life Conf	Des Moines, Ia
Library Bulletin ..	Western N Y Catholic Librarians Conference	Buffalo, N Y
Linacre Quarterly	Fed of Catholic Physicians' Guilds	St. Louis, Mo
Little Flower	League of the Little Flower	Baltimore, Md
Little Flower Circle	Little Flower Circle Pub Co	Grand Rapids, Mich
Liturgical Arts	Liturgical Arts Soc, Inc	New York, N Y
Maria Legionis	Legion of Mary	Louisville, Ky
Messenger of the Divine Child, The	Archconf. of the Divine Child	New York, N Y
Mid-America	Institute of Jesuit Hist of Loyola Univ	Chicago, Ill.
Miraculous Medal, The	Cent. Ass'n of Miraculous Medal	Philadelphia, Pa
Mission Helpers' Review	Mission Helpers of the Sacred Heart	Towson, Md
Missionary Union of the Clergy Bulletin	Soc. for Propagation of the Faith	New York, N Y
Modern Schoolman, The	St Louis University	St. Louis, Mo
Native Clergy Bulletin	Soc of St Peter the Apostle for Native Clergy	New York, N Y
Newman News	Newman Club Federation	Philadelphia, Pa.

Name	Published for or by	Address
New Scholasticism, The	American Cath	Washington, D C
Orphan's Friend, The	Philosophical Ass'n	Boston, Mass.
Orphan's Messenger and Advocate of the Blind, The	Brothers of Charity	
Our Good Samaritan	Srs of St Joseph of Newark	Jersey City, N J
Our Lady of Letters (5 times a year)	Apostolate of the Suffering	Milwaukee, Wis
Perpetual Rosary Annals	Gal of Living Cath Authors	Webster Groves, Mo
Pilgrim of Our Lady of Martyrs, The	Dominican Sisters	Camden, N. J
Practical Stage Work (5 times a season)	Jesuit Fathers	Aurinesville, N. Y
Primitive Man	Cath Dramatic Movement	Milwaukee, Wis
Quarterly Bulletin of the I F C A	Cath Anthropological Conf	Washington, D C.
Records of the American Catholic Historical Society of Philadelphia	Int. Fed of Cath. Alumnae	New York, N Y
Retreat World, The	American Cath Hist Soc	Philadelphia, Pa
Reveil, Le	National Laywomen's Retreat Movement	Boston, Mass
Review of Politics	Federation of Circles of La-cordaire and St Joan of Arc	Fall River, Mass
Revue Antialcoolique (French)	Univ of Notre Dame	South Bend, Ind
Rosary Pilgrim, The	Cercles La Cordaire and Ste Jeanne d'Arc	Fall River, Mass
Sacred Heart Union	Dominican Srs. of the Perpetual Rosary	Summit, N J
Sentinel, The — Hlodka	Hudson Co Cath Protectory	Arlington, N J
Studies	Nat Alliance of Czech Catholics	Chicago, Ill.
Sword	Institutum Divi Thomae	Cincinnati, Ohio
Telling Facts	Carmelite Fathers	Washington, D. C.
Theological Studies	Catechetical Instructor	St. Paul Minn
Thinkers Digest	America Press	New York, N Y.
Thomist, The	College Misericordia Writers Guild	Dallas, Pa.
Thought	Dominican Fathers	New York, N Y
Today's Parable	Fordham University	New York, N Y.
Truth	Confrat of Precious Blood	Brooklyn, N Y
Vestnik (The Herald) (Bohem.-Eng.)	Truth Magazine, Inc	New York, N Y
Woman's Voice	Bohemian Cath. First Central Union	Chicago, Ill
Working Boy, The	Cath. Daughters of America	New York, N Y
	Xaverian Bros.	Newton Highlands, Mass

### Three times a year

Catholic Advocate, The	Cath. Total Abstinence Soc. of America	Philadelphia, Pa
Silent Advocate, The	St Rita School for the Deaf	Cincinnati, Ohio

### Semi-annual

Historical Record and Studies	U S Cath Historical Society	New York, N Y
Messenger of the Guard of Honor of the Immaculate Heart of Mary, The	Franciscan Fathers	New York, N Y.
PolamERICAN Law Journal	Stanley Pulaski	Chicago, Ill.

### Annals

American Catholic Who's Who, The	Walter Romig & Co.	Detroit, Mich
Annals	Polish R. C. U. of America	Chicago, Ill
Antonian	The Antonian Choir	Portland, Ore.
Catholic Buyer's Guide, The	Joseph F. Wagner, Inc	New York, N Y.
Catholic Film and Radio Guild	Cath. Film and Radio Guild	Hollywood, Calif
Catholic Theatre Year Book, The	Cath Dramatic Movement	Milwaukee, Wis
Catholic Writer Yearbook	Marolla Press	Pence, Wis.
Jednota Katolicky Kalendar	First Slovak Cath. Union	Middletown, Pa.
National Catholic Almanac, The	St. Anthony's Guild	Paterson, N J
Official Catholic Directory, The	P. J. Kenedy & Sons	New York, N. Y
Review of Social Economy	Catholic Economic Assoc	St. Louis, Mo
St. Ansgar's Bulletin	Scandinavian Cath League	New York, N Y
Sbornik Slov. Kat. Sokola	Slovak Cath Sokol	Passaic, N. J.

### Biennials

Directory of Catholic Colleges and Schools	Dept of Educat'n N C W C	Washington, D C
Missionary Index of Catholic Americans	Cath. Students Miss. Crusade	Cincinnati, Ohio

## HISTORY OF THE CATHOLIC PRESS IN THE UNITED STATES

In the years preceding 1800 no attempt was made to form a distinctly Catholic press. Hence the anti-Catholic bias of the early Colonial press, and after the Revolution that of the newly formed American press, went unchallenged. The predecessors of the Catholic press were Irish periodicals. These were not distinctly Catholic in tone, but as the large majority of the Irish people professed the Catholic faith, their journals were permeated with Irish Catholic sentiments. Moreover, the Catholic faith and the national loyalty of the Irish were so interwoven it was natural that a defense of the one would be a defense of the other, and they used the medium of the press to defend their civil and religious liberties as citizens of the United States.

The earliest attempt at a distinctly Catholic press was made when the "Michigan Essay and Impartial Observer" was printed in 1809, mainly through the efforts of Fr. Richard Gabriel. This periodical was national in its tendencies, but it shows that the Catholics were becoming more and more conscious of the need of a press for an explanation of their tenets to their opponents.

It was left to Bishop John England, however, to give a telling impetus to the Catholic press movement. On June 5, 1822, he brought out the first edition of the "United States Catholic Miscellany." This paper was the first to treat of strictly Catholic doctrine. Bishop England knew from experience that the doctrines of the Catholic religion were sadly misrepresented, and his newly founded Diocese of Charleston, boasting very few Catholics, was scattered over three states. He established "The Miscellany," therefore, as a means whereby Catholics would be informed of the affairs of their coreligionists at home and abroad, and more especially as a means whereby false impressions and erroneous ideas would be removed

from the minds of their Protestant neighbors "The Miscellany" failed financially, and consequently its publication ceased before it had completed its first year. Undaunted, the Bishop revived it after a few months, and it continued to render service to the cause of Catholicity and truth until the Civil War.

During these years "The Protestant," a violently anti-Catholic journal, lashed forth with vitriolic outbursts. It assailed almost every Catholic journal then in existence. But the youthful Catholic press charged "The Protestant" on the battleground of words. Among the periodicals which did battle with this and other non-Catholic periodicals of these troubled times, were the "Catholic Press" of Hartford (1829); the "Jesuit and Catholic Sentinel" and its successor, the "Jesuit Catholic Press" (1829-30) in Boston; the "New York Register and Catholic Diary" in New York (1832); the "Shepherd of the Valley" in St. Louis (1832); the "Catholic Herald" of Philadelphia (1833); the "Catholic Journal" of Washington (1833); the "Catholic Advocate" of Bardstown (1836), the first Catholic weekly in Kentucky; and the "New York Catholic Register" (1839).

Convinced that a journal was needed to meet the ever-increasing attacks of non-Catholics in his diocese, Bishop Edward D. Fenwick of Cincinnati launched the "Catholic Telegraph" upon its successful career in October, 1831. It is now called the "Catholic Telegraph-Register," being serviced by the "Register." In 1836 the "Pilot" made its appearance in Boston, and it exists even in our own day. Since 1908 it has been the official organ of the Archdiocese of Boston.

A juvenile periodical bearing the name of the "Expostulator or Young Catholics' Guide" appeared in Boston in 1830. This was the work of Bishop Benedict Fenwick and his clergy. In 1838 it was joined by the "Children's Catholic

Magazine" which was printed in New York. The first Catholic magazine, the "Metropolitan," appeared in 1830. It was published in Baltimore, and this fact gave it much prestige, since Baltimore was at that time the principal center of Catholicity in America.

Throughout this formative stage of the Catholic press in the United States (1822-40) the main endeavors were of a defensive nature. The prejudices, accumulated against Catholicism for many years, could not be overcome immediately. The Catholic press, then, gradually shattered the myths that had been foisted upon an unenlightened public. The success of the pioneer Catholic press is gauged by the fact that after 1840 saner views were taken by non-Catholics in regard to the Catholic religion and its practices. True, all the difficulties were not removed, but the ground had been broken; for this, much of the credit must necessarily go to the early Catholic periodicals.

In the United States from 1789 to 1840, a few journals, both Catholic and semi-Catholic, were published in foreign languages. Chief among these were: the "Courier de Boston" (1789); the "Habanero" of Philadelphia (1824); the "Gazette Française" of Detroit (1825), the "Wahrheitsfreund" of Cincinnati (1837); and the "Patriote" of St Albans, Vt (1839).

The provincial and plenary councils of Baltimore did much to encourage the newly organized Catholic press. The "Freeman's Journal," first appearing in New York in 1840, two years later became the official organ of the Diocese of New York. This journal became famous for the part it played in the Catholic affairs of New York during the "Native Americanism" movements of its period.

During the years 1840-50 the Catholic press was definitely on the increase. There appeared in this decade: the "New England Reporter and Catholic Diary" of Boston (1843-47); the "Western Cath-

olic Register" of Detroit (1843-45); the "Catholic Sentinel" of New Orleans (1845-46); the "Boston Tablet" (1845); the "Roman Catholic Observer" of Boston (1847-50); the "Mirror" of Baltimore (1849-1908); the "Irish American" (1849) which absorbed the "Truth Teller" (1825) in 1855; the "Pittsburgh Catholic" (1844); and the "Catholic News-Letter" of St. Louis (1845-49).

In the years 1840-60 there were approximately fifty Catholic newspapers and five magazines inaugurated. All but nine of the newspapers expired early, and only five of these nine exist today. Of the magazines started during this period none has survived; only one continued until 1860.

With the advent of the Civil War (1861-65) the progress of the Catholic press was momentarily halted. Practically no new papers were started; some of those already in existence were forced to cease publication.

An upward surge immediately after the close of the war is noted from the fact that approximately 120 Catholic newspapers and forty Catholic magazines were launched within the years 1865-83. Some of the journals begun in these times have continued down to the present. They are: the "Catholic Citizen" of Milwaukee, Wis (1870); the "Universe" of Cleveland, Ohio (1874); the "Catholic Tribune" of St. Joseph, Mo (1878), the "Catholic Union," later the "Catholic Union and Times," now the "Catholic Union and Echo" of Buffalo, N. Y. (1872); the "Catholic Sentinel" of Portland, Ore (1869); the "Catholic Visitor" of Providence, R. I. (1873); the "Connecticut Catholic," which later became the "Catholic Transcript" of Hartford, Conn. (1876); the "Record" of Louisville, Ky. (1879); the "Catholic Messenger" of Davenport, Iowa (1882); and the "Michigan Catholic" of Detroit, Mich (1883). In 1865 Fr. Isaac Hecker founded the "Catholic World." This magazine, a striking example of progressive Catholic journalism, continues

to the present day. In the same year Fr. Edward F. Sorin, founder of the University of Notre Dame, established the "Ave Maria," which still flourishes as a weekly. In 1875 an attempt was made at the publication of a Catholic daily, the "Catholic Telegraph" of New York. This endeavor was short-lived. Of the periodicals established in this period only seven have remained until the present day.

In 1884 the Second Plenary Council of Baltimore was convoked. In its proceedings this Council looked into the question of the Catholic press. The prelates at the Council stressed the fact that the Catholics should consider it a duty to support their own press. During the period from 1880 to 1900 the story of the preceding years is repeated, many publications being inaugurated but few surviving. The "Catholic News" of New York was begun by Herman Ridder in 1886. This was followed by the "Catholic Light" of Scranton, Pa., about 1887, and the "Catholic Times" of Philadelphia in 1893. The latter merged in 1895 with the "Catholic Standard" of Philadelphia and has since enjoyed an excellent reputation as the "Catholic Standard and Times." In 1889 appeared the "Catholic Journal" of Rochester, N. Y., and the "Courier" of Ogdensburg, N. Y. These later merged as the "Catholic Courier and Journal" of Rochester.

Up to the year 1900 many Catholic journals were inaugurated, but there were also many failures. This was due in most cases to the fact that many dioceses were supporting more newspapers than they could afford, and first-rate newspapers were forced to give ground to those of lesser rank. This condition was somewhat remedied when the encyclical letter, "Longinqua Oceani," of Pope Leo XIII was issued in 1895. Addressed to the American hierarchy, it made mention of the Catholic press in the United States. In the succeeding years fewer Catholic publications were attempted, with the re-

sult that those then in print benefited.

In 1895 the "Tidings" was begun in Los Angeles. Three years later the "Catholic Sun" of Syracuse, N. Y., came into being, and the following year Nicholas Gonner founded the "Catholic Tribune" of Dubuque, Iowa. This last-named began and continued as a weekly until 1914 when it made its appearance semi-weekly. In 1920 the "Tribune" became a daily and continued as such until its demise in 1942.

During the decades 1900-20 a total of fifty-five new papers were begun, thirty-one of which have survived. Among the organs inaugurated during this period was the "True Voice" of Omaha, Neb. (1903). The "Tablet" of Brooklyn was first published in 1908 under private ownership, but in 1909 it was obtained by Bishop McDonnell with the aid of his diocesan priests and became a strictly diocesan enterprise. The year 1909 also saw the beginning of the Jesuit weekly "America" which has with the succeeding years acquired an international reputation. In 1905 there appeared the "Catholic Register" of Denver and the "Christian Home and School" of Erie, Pa., the latter lately known as the "Lake Shore Visitor." The "Catholic Register" of Denver, a successor to several pioneer Catholic papers in Colorado, was founded by Thomas J. Casey of Kansas City, Mo., publisher of the "Catholic Register" of Kansas City. The name was changed in the second issue to the "Denver Catholic Register." A companion paper, the "Register," was founded by the then Father Matthew Smith in 1924 and was expanded to the National Edition Nov. 8, 1927. The first diocesan edition for the present "Register" system was the Central California Edition for the Diocese of Monterey-Fresno. It was established in June, 1929. The "Register" through its many diocesan editions now serves as the official organ of the following archdioceses and dio-

ceses Altoona, Amarillo, Cincinnati, Columbus, Denver, Des Moines, Duluth, Erie, Grand Island, Great Falls, Helena, Kansas City, La Crosse, Kansas City (Kans.), Lincoln, Monterey-Fresno, Nashville, Peoria, Pueblo, Reno, Sacramento, St. Cloud, St. Louis, Salina, Salt Lake City, San Antonio, Santa Fe, Spokane, Steubenville, Tucson, Wheeling and Wichita. The national and diocesan editions of the "Register" were first published in 1925. "Our Sunday Visitor," a national Catholic journal, which enjoys one of the largest circulations of any Catholic paper in the United States, was founded in 1912 by the Rev. John Noll, at present Bishop of Fort Wayne. This weekly was established chiefly as a harmonizer between Catholics and non-Catholics. "Our Sunday Visitor" is the official organ for the following dioceses and archdioceses: Burlington, Covington, Fort Wayne, Marquette, Ogdensburg, Omaha, Springfield, Ill., and Winona.

The steady growth of the Catholic press soon showed the desirability of forming a Catholic Press Association. The organization became a reality in 1911.

An important event in the history of the Catholic press occurred in 1919. In that year during the meeting of the Catholic hierarchy at Washington, D. C., the National Catholic Welfare Conference was established. The Press Department of this newly founded organization then took over and enlarged some of the functions of the Catholic Press Association. "The National Catholic News Service gathers news, pictures, features and other material from all over the world. Its aim is to present a continuous word and photographic picture of current Catholic events and thought everywhere, and moreover, a record of such other events and thoughts as are of interest to Catholics as such. On its European staff the News Service has some of the most distinguished journalists of the various countries. In Washing-

ton it is the only news service primarily for religious papers which has the privilege of admission to the Press Galleries of Congress and the White House Press Conferences." Noticias Catolicas, the Ibero-American section of the News Service, was inaugurated in 1941, and disseminates news to the Ibero-American press in Spanish and Portuguese.

The year 1919 also saw the inception of the "Bulletin" of the Catholic Laymen's Association of Georgia. Its main function was to combat religious prejudice in the South.

Since 1920 fifty-four new Catholic newspapers came into being while ninety-three new Catholic magazines were started. Of these, fifty-one of the newspapers and eighty-one of the magazines are still published. In 1924 the "Commonweal" was established in New York by Michael Williams. This journal is edited by laymen.

It is significant that, of fourteen newspapers established during the depression period 1930-35, only one has ceased publication.

The condition of the Catholic press at present is excellent, but there is need for a vigorous Catholic daily which is nationally read.

The 1945 "Catholic Press Directory" indicated a 14.4% increase in circulation of the Catholic press within the previous three years. The Catholic Press Association reported in May, 1946, that the circulation of magazines was 10,127,036 copies; and of papers, 2,607,289: for an all-time high circulation of 12,734,325 copies. Several new publications appeared in 1946.

The foreign language Catholic press in the United States is still alone in its publication of four dailies. Since the appearance of the first foreign language Catholic periodical in 1789, the "Courier de Boston," papers and periodicals in foreign tongues have done much to advance the cause of Catholicism in America.

## Some Popular Saints and Blessed

**St. Agnes** — b. at Rome of noble family. Most celebrated virgin-martyr. Martyred at Rome at the age of 12 during reign of Diocletian (284-305). Patroness of young girls. Feast, Jan. 21.

**St. Albert the Great** (1206-80) — b. at Lauingen on the Danube. Entered Dominican Order in 1222. Taught theology at Cologne and Paris. Most famous pupil, St. Thomas Aquinas. Consecrated Bishop of Ratisbon, 1260. Died at Cologne. Proclaimed Saint and Doctor of the Church by Pius XI, 1931. Feast, Nov 15

**St. Aloysius Gonzaga** (1568-91) — b. near Mantua, Spain. Eldest son of a prince. Entered Society of Jesus in 1585. Died while still a scholastic, ministering to victims of plague. Canonized, 1726. Patron of youth. Feast, June 21.

**St. Alphonsus Liguori** (1696-1787) — b. at Marianella, Italy. A Doctor of Law, entered Congregation of the Oratory, 1723. Ordained priest, 1726. Founded Congregation of the Most Holy Redeemer, 1732. Consecrated Bishop of St. Agatha of the Goths, 1762. Died at Nocera dei Pagani. Canonized, 1839. Declared Doctor of the Church by Pius IX, 1871. Feast, Aug. 2.

**St. Ambrose** (340-97) — Son of prefect of Gaul. Chosen Bishop of Milan while still a catechumen. Zealous champion of Catholic rights and discipline against Arians. One of the four Great Doctors of the Western Church. Died at Milan. Feast, Dec. 7.

**St. Angela Merici** (1474-1540) — b. near Brescia, Italy. Entered Third Order of St. Francis, 1487. Founded Order of Ursuline Nuns for Christian education of youth, 1535. Died at Brescia. Beatified, 1768. Canonized, 1807. Feast, June 1.

**St. Anne** — Mother of the Blessed Virgin Mary, wife of St. Joachim, member of royal family of David. Subject of popular devotion since early days of Church. Patroness of housewives and women in labor. Feast, July 26

**St. Anselm of Canterbury** (1033-1109) — b. at Aosta, Italy. Became a Benedictine at Bec in Normandy, 1060. Named Archbishop of Canterbury, 1093. Guardian of ecclesiastical liberty and reform. Named "Father of Scholasticism." Died at Canterbury. Doctor of the Church. Feast, April 21

**St. Anthony of Padua** (1195-1231) — b. at Lisbon, Portugal. Entered Order of Canons Regular of St. Augustine in 1210. Became a Franciscan in 1220 seeking a martyr's crown. Most celebrated preacher of his day and the subject of popular devotion ever since. Known as the "Wonder-Worker." Died at Padua. Canonized, 1232. Declared Doctor of the Church by Pius XII, 1946. Feast, June 13

**St. Athanasius** (293-373) — b. at Alexandria, Egypt. Outstanding opponent of Arius at the Council of Nice, 325. Consecrated Bishop of Alexandria, 328. Exiled five times in his struggle against the Arians. One of the four Greek Doctors of the Church. Died at Alexandria. Feast, May 2.

**St. Augustine of Canterbury** — b. at Rome and became a Benedictine monk. Sent to evangelize England in 596 by St. Gregory the Great and achieved great success. Apostle of England. Made first Archbishop of Canterbury, 600. Died at Canterbury, 604. Feast, May 26.

**St. Augustine of Hippo** (354-430) — b. at Tagaste, Numidia, in Africa. Converted from Manichaeism and baptized by St. Ambrose of Milan in 387. Ordained priest, 391. Consecrated Bishop of Hippo in Africa, 395. An intellectual genius. Died at Hippo. One of the four Latin Doctors of the Church. Feast, Aug. 28 (See St. Monica, below.)

**St. Basil the Great** (330-79) — b. at Caesarea in Cappadocia. Ordained priest, 364. Made Archbishop of Caesarea, 370. Called "Father of Monasticism." Died at Caesarea. One of the four Greek Doctors of the Church. Feast, June 14.

**St. Bede the Venerable (673-735)** — b. at Jarrow, England. Became a Benedictine, and was ordained priest, 702. Historian and commentator on Scripture. "Father of English History." Died at Jarrow. Declared Doctor of the Church by Leo XIII, 1899. Feast, May 27.

**St. Benedict (480-543)** — b. at Nursia, Italy. Became a hermit, then founded twelve monasteries of monks near Subiaco. Founded great monastery of Monte Cassino, 529. Founder of the Benedictine Order "Patriarch of the Western Monks." Died at Monte Cassino. Feast, March 21.

**St. Benedict Joseph Labre (1748-83)** — b. at Amettes, France. Spent life visiting churches as poor pilgrim. Called "The Holy Tramp." Distinguished for piety and love of prayer before Blessed Sacrament. Died at Rome. Beatified, 1860. Canonized, 1881. Feast, April 16.

**St. Benedict the Moor (1526-89)** — b. near Messina, Sicily. Parents brought as slaves from Ethiopia to Sicily; their exemplary life obtained his freedom. Entered Franciscan Order at Palermo. Though only a lay Brother, he was appointed superior because of his great sanctity. His body is incorrupt. Beatified, 1743. Canonized, 1807. Feast, April 4.

**St. Bernadette (Ste. Marie-Bernarde Soubirous) (1844-79)** — b. at Lourdes, France. In 1858 the Blessed Virgin appeared to her 18 times. Site of apparitions became famous Shrine of Our Lady of Lourdes. Bernadette became a Sister of Charity and Christian Instruction at Nevers, 1866. Died at Nevers. Beatified, 1925. Canonized, 1933. Feast, April 16.

**St. Bernard of Clairvaux (1091-1153)** — b. near Dijon, France. Entered Cistercian Order, 1113. Founded monastery at Clairvaux, 1115. Second founder of Cistercian Order; founded 68 monasteries of the Cistercian Reform. Great mystic. Died at Clairvaux. Canonized, 1174. Declared Doctor of the Church by Pius VIII, 1830. Feast, Aug. 20.

**St. Blaise** — Bishop of Sebaste in Armenia. Martyred under Emperor

Lucianus, 316. According to tradition, on way to martyrdom he cured a boy who was choking with a fishbone in his throat. Invoked against throat diseases. Feast, Feb. 3.

**St. Bonaventure (1221-74)** — b. at Bagnorea, Tuscany. Entered Franciscan Order, 1243. Studied and taught at University of Paris. Friend and colleague of St. Thomas Aquinas. Became Minister General of his Order, 1257. Created Cardinal Bishop of Albano, 1273. Died at the General Council at Lyons. Canonized, 1482. Declared Doctor of the Church by Sixtus V, 1587. Feast, July 14.

**St. Boniface (675-754)** — b. in Devonshire, England. Entered the Order of St. Benedict and was ordained priest about 705. Began missionary career in Friesland, 716. Called to Rome and consecrated Bishop by Gregory II, 723. Preached the Gospel and organized the Church throughout Germany. Apostle of Germany. Became Archbishop of Mainz, 745. Martyred near Dookum. Feast, June 5.

**St. Bridget of Sweden (1302-72)** — b. at Finstad near Upsala. Mother of St. Catherine of Sweden. Founded Order of the Most Holy Saviour (Bridgettines), 1344. Favored with extraordinary visions and revelations. Died at Rome. Canonized 1391. Feast, Oct. 8.

**St. Brigid of Ireland (c. 451-525)** — b. at Fanghart, Louth. Consecrated herself to God and founded convent-school at Kildare. Friend and associate of St. Patrick in the conversion of Ireland. Called "The Mary of the Gael." Died at Kildare. Feast, Feb. 1.

**St. Bruno (c. 1030-1101)** — b. at Cologne. Ordained priest and made director of studies at Diocese of Reims about 1060. Retired and founded the Carthusian Order at "La Chartreuse," near Grenoble, 1084. Died in Calabria. Canonized, 1623. Feast, Oct. 6.

**St. Catherine Laboure (1806-76)** — b. at Fain-les-Moutiers in Burgundy, France. Became Sister of Charity, 1830. Same year our Blessed Lady made several apparitions.



tions to her, revealing the Miraculous Medal and instructing that the devotion be propagated. Died at Paris. Beatified, 1933. Canonized, 1947. Feast, Dec. 31.

**St. Catherine of Alexandria**—Virgin-martyr suffered under Maximinus (308-313). Of outstanding virtue and intellectual ability. After death her body was miraculously moved to Mt. Sinai where it still remains. Patroness of philosophers. Feast, Nov. 25.

**St. Catherine of Siena** (1347-80)—b. at Siena. Became Dominican Tertiary, 1362. Great mystic. Labored for peace in Church and conversion of sinners. Instrumental in ending residence of Popes in Avignon, 1376. Died at Rome. Canonized, 1461. Feast, April 30.

**St. Cecilia**—Virgin-martyr of third century. Forced to marry, she converted her husband to Christianity and virginity. Martyred under Emperor Alexander about 230. Patroness of sacred music. Feast, Nov. 22.

**St. Charles Borromeo** (1538-84)—b. at Arona, Italy. Created cardinal, 1560. Ordained priest, 1562. Consecrated Archbishop of Milan, 1564. Active in spiritual reform of his diocese. Died at Milan. Canonized, 1610. Feast, Nov. 5.

**St. Christopher**—Convert-martyr of third century. Of great physical strength, he used to help people over a ford, across which one day he carried the Christ Child. Hence his name, "Bearer of Christ." Feast, July 25.

**St. Clare of Assisi**—Foundress of the Poor Clares, she received habit from St. Francis, at Church of San Damiano, Assisi, in 1212. Died at Assisi, 1253. Canonized, 1255. Feast, Aug. 12.

**Sts. Cyril (826-69) and Methodius (827-85)**—Apostles of the Slavs, brothers, b. at Thessalonica. Evangelized Bulgaria, Southern Russia, Moravia, Dalmatia, Bohemia and Poland. Invented Slavonic alphabet and translated Bible and sacred liturgy into Slavonic. Consecrated bishops by Adrian II, 867. Cyril died at Rome; Methodius, in Moravia. Feast, July 9.

**St. Dominic (1170-1221)**—b. at Calornega, Old Castile. Became Canon Regular of St. Augustine, 1198. Preached against Albigensians in Southern France. Founded the Order of Preachers at Toulouse, 1215. Order confirmed by Honorius III, 1216. First to preach Rosary devotion. Died at Bologna. Canonized, 1234. Feast, Aug. 4.

**St. Edward the Confessor** (1004-66)—Became King of England in 1042. Personal sanctity and wise laws merited name, "Good King Edward." Died at Westminster. Canonized, 1161. Feast, Oct. 13.

**St. Elizabeth**—Mother of St. John the Baptist, wife of St. Zachary. Honored by Blessed Virgin Mary, her cousin, by the Visitation. Feast, Nov. 5.

**St. Elizabeth of Hungary** (1207-31)—b. at Presburg, daughter of King Andrew II. Married the Landgrave of Thuringia, 1221. Widowed in 1227. Entered Third Order of St. Francis, 1228. Practised poverty and charity to a heroic degree. Died at Marburg. Canonized, 1235. Patroness of Third Order of St. Francis. Feast, Nov. 19.

**St. Frances Xavier Cabrini** (1850-1917)—b. at St. Angelo, Lombardy. Foundress of the Missionary Sisters of the Sacred Heart. Established her order in the United States. Died at Chicago. Canonized 1946. Feast, Dec. 22.

**St. Francis de Sales (1567-1622)**—b. at Chateau de Sales, Savoy. Ordained priest, 1593. Consecrated Coadjutor-Bishop of Geneva, 1599; succeeded to see, 1602. Labored for conversion of heretics; wrote on spiritual life. Died at Lyons. Beatified, 1661. Canonized, 1665. Patron of the Catholic Press. Declared Doctor of the Church by Pius IX, 1877. Feast, Jan. 29. (See St. Jane Frances de Chantal, below.)

**St. Francis of Assisi (1181-1226)**—b. at Assisi, Italy. Frivolous as a youth, he began life of prayer and mortification in 1206. Founder of the Order of Friars Minor. Attained highest degree of love of God. Excelled in virtues of poverty and humility. Received Sacred

**Stigmata, 1224.** Died at Assisi. Canonized, 1228. Feast, Oct. 4. (See St. Clare, above.)

**St. Francis Xavier (1506-52)** — b. near Sanguesa, Navarre. Met St. Ignatius Loyola in 1529; became one of first members of Society of Jesus, 1534. Ordained priest, 1537. Began missionary activity, 1542. Preached Gospel in India, Malacca and Japan. Died on island of San Juan in China Sea. Beatified, 1619. Canonized, 1622. Patron of Catholic Missions. Feast, December 3.

**St. Gabriel of the Sorrowful Virgin (1838-62)** — b. at Assisi, Italy. Entered Congregation of the Passion, 1856. Had an intense love for sufferings of Christ and His Blessed Mother, and attained high degree of sanctity. Died while a student for the priesthood, at Isola. Beatified, 1908. Canonized, 1920. Feast, Feb. 27.

**St. Gerard Majella (1726-55)** — b. at Muro, Italy. Became Redemptorist lay Brother, 1749. Vowed always to do that which is most perfect. Died at Caposelo. Beatified, 1893. Canonized, 1904. Patron of expectant mothers. Feast, Oct. 16.

**St. Gertrude the Great (1256-1334)** — Became a spiritual daughter of St. Bernard and St. Benedict on entering Cistercian cloister as an oblate at the age of five. In 1281 Our Lord revealed Himself to her, and favored her with visions until 1290. Famous for her revelations concerning the Sacred Heart. Patroness of West Indies. Feast Nov. 16.

**St. Gregory the Great (540-604)** — b. at Rome. Became monk about 574. Ordained priest, 578. Papal legate to Constantinople, 579-85. Consecrated Pope, 590. Sent St. Augustine to convert English. Reformed and arranged Roman liturgy. Died at Rome. One of the four Latin Doctors of the Church. Feast, March 12.

**St. Helena** — b. middle of 3rd century possibly in Drepanum (later Helenopolis), Nicomedia; died at about 80 years of age. Her son, Constantine, first Christian Emperor, conferred on her the title of Augusta. Embraced Christianity about

313, through her son's influence, and favored its spread. Shared in discovery of the True Cross and rebuilding Holy Places of Jerusalem. Feast, Aug. 18.

**St. Ignatius Loyola (1491-1556)** — b. at Guipuscoa, Spain. At first a professional soldier, he was converted to the service of God in 1521. Founded Society of Jesus, 1534, which was confirmed by Paul III, 1540. Ordained priest, 1537, with St. Francis Xavier. Died at Rome. Beatified, 1609. Canonized, 1622. Feast, July 31.

**St. Isaac Jogues (1607-46)** — b. at Orleans, France. Entered Society of Jesus, 1624. Ordained priest, 1636, and sent to Canada. Labored among Huron Indians for six years. Captured by Iroquois in 1642, tortured, but escaped to France. Returned in 1643 and continued missionary labors. Martyred at Auriesville, New York. Feast, Sept. 26.

**St. Jane Frances de Chantal (1572-1643)** — b. at Dijon, France. Married the Baron de Chantal, 1593; her husband died in 1600. Met St. Francis de Sales, 1604, and at his counsel founded the Order of the Visitation Nuns in 1610. Died at Moulins. Beatified, 1751. Canonized, 1767. Feast, Aug. 21.

**St. Jerome (340-420)** — b. at Stridon in Dalmatia. Ordained priest, 380. Commissioned to translate the Bible into Latin by Pope St. Damasus, 384. From 386 to 420 he lived in Bethlehem. Died at Bethlehem. One of the four Latin Doctors of the Church. Feast, Sept. 30.

**St. Joachim** — Husband of St. Anne, father of the Blessed Virgin Mary. Popular devotion accorded him from time immemorial. Feast Aug. 16.

**St. Joan of Arc (1412-31)** — b. at Domremy in Lorraine. Led by God to liberate France from the English, she became known as the "Maid of Orleans." Betrayed to the enemy, she was burned as a heretic. Beatified, 1909. Canonized, 1920. Patroness of France. Feast, May 30.

**St. John the Baptist** — Last and greatest of the Prophets. Precursor of Christ. Sanctified in mother's

womb by Visitation of Blessed Virgin Mary. Beheaded by Herod Antipas during the first year of Christ's public ministry Feasts, June 24 and Aug 29

**St. John Baptist de la Salle** (1651-1719) — b. at Reims, France Ordained priest, 1678. Founded Institute of Brothers of the Christian Schools, 1680, which was approved by Benedict XIII, 1725. Died at Rouen Beatified, 1888. Canonized, 1900. Feast, May 15.

**St. John Berchmans** (1599-1621) — b. at Diest, Brabant Entered Society of Jesus, 1617. Had an extraordinary love for Holy Mass and for Mary Immaculate. Died, while still a scholastic, at Rome Beatified, 1865. Canonized, 1888. Patron of altar boys Feast, Aug 13.

**St. John Bosco** (1815-88) — b in Piedmont, Italy. Ordained priest, 1841. Founded the Salesian Society, 1844, for work among homeless boys Also founded Daughters of Mary, Help of Christians, for work among homeless girls Died at Turin. Beatified, 1929. Canonized, 1934. Feast, Jan 31.

**St. John Capistran** (1386-1456) — b. at Capistrano, Italy. Became lawyer. Entered Franciscan Order, 1416. Ordained priest, 1420 Celebrated preacher. Champion of Holy Name of Jesus. Led army against Turks at Belgrade, 1456 Died at Vilak, Hungary. Beatified, 1515 Canonized, 1690 Feast, March 28

**St. John Chrysostom** (345-407) — b at Antioch, Syria Ordained priest, 386. Consecrated Archbishop of Constantinople, 398. Brilliant orator, denounced immorality of imperial court. Twice exiled. Died in exile in Pontus One of the four Greek Doctors of the Church Feast, Jan 27.

**St. John Damascene** (c. 676-749) — b. at Damascus. First counsellor of caliph of Damascus. Became monk about 730 Opponent of Iconoclasm Systematized theology. Declared Doctor of the Church by Leo XIII, 1882. Feast, March 27.

**St. John Eudes** (1601-80) — b at Ry, France. Entered Oratory of Cardinal Berulle, 1623. Ordained

priest, 1625. In 1641 founded Congregation of Our Lady of Charity (Sisters of the Good Shepherd) and in 1643 founded Priests of the Society of Jesus and Mary Inaugurated liturgical cult of the Sacred Heart of Jesus and Pure Heart of Mary. Died at Caen in Normandy. Beatified, 1909. Canonized, 1925. Feast, Aug 19

**St. John Fisher** (1459-1535) — b. in Yorkshire, England Consecrated Bishop of Rochester, 1504, and appointed Chancellor of Cambridge University. Imprisoned by Henry VIII Created Cardinal in May, 1535; martyred at Tyburn the following month Beatified by Leo XIII Canonized, 1935 Feast, June 22

**St. John Mary Vianney** (1786-1859) — b at Dardilly, near Lyons Ordained priest, 1815. Became *Cure* (pastor) of church at Ars, 1818 Widely known as the *Cure d'Ars* Renowned for sanctity and zeal for souls, especially in confessional Joined Third Order of St Francis, 1848 Knight of the Legion of Honor, 1852 Died at Ars Beatified, 1904 Canonized, 1925. Patron of parish priests. Feast, Aug. 9.

**St. John of the Cross** (1542-91) — b. near Avila, Old Castile Co-founder, with St. Teresa, of Discalced Carmelites. Became Carmelite, 1573. Ordained priest, 1567 Inaugurated reform, 1568 Great mystic. Persecuted by own brethren. Died at Ubeda. Beatified, 1675 Canonized, 1726. Feast, Nov. 24.

**St. Joseph** — Husband of the Blessed Virgin Mary, foster-father of the Son of God. A "just man" (Matt. 1, 19). Patron of the Universal Church. Patron of a happy death. Feast, March 19.

**St. Joseph of Cupertino** (1603-63) — b. at Cupertino, Southern Italy. Entered Order of Friars Minor Conventual, 1625. Ordained priest, 1628 Excelled in virtues of charity and humility. Received gift of mysticism and ecstasy. Died at Osino Beatified, 1753. Canonized, 1767. Feast, Sept 18.

**St. Laurence of Rome** — b. in Spain. Deacon and martyr. Ap-

pointed Archdeacon of Roman Church by Pope St. Sixtus II. Martyred at Rome, 258, under Valerian, by being roasted on a gridiron. One of Rome's greatest martyrs. Feast, Aug. 10.

**St. Leonard of Port Maurice** (1676-1751) — b. at Port Maurice on Gulf of Genoa. Became Franciscan, 1697. Ordained priest, 1703. Popular missionary and preacher for forty years. Propagated devotion of Way of the Cross and perpetual adoration of the Blessed Sacrament. Died at Rome. Beatified, 1796. Canonized, 1867. Patron of parish missionaries. Feast, Nov. 26.

**St. Louis IX** (1215-70) — b. at Poissy, near Paris. Became King of France in 1226. Just ruler, brave soldier, devout member of Third Order of St. Francis. Led Crusades in 1248 and 1270. Died near Tunis, Africa. Canonized, 1297. Patron of Third Order of St. Francis. Feast, Aug. 25.

**St. Lucy** (283-304) — b. at Syracuse, Sicily. Persecuted for faith and virginity. Suffered by fire and sword at Syracuse, under Diocletian. Greatly venerated by Sicilians. Feast, Dec. 13.

**St. Luke** — Evangelist, physician of Antioch in Syria. Friend and disciple of St. Paul. Author of third Gospel and Acts of the Apostles. "Evangelist of the Incarnation and the Nativity." Martyred about 74. Feast, Oct. 18.

**St. Madeleine Sophie Barat** (1779-1865) — b. at Joigny in Burgundy. Founded the Society of the Sacred Heart of Jesus, 1801, at Amiens, for higher education of girls. Died at Paris. Beatified, 1908. Canonized, 1925. Feast, May 25.

**St. Margaret Mary Alacoque** (1647-90) — b. at L'hauteclour, France. Entered Order of the Visitation, 1671, at Paray-le-Monial. Our Lord appeared to her and entrusted to her the mission of spreading devotion to His Sacred Heart. Died at Paray-le-Monial. Beatified, 1864. Canonized, 1920. Feast, Oct. 17.

**St. Margaret of Cortona** (1247-97) — b. at Laviano in Tuscany. Began

life of sin in 1265. Converted in 1274, she practised penance and became a Franciscan Tertiary in 1276. "Magdalen of the Franciscan Order," exemplary in penance, prayer and great charity. Died at Cortona. Canonized, 1728. Feast, Feb. 22.

**St. Mark** — Evangelist, friend and disciple of St. Peter. Author of second Gospel. Founder and first bishop of Church at Alexandria. Martyred about 78, at Alexandria. Feast, April 25.

**Bl. Martin de Porres** (1569-1639) — b. at Lima, Peru. Became a Dominican Tertiary in 1594, and a Dominican lay Brother in 1603. Model religious. Zeal and love for sick, poor and dying merited title "Father of the Poor." Died at Lima. Feast, Nov. 5.

**St. Martin of Tours** (c. 316-97) — b. at Steinamanger, Hungary. At first a soldier, he became a monk under St. Hilary, 358. Consecrated Bishop of Tours, 371. Founded monastery of Marmoutier near Tours. Champion of Faith against paganism and Arianism. Died at Candes. Feast, Nov. 11.

**St. Monica** (333-87) — b. at Tagaste, Numidia. In 351 she married Patritius and later converted him. Left a widow, 371, with three children. Seventeen years of prayer and penance were rewarded in 387 by conversion of her son, St. Augustine of Hippo. Died at Ostia, near Rome. Feast, May 4 (See St. Augustine, above.)

**St. Nicholas of Myra** — b. at Patara in Lycia, Asia Minor. Became monk and later Bishop of Myra. Assisted at Council of Nice, 325. Celebrated for works of charity, especially towards children. "Santa Claus" derived from his name. Died at Myra, 342. Feast, Dec. 6.

**St. Paschal Baylon** (1540-92) — b. at Torre-Hermosa, Aragon. Became Franciscan, 1564. Excelled in all virtues, especially in love for Jesus in the Eucharist. Died at Villa Reale, near Valencia. Beatified, 1618. Canonized, 1690. Patron of

Eucharistic Associations and Congresses. Feast, May 17.

**St. Patrick (387-493)** — b. at Kilpatrick near Dunbarton, Scotland. Slave in Ireland for six years. Escaped to Continent, 409. Commissioned by Pope St. Celestine to convert Irish. Apostle of Ireland. Consecrated bishop, 432. Converted whole island before his death at Down in Ulster. Feast, March 17.

**St. Paul of the Cross (1694-1775)** — b. at Ovada, Piedmont. Donned habit of the Passion, 1720. Ordained priest, 1727. Founded Congregation of the Passion in Tuscany, 1727. Rule approved, 1741. Died at Rome. Beatified, 1853. Canonized, 1867. Feast, April 28.

**St. Peter Canisius (1521-97)** — b. at Nymwegen, Germany. Became first German Jesuit, 1543. Ordained priest, 1546. Combated errors of Protestantism by writing, preaching and teaching. Known as "Second Apostle of Germany." Active at Council of Trent, 1545-63. Died at Freiburg, Switzerland. Beatified, 1869. Canonized and made Doctor of Church by Pius XI, 1925. Feast, April 27.

**St. Peter Claver (1581-1654)** — b. at Verdu, Spain. Entered Society of Jesus, 1601. Sailed for South America, 1610. Ordained priest, 1616. Worked among Negro slaves at Cartagena (Colombia), chief slave trading center in West Indies. Apostle of the Negroes, of whom he baptized over 300,000. Died at Cartagena. Beatified, 1850. Canonized, 1888. Patron of missions to Negro people. Feast, Sept. 9.

**St. Peter Damian (1007-72)** — b. at Ravenna, Italy. Entered Camaldolese, 1035, at Font-Avellane. Became prior, 1043. Waged reform against simony and incontinency. Made Cardinal Bishop of Ostia, 1057. Counsellor and legate of several Popes. Died at Faenza. Declared Doctor of the Church by Leo XII, 1828. Feast, Feb. 23.

**St. Philip Neri (1515-95)** — b. at Florence. Studied and ordained priest at Rome, 1551. Founded Congregation of the Oratory, 1575.

Called "Apostle of Rome." Died at Rome. Beatified, 1615. Canonized, 1622. Feast, May 26.

**St. Philomena**—Virgin-martyr. In 1805 relics of young martyred maiden of the second century were found, and devotion to her spread rapidly, largely because of the interest of the Cure of Ars. Arch-confraternity of St. Philomena was founded in 1884 to foster priestly vocations and the return of working classes to faith. Feast, Aug. 11.

**St. Rita (c. 1386-1457)** — b. at Rocco Porena, Italy. Married and had two sons. When her husband and children died, she entered the Order of St. Augustine. Had special devotion to Passion of Our Lord, attaining great sanctity by prayer, penance and patience in sickness. Died at Cassia. Beatified, 1627. Canonized, 1900. Feast, May 22.

**St. Robert Bellarmine (1542-1621)** — b. at Montepulciano, Italy. Entered Society of Jesus, 1559. Ordained priest, 1570. Taught at Louvain, Paris and Rome, 1570-89. Created cardinal, 1599. Staunch defender of Church doctrine against Protestantism. Died at Rome. Beatified, 1923. Canonized, 1930. Declared Doctor of the Church by Pius XI, 1931. Feast, May 13.

**St. Roch (1295-1327)** — b. at Montpellier, France. Gave fortune to poor in 1315, and joined Third Order of St. Francis. Made pilgrimage to Rome and nursed many victims of plague throughout Italy. Returned to France and was imprisoned as spy in 1322. Died in prison at Montpellier. Feast, Aug. 17.

**St. Rose of Lima (1586-1617)** — b. at Lima, Peru. Entered Third Order of St. Dominic, 1606. Practised heroic austerity. Died at Lima. Beatified, 1668. Canonized, 1671. First American saint. Patroness of South America. Feast, Aug. 30.

**St. Sebastian** — b. at Narbonne, Gaul; raised in Milan. Became captain in praetorian guard under Diocletian, 285. Arrested, first shot with arrows and later martyred by clubs, under Diocletian, 288. Feast, Jan. 20.

**St. Simon Stock** (1165-1265) — b. at Ayseford, Kent. Became hermit, 1192. Entered Carmelite Order, 1212. Became General of Order, 1247. In 1251 received Scapular of Mt. Carmel from Our Lady. Died at Bordeaux, France. Feast, May 16.

**St. Stanislaus Kostka** (1550-68) — b. at Rostkovo, Poland. Entered Society of Jesus, 1567. Outstanding in cheerful obedience and in devotion to Mary. Died while still a novice. Beatified, 1605. Canonized, 1726. Feast, Nov. 13.

**St. Stephen** — The first martyr. Chosen by Apostles as first of the seven deacons. "A man full of faith and of the Holy Spirit" (Acts 6, 5). Stoned to death by Jews about 36 A.D., because he proved Jesus to be the Messiah. Feast, Dec. 26.

**St. Stephen** (975-1038) — b. at Gran, Pannonia. First Christian King of Hungary, he ascended the throne in 997. Organized hierarchy and helped spread Gospel throughout Hungary. Died at Stuhlweissenburg. Canonized, 1083. Feast, Sept. 2.

**St. Teresa of Avila** (1515-82) — b. at Avila, Old Castile. Co-foundress, with St. John of the Cross, of Discalced Carmelites. Became Carmelite, 1534. Began reform, 1562. Writings are standard works of mystical theology. Died at Alba de Tormes. Beatified, 1614. Canonized, 1622. Feast, Oct. 15.

**St. Teresa of the Child Jesus** (1873-97) — b. at Alencon, France. Entered Carmelite Order at Lisieux, 1888. Sanctified herself by mortification and charity. Died at Lisieux, "victim to the merciful love of the Good God." Known as "The Little Flower." Beatified, 1923. Canonized, 1925. Feast, Oct. 3.

**Bl. Theophane Venard** (1829-61) — b. at St. Loup-sur-Thonet, France. Studied at Paris Seminary for Foreign Missions. Ordained priest, 1852, and sent to China. Captured by hostile Annamite mandarins, 1860. Martyred by beheading, at Ton-king. Beatified, 1909. Feast Feb. 2.

**St. Thomas Aquinas** (1225-74) — b. at Rocca Secca, near Naples. Educated at University of Naples. Became Dominican, 1243. Received Doctorate at Paris, 1257. An outstanding philosopher and theologian. Thomistic philosophy perpetuates his name. His "Summa Theologica" is a masterpiece of Christian genius. Died at Fossa Nuova. Canonized, 1323. Declared Doctor of the Church by Pius V, 1568. Feast, March 7.

**St. Thomas More** (1478-1535) — b. at London. Student of law and the arts. Knighted, 1521. Appointed Lord Chancellor, 1529. Imprisoned by Henry VIII for loyalty to Pope, and beheaded. Beatified, 1886. Canonized, 1935. Feast, July 6.

**St. Valentine** — Roman priest, martyred in the third century on the Via Flaminia for assisting martyrs under Claudius II (268-270). Feast, Feb. 14.

**St. Veronica** (1st century) — Pious matron of Jerusalem. Offered Christ, on His way to Calvary, a towel on which He left the imprint of His Holy Face. She brought this image to Rome where it was first called *vera icon* (true image), and then *veronica*, which many mistook for her name. Some identify Veronica with the woman cured of hemorrhage in the Gospel. Feast, July 12.

**St. Vincent de Paul** (1576-1660) — b. at Poul, France. Ordained priest, 1600. Slave of Moorish pirates, 1605-07. Labored with great charity toward the poor and neglected. Founded two societies to carry on this work, the Congregation of the Mission (1625) and the Sisters of Charity (1633). Died at Paris. Beatified, 1723. Canonized, 1737. Patron of works of charity. Feast, July 19.

**St. Vincent Ferrer** (1350-1419) — b. at Valencia, Spain. Entered Dominican Order, 1367. One of the most powerful preachers of his day, he preached penance throughout Europe. Instrumental in ending Western Schism, 1417. Died at Vannes, France. Canonized, 1455. Feast, April 5.

## Some Famous Catholic Men of Achievement

### STATESMEN AND LEADERS

**Albert or Albrecht** (died 1229) — Bishop of Riga, Apostle of Livonia. Founded Riga 1201 and by 1206 had re-Christianized Livonia. In 1202 he established Knights of the Sword.

**Albornoz, Gil Alvarez Carillo de** (1310-1367)—Archbishop of Toledo, cardinal, general and statesman. Regained the Papal States for the Pope in 1354, and his "Egidian Constitutions" for them prevailed until 1816. Founded college at Bologna.

**Alfred the Great** (849-899)—First Saxon King of England, noted for wise laws, and the spread of religion; he inspired the Anglo-Saxon Chronicle.

**Barry, John** (1745-1803)—Captain when that rank was highest in the U S Navy, he captured many British vessels during the Revolution, and is called the Father of the American Navy.

**Beaton, David** (1494-1546)—Cardinal Archbishop of St Andrews and statesman. He opposed Henry VIII in separating Scotland from its loyalty to the Holy See, and as Regent for Mary was assassinated by Henry's agents.

**Benson, William S.** (1855-1932) — Admiral, United States Navy Chief of Naval Operations in First World War. Elected first president of the National Council of Catholic Men.

**Burnett, Peter Hardeman** (1807-1895)—First Governor of California after its admission to Union. Wrote "The Path Which Led a Protestant Lawyer to the Catholic Church."

**Calvert, Cecil** (1605-1675) — Second Lord Baltimore. His policy of religious toleration was carried out by his brother Leonard, who led the expedition, which settled at St Mary's, 1634, and was first proprietary Governor of Maryland.

**Calvert, George** (1580-1632)—First Lord Baltimore. Held important posts under James I. Had to resign when converted. Established a colony in Newfoundland. Obtained land in northern Virginia (Maryland); died before charter was granted.

**Carroll, Charles, of Carrollton** (1737-1832)—Member of Maryland Convention of 1775, one of delegation of four to Canada, 1776, member of the Continental Congress and signer of the Declaration of Independence. Assisted in drawing up the Maryland Constitution, was member of State and U S Senates.

**Carroll, John** (1735-1815) — Born in Maryland. First Bishop of the hierarchy of the U S, first Bishop of Baltimore, his diocese reaching from Georgia to Maine, and west to the Mississippi.

**Charlemagne** (742-814)—First ruler of the Holy Roman Empire. He defended the Papacy against the Lombards, developed agriculture, codified the Frankish law, began educational reform, encouraged church music, and was zealous for church discipline.

**Charles Martel** (c. 688-741) — Duke of Austria, son of Pepin. Re-established the authority of the Frankish monarchy. Drove the Saracens from Europe at the battle of Tours (732) and thereafter was called Martel (the Hammer).

**Constantine the Great** (275-337)—Roman emperor. Granted liberty of worship to Christians in Edict of Milan. Promoted welfare of empire and bestowed many favors on the Church. His capital Constantinople was renamed for him, 330.

**Coffey, Denis J.** ( -1945) — Educator. Member of Dublin Commission on Irish Universities Act. President of University College, Dublin. First doctor in Ireland appointed to League of Nations. Received Chevalier Grand Cross of Equestrian Order of Pope St. Sylvester. Also honored by France.

**Creighton, John** (1831-1907) — Born, Ohio. He and his brother Edward founded Creighton University and took heroic part in 1861 in laying the first telegraph line that bound California to the rest of the nation. John was made a Knight of St. Gregory and a Roman Count by Leo XIII, and in 1900 received the Laetare Medal.

**Doria, Andrea (1468-1560)** — He served in the guards of Pope Innocent VIII, reorganized the Genoese fleet and directed the war against the Turks and Barbary pirates

**Ethelbert, Saint (552-616)** — Confessor, King of Kent His baptism by St Augustine led to that of 10,000 of his countrymen Issued first written laws to the English, built Canterbury and other churches

**Fisher, John, Saint (1459-1535)** — Martyr Cardinal and Bishop of Rochester, he steadfastly resisted Henry VIII in his attempt to secure a divorce from Catherine, and was beheaded when he refused to take the oath of succession acknowledging the issue of Henry and Anne as legitimate heirs to the English throne

**Fitz-Simons, Thomas (1741-1811)** — First Catholic to fill public office in Pennsylvania, a member of the Continental Congress, and of the first Congress of the United States, supposed to have been the first to suggest a protective tariff to aid American industry, one of the founders of Georgetown College

**Freppel, Charles Emile (1827-1891)** — Bishop of Angers He was the most attentively heard orator of the French Chamber of Deputies for eleven years His works deal with the religious, political and social questions of his time

**Frontenac, Louis De Buade, Count (1620-1698)** — Governor of New France, promoted the discoveries of Joliet and La Salle, left Canada enlarged, respected and in peace.

**Garcia, Moreno Gabriel (1821-1875)** — Great patriot. President of Ecuador alone of all the rulers of the world protested against the despoliation of the Holy See in 1870

**Gaston, William (1778-1884)** — North Carolina state senator, federalist congressman and judge of the North Carolina Supreme Court In 1835, was responsible for repeal of constitutional provision which practically disenfranchised Catholics in his native state.

**Gibbons, James (1834-1921)** — Cardinal Archbishop of Baltimore He occupied a conspicuous place in

American public life as priest, prelate, patriot, controversialist, writer and apologete Apostolic Delegate to the Third Plenary Council of Baltimore He championed the rights of labor His widely read book, "Faith of Our Fathers," is a remarkably clear, simple exposition of the Catholic Faith

**Godfrey of Bouillon (1061-1100)** — Duke of Lower Lorraine, "Defender of the Holy Sepulchre" On First Crusade, entered Jerusalem, of which he accepted the sovereignty

**Gregory the Illuminator, Saint (257-332)** — Martyr, Bishop, apostle and national saint of Armenia Helped free Armenia from the Persians, converted it so that Armenia became the first Christian state.

**Hunyady, Janos (1387-1456)** — Hungarian defender of Christendom against the Turks Defeated them at Belgrade, 1456 The Franciscan saint, John Capistran, led the left wing of the army joining Hunyady.

**John of Austria, Don (1547-1578)** — Catholic hero As Admiral of the Austrian and Spanish fleets, he won the great victory of Lepanto over the Turks

**Kosciusko, Tadeusz (1746-1817)** — Polish patriot Served in Washington's army during the American Revolution Headed the Revolution of Poland in 1794, but was captured and imprisoned by the Russians.

**Ladislaus, Saint (1040-1095)** — King of Hungary. Enlarged his kingdom and made Christianity the national religion

**Langton, Stephen (died 1228)** — Cardinal Archbishop of Canterbury, England, who led the English barons against King John. He is the author of the Magna Charta

**Laurier, Sir Wilfred (1841-1919)** — Statesman. First French Canadian to become Premier of Canada.

**Longstreet, James (1821-1904)** — Major General in the Confederate Army Became a Catholic after the Civil War.

**Louis IX, Saint (1214-1270)** — Confessor, King of France. A model Christian sovereign and religious ascetic Made two Crusades.



**MacMahon, Marie Edme Patrice Maurice de** (1808-1893) — Great soldier Created Marshal of France and Duke of Magenta for his victory of Magenta (1859), and Governor General of Algeria In 1873, was elected President of France

**Mallinckrodt, Hermann von** (1821-1874) — German statesman Entered Prussian Parliament in 1852, assisted in founding the Center Party to defend Catholic rights

**Mallory, Stephen Russell** (1813-1873) — Took part in the Seminole War and represented Florida in the United States Senate In the Civil War he organized the Confederate navy.

**Maximilian I, the Great** (1573-1651) — Duke and Elector of Bavaria and Steward of the Holy Roman Empire Made Catholicity the only religion in Bavaria

**Mazarin, Jules** (1602-1661) — Cardinal Prime Minister of France, under Louis XIII and Louis XIV, he concluded the Thirty Years' War by the Treaty of Westphalia

**McGivney, Michael Joseph** (1852-1890) — Priest of the Diocese of Hartford, Conn, founded the Knights of Columbus in 1882

**McLoughlin, John** (1784-1857) — Canadian physician and pioneer, known as the "Father of Oregon" Partner of the Hudsons Bay Co Founder of Oregon City. Protected missionaries and aided settlers from the United States Received insignia of Knight of the Order of St Gregory the Great from Pope Gregory XVI, 1847

**Mercier, Desire Joseph** (1851-1926) — Cardinal Archbishop of Malines Outstanding figure in Belgian public and intellectual life and leader against the demands of German invaders in 1914. Restored Louvain after World War I In 1924 he began the "Malines Conversations," an attempt to unify the Anglican and Roman Churches

**Montcalm, Louis Joseph Gozon, Marquis de** (1712-1759) — As Commander of the French army in Canada, was heroically faithful to duty against great odds.

**Newman, John Henry** (1801-1890) — Cardinal, famous English convert Had profound influence and induced many hundreds to follow him

**O'Connell, Daniel** (1775-1847) — Called the "Liberator" of Ireland Through his efforts Catholic Emancipation was granted in 1829

**Olaf Haroldson, Saint** (995-1030) — Martyr Converted Viking, elected to the throne of Norway, he endeavored to establish the Church on Anglo-Saxon lines Was exiled and on his return fell in battle

**Pazmany, Peter** (1570-1637) — Cardinal Primate of Hungary Restored Catholicism in Hungary, translated Bible into Hungarian, founded the Hungarian University of Sciences

**Pepin the Short** (714-768) — King of the Franks, son of Charles Martel and tather of Charlemagne Elected King and crowned with religious ceremonies, the first instance among the Franks. Forced the Lombards to restore central Italy to the Holy See

**Pole, Reginald** (1500-1558) — Cardinal Archbishop of Canterbury Opposed the divorce of Henry VIII and went into voluntary exile Returning to England in Mary's reign, 1553, he became a considerable power in state affairs, but, uninterested in material promotion, his piety, learning and asceticism were the admiration of all.

**Pulaski, Casimir** (1748-1779) — Polish patriot who fought in the American Revolution Commissioned by Congress Brigadier of the Horse, he is called the Father of the American Cavalry.

**Richelieu, Armand Jean du Plessis, Duke of** (1585-1642) — Cardinal and famous statesman Founder of the French Academy, 1634. Zealous as a churchman, as a statesman he was strong, eloquent, astute and vindictive

**Rochambeau, Jean Baptiste Donatien de Vimeur, Count de** (1725-1807) — French Marshal who aided Washington in the Revolution.

**Serra, Junipero** (1713-1784) — Great Franciscan missionary to California, where he established numerous Missions

**Shea, Sir Ambrose (1815-1905)** — Member of House assembly of Newfoundland almost continuously for 28 years As Governor of the Bahamas, 1887-95, he introduced the sisal fibre in industry, organized a public bank and laid the Bahamas-Florida cable

**Smith, Alfred Emanuel (1873-1944)** — Governor of New York, presidential candidate, Knight of Malta and Catholic Action Medalist Was acclaimed by friend and political foe for his honesty and administrative ability

**Sobieski, John (1624-1696)** — Great Polish king and soldier. Rescued Vienna from the Turks and caused their expulsion from Poland and Hungary

**Stephen, Saint (975-1038)** — Confessor, first King and apostle of Hungary.

**Tancred (1078-1112)** — Prince of Antioch, joined in the Crusade of 1096 and took Jerusalem in 1099

**Taney, Roger Brooke (1777-1864)** — Born, Calvert Co, Maryland Great jurist, fifth Chief Justice of the Supreme Court Responsible for the Dred Scott Decision

**Thomas Becket, Saint (1118-1170)** — Martyr, Archbishop of Canterbury, Chancellor of England, statesman and soldier. Was murdered for protecting the Church against the encroachments of the State under Henry II

**Vladimir, Saint (956-1015)** — Called "the Great" Grand Duke of Kiev and all Russia and its first Christian

ruler Established schools, churches and the ecclesiastical court, zealously spreading the faith

**William the Conqueror (1027-1087)** — Duke of Normandy Invaded England 1066, defeated Harold at Hastings and was crowned King of England

**Windthorst, Ludwig (1812-1891)** — Advanced Catholic rights in Germany Established school known as "People's Union for Catholic Germany."

**Wiseman, Nicholas Patrick (1802-1865)** — Cardinal, first Archbishop of Westminster Influential in Catholic revival in England

**Ximenez de Cisneros, Francisco (1437-1517)** — Franciscan statesman. Archbishop of Toledo, Viceroy of Burgundy, Chancellor, then Grand Inquisitor of Castile and Leon, and Cardinal In 1509 he defeated the Moors at Oran As regent on the death of Ferdinand he moved the seat of government to Madrid, reformed tax laws, and became interested in the welfare of the natives of the Spanish-American possessions

**Zumarraga, Juan de (1468-1548)** — Franciscan, first Bishop of Mexico. Saved Mexico from a bloody civil struggle by securing modification of the "Nuevas Leyes" Founded hospitals in Mexico and Vera Cruz, the famous Colegio Tlaltelolco, and introduced the printing press into the New World Gave impetus to industries, agriculture and manufacture

## DISCOVERERS AND EXPLORERS

**Amerigo Vespucci (1451-1512)** — Acclaimed discoverer of the Mainland of America, named after him

**Balboa, Vasco Nunez de (1475-1517)** — Discovered the Pacific Ocean in 1513.

**Cabot, John (1450-1498)** — Italian navigator. Offering to do for England what Columbus had done for Spain, he sailed for America, discovering the mainland, June 24, 1497.

**Cabral, Pedro Alvarez (1460-1526)** — Discoverer of Brazil which he named Vera Cruz.

**Cartier, Jacques (1491-1577)** — Explored coasts of Labrador and Newfoundland, and ascended the St Lawrence to Montreal

**Champlain, Samuel de (1567-1635)** — Discoverer of Lake Champlain, Father of New France and founder of Quebec, considered a true Christian explorer

**Columbus, Christopher (1446-1506)** — Discoverer of America in 1492

**Cordova, Francisco Hernando de (1475-1526)** — Discovered Yucatan in 1517 and was mortally wounded in expedition.

**Cortez, Hernando (1485-1547)** — Spanish explorer and masterful soldier Conquered Mexico.

**De Soto, Hernando (1500-1542)** — Discoverer of lower course of the Mississippi River in 1541

**Dias, Bartolomeu (1450-1500)** — Portuguese navigator, discovered Cape of Good Hope in 1488

**Gama, Vasco da (1469-1524)** — Discovered a new sea route to India

**Grijalva, Juan de (1489-1527)** — Completed exploration of Yucatan and discovered Mexico

**Hennepin, Louis (1640-1701)** — Franciscan, first European to see, describe and depict Niagara Falls Explored the Great Lakes region and the upper Mississippi

**Henry the Navigator (1394-1460)** — Son of King John I of Portugal Discovered the Azores, the Madeira and Cape Verde Islands, and traced African coast as far as Sierra Leone.  
**Joliet, Louis (1645-1700)** — French Canadian explorer of the Mississippi with Marquette in 1673.

**La Salle, Rene Robert Cavalier, Sieur de (1643-1687)** — Discovered the Ohio River and explored the valley of the Mississippi River for France

**Magellan, Ferdinand (1480-1521)** — Portuguese navigator. Charles I of Spain sponsored his attempt to circumnavigate the globe. He sailed westward and discovered the Strait of Magellan, the Ladrones and the Philippines, where he was slain His companions, continuing west-

ward, returned to Spain, proving the world's rotundity.

**Marquette, Jacques (1637-1675)** — Jesuit, discoverer of upper course of the Mississippi in 1673 He left a valuable diary of his voyage, with maps His statue was placed by Wisconsin in the Hall of Fame, Washington, D C

**Ocampo, Sebastian (1466-1521)** — Circumnavigated Cuba and proved its insular character

**Orellana, Francisco de (1500-1546)** — Spanish navigator who explored the Amazon River.

**Perez, Juan (d before 1513)** — Franciscan, aided Columbus in his plans for discovery and accompanied him on second voyage to the New World

**Pizarro, Francisco (1470-1541)** — Spanish explorer and conqueror of Peru

**Polo, Marco (1254-1324)** — Greatest of travelers, blessed by the Pope before his departure to China, where he was highly esteemed at court The remarkable account of his travels is called the "Book of Marco Polo"

**Ponce de Leon (1460-1521)** — Spanish discoverer of Florida.

**Rubruck, William (1220-1293)** — Franciscan traveler in the East, especially China. His account of his travels is a geographical masterpiece.

**Verrazano, Giovanni da (1485-1528)** — Explored the coast of North America for Francis I of France, claimed by his Italian countrymen as discoverer of the Hudson River.

## SCIENTISTS

**Agricola, George (Bauer) (1494-1555)** — Described contemporary melting and smelting methods. Is called the "Father of Mineralogy" His chief work is "De Re Metallica."

**Albertus Magnus, Saint (1206-1280)** — A Dominican friar, philosopher and scientist Compiled an encyclopedia. His study of the natural sciences was in advance of his time.

**Algue, Jose (born 1856)** — Spanish Jesuit. Invented the barocyclometer used to detect the approach of cyclones.

**Ampere, Andre Marie (1775-1836)** — The practical unit of electrical current is named after him; founded science of electro-dynamics

**Bacon, Roger (1214-1294)** — Franciscan Is called the Father of Experimental Science. "Opus Majus," "Opus Minus" and "Tertium" are the most important of his more than 80 works He writes of optical and astronomical laws now generally accepted, discusses the possibility of invention of the steamship, balloon, airplane, microscope and telescope, explains the composition and

effects of gunpowder, and predicts railways and the use of electricity  
**Bartholomeus Anglicus** (fl.1230-1250) — English Franciscan, who wrote the first great medieval encyclopedia of science

**Bayma, Joseph** (1816-1892) — Italian Jesuit, mathematician and scientist. Wrote "Molecular Mechanics," dealing with the constitution of matter.

**Beccaria, Giovanni Battista** (1716-1781)—Famous for his original researches in electricity.

**Bequerel, Antoine Cesar** (1788-1878) — French physicist, who invented the constant cell, a differential galvanometer, and an electric thermometer.

**Bequerel, Antoine Henri** (1852-1908)—Son of Antoine Cesar The founder of radioactivity, discoverer of "Bequerel's Rays."

**Behalm, Martin** (1459-1507) — Made the geographical globe, the oldest in existence, in 1492

**Bernard, Claude** (1813-1878) — Physiologist, who discovered the glycogenic function of the liver, and the vasomotor system

**Binet, Jacques Philippe Marie** (1786-1856)—French mathematician and astronomer Enumerated the principle known as Binet's Theorem

**Biondo, Flavio** (1388-1463)—Called the founder of the science of archeology and Christian topography Author of three encyclopedias on which all subsequent dictionaries of Roman antiquities are based.

**Blot, Jean Baptiste** (1744-1862)—Discovered the laws of rotary polarization by crystalline bodies.

**Bolzano, Bernard** (1781-1848)—Bohemian mathematician and Philosopher Proved the binomial theorem.

**Borrus, Christopher** (1583-1632)—Drew up first chart of the Atlantic and Indian oceans showing the spot where the magnetic needle makes the same angle with the meridian.

**Boscovich, Ruggiero Giuseppe** (1711-1787)—Jesuit astronomer, engineer and inventor of micrometer which requires no artificial illumination of the field of the telescope

**Bosio, Antonio** (1575-1629) — Known as the "Columbus of the

Catacombs" and called the Father of Christian Archeology

**Bourgeois, Louis** (1819-1878)—Rector of the Seminary of Pontlevoy, Loinet-Cher, was the first to present and develop the problem of the eoliths (1863).

**Braille, Louis** (1809-1852)—Blind educator of the blind, invented the Braille system (used today in revised form).

**Branly, Edouard** (1846-1940) — Physicist, discoverer of the coherer, which made wireless telegraphy possible.

**Caldani, Leopold Marco Antonio** (1725-1813)—Anatomist and physiologist. Wrote an anatomical atlas Also noted for anatomical studies on the function of the spinal cord and for the introduction of electricity in the physiology of the nerves

**Cambou, Paul** (1849-1909) — French geologist and Jesuit missionary to Madagascar Discovered the silk thread spun by large native spiders, devised a contrivance on which to roll these webs so that spinning and weaving could be done at Tananarivo.

**Camel, George Joseph** (1661-1706) —Botanist and Jesuit missionary to the Philippines Wrote of his valuable investigation of plants and natural history of the islands Evergreen shrub *Camellia* named for him

**Cardan, Girolamo** (1501-1576) — Physician and mathematician. His treatise on algebra contains the solution of the cubic equation, since named after him.

**Carnoy, Jean Baptiste** (1836-1899) — Priest, founder of the science of cytology Performed noted experiments on cellular segmentation

**Carrel, Alexis** (1875-1944) — Nobel Prize winner in Medicine and Physiology, member of Pontifical Academy of Sciences. Renowned for his contributions to surgical technique and his pioneer experiments on transplantation of organs.

**Cassini, Giovanni Dominico** (1625-1712)—Determined the rotation periods of Venus, Jupiter and Mars, discovered four satellites and suggested oval paths, later named Cas-

sianians, in place of the ellipses of Kepler. First director of Paris Observatory.

**Cauchy, Augustin Louis** (1789-1857)—An important contributor to mathematics. The Calculus of Residues was his invention.

**Cavalieri, Bonaventura** (1598-1647)—Hieronymite and mathematician. Renowned for "Methods of Indivisibles," the forerunner of integral calculus, and his popularizing of use of logarithms in Italy.

**Caxton, William** (1422-1491)—First English printer, translated and wrote original prologues and epilogues for some of the many books he printed at Westminster.

**Cesalpino, Andrea** (1519-1603)—Physician, philosopher and botanist. His "De Plantis Libri XVI" contains the foundation of plant morphology and physiology.

**Champollion, Jean Francois** (1790-1832)—Egyptologist. Discovered through the Rosetta Stone a system for deciphering hieroglyphics.

**Chauliac, Guy de** (1300-1370)—Distinguished anatomist and father of modern surgery. Gave a complete and authoritative description of the terrible bubonic plague or "Black Death" of the fourteenth century.

**Chevreul, Michael Eugene** (1786-1889)—Chemist, physicist and philosopher. His studies of animal fats led to the manufacture of candles and glycerine and his researches in color harmony resulted in great increase in variety of dyes.

**Clavius, Christopher** (1537-1612)—Jesuit mathematician and astronomer. Wrote innumerable scientific works. Worked on the Gregorian reform of the Julian calendar.

**Colombo, Matteo Realdo** (1516-1559)—Pioneer medieval anatomist. Discovered pulmonary circulation.

**Copernicus, Nicolaus** (1473-1543)—Dominican tertiary and astronomer. He wrote on the heliocentric planetary theory named after him, as opposed to the Ptolemaic.

**Coulomb, Charles Augustine** (1736-1806)—Invented the "torsion balance," an instrument to detect and measure electricity. The Coulomb,

the practical unit of quantity of electricity, is named in his honor.

**De Rossi, Giovanni Battista** (1822-1894)—Archeologist, who aroused a world-wide interest in Christian antiquities. Master of epigraphy and typography.

**Descartes, Rene** (1596-1650)—Founder of analytical geometry.

**Divisch, Procopius** (1698-1765)—A Premonstratensian, who erected a lightning rod at Premnitz in 1754, before Franklin's work was known; he was also among the first to use electricity in the treatment of disease.

**Dulong, Pierre Louis** (1785-1838)—Author with Petit of formula determining the specific heat of solids.  
**Dumas, Jean Baptiste** (1800-1884)—One of the foremost chemists of the nineteenth century. He introduced a method of ascertaining vapor densities.

**Dwight, Thomas** (1843-1911)—Won for himself an international reputation as an anatomist; wrote "Thoughts of a Catholic Anatomist."  
**Eckhel, Joseph Hilarius** (1737-1798)—A Jesuit, founder of the scientific numismatics of classical antiquity.

**Epee, Charles Michel de L'** (1712-1789)—Priest inventor of the sign alphabet, the basis of all systematic instruction of the deaf and dumb.

**Eustachius, Bartolomeo** (1524-1574)—Famous for contributions to the science of anatomy. The Eustachian Tube, connecting the ear and pharynx, is named after him.

**Fabre, Jean Henri** (1823-1915)—Famous entomologist. His "Souvenirs Entomologiques" merited for him the title of "The Homer of the Insect World."

**Fabri, Honore** (1607-1688)—Jesuit who discovered the circulation of the blood independently of Harvey.

**Fabricius, Hieronymus** (1537-1619)—Discovered the valvular system of the veins; was the teacher of Harvey.

**Fallopio, Gabriello** (1523-1562)—Anatomist. The tube leading from the ovary to the uterus, and the canal through which the facial nerve passes from the auditory, are both called by his name.

**Faye, Herve Auguste Etienne Albans** (1814-1902)—Astronomer, discovered the comet named for him. Invented the zenithal collimator and applied photography and electricity to astronomy.

**Ferrari, Ludovico** (born 1522) — Discovered the method of resolving equations of the fourth degree.

**Fizeau, Armand Hippolyte Louis** (1819-1896) — First determined experimentally the velocity of light.

**Foucault, Jean Bernard Leon** (1819-1868) — Made electric light practicable. Gave the first practical electric arc light to the world in 1844. Invented the gyroscope.

**Fraunhofer, Joseph von** (1787-1826)—Initiated spectrum analysis, discovered the Fraunhofer lines in the solar spectrum and established the laws of diffraction.

**Fresnel, Augustin Jean** (1788-1827)—Made great contributions to the science of optics. Developed a theory bearing his name and by his system of lenses revolutionized lighthouse illumination.

**Galilei, Galileo** (1564-1642)—Great natural philosopher and astronomer. Discovered the isochronism of the pendulum and, from his construction of a telescope which magnified 32 times, the physical features of the moon and the satellites of Jupiter. Discovered the laws of projectiles, the principles of virtual velocities and gave an exposition of the true principles of flotation. His bold support of the Copernican theory provoked a disciplinary condemnation from the Inquisition in 1632; thereupon he retired to his villa near Florence, receiving the special blessing of Pope Urban VIII before his death.

**Galvani, Luigi** (1737-1798)—Manifestations of current electricity have been named "Galvanism" in his honor. He was buried in the habit of the Third Order of St. Francis.

**Gassendi, Pierre** (1592-1655) — A priest who was called "the Bacon of France." He first observed the transit of Mercury across the sun's disc.

**Gay-Lussac, Joseph Louis** (1778-1850) — French chemist and physicist. Conducted important research work in gaseous combinations and fermentation; improved methods of organic analysis.

**Gordon, Andrew** (1712-1751) — Benedictine monk, who first used a cylinder of glass to produce frictional electricity, invented electrical chimes.

**Grimaldi, Francesco Maria** (1618-1663)—Jesuit, who discovered the diffraction, interference and dispersion of light passing through a prism.

**Gutenberg, Johann** (1400-1468) — Inventor of printing.

**Hauy, Rene Just** (1743-1822) — A priest and mineralogist. Called the "Father of Crystallography."

**Heis, Eduard** (1806-1877) — First ascertained the point of departure of meteors, drew a chart of 5,421 stars, with first authentic map of the milky way.

**Helmoltz, Jan Baptista van** (1577-1644) — Introduced chemical methods in biological studies, explained digestion and introduced the word "gas" as it is now used.

**Hengler, Lawrence** (1806-1858)—A priest, inventor of the horizontal pendulum used in seismographs.

**Heude, Pierre** (1836-1902)—Jesuit zoologist whose writings on the land mollusks of China are the standard authority.

**Hilgard, Eugene Waldemar** (1833-1916) — Geologist, chemist. Responsible for putting agriculture on a scientific basis and for making it a subject of university curricula. Became Assistant State Geologist of Mississippi in 1856.

**Holland, John Philip** (1840-1914) — American inventor of the first submarine, successful from a practical viewpoint.

**Jussieu, Bernard de** (1699-1777)—Introduced a natural system of the classification of plants.

**Kelly, William** (1811-1888) — American inventor. Was first to convert cast iron into malleable steel, though he did not get the credit, it being known as Bessemer's process.

**Kircher, Athanasius (1601-1680)** — Jesuit He studied volcanoes; deciphered hieroglyphics, perfected the speaking tube and the aeolian harp; invented the magic lantern; first definitely stated the germ theory of disease

**Laennec, Rene Theophile Hyacinthe (1781-1826)** — Physician, discoverer of auscultation, father of modern knowledge of pulmonary diseases, inventor of the stethoscope

**Lamarck, Jean Baptiste de Monet, Chevalier de (1744-1829)** — Botanist, zoologist and natural philosopher. Author of several works and originator of the evolutionary theory called Lamarckism

**Laplace, Pierre Simon (1749-1827)** — Well-known mathematical and physical astronomer and member of the principal academies of Europe.

**Latreille, Pierre Andre (1762-1833)** — French zoologist, pioneer in the field of entomology.

**Lavoisier, Antoine Laurent (1743-1794)** — French scientist, called the Father of Modern Chemistry

**Le Verrier, Urbain Jean Joseph (1811-1877)** — Astronomer. Made the mathematical discovery of the planet Neptune. Founded the International Meteorological Institute and organized the French weather bureau service.

**Linacre, Thomas (1460-1524)** — Physician, priest. Founded Royal College of Physicians, London.

**Malpighi, Marcello (1628-1694)** — Founder of comparative physiology and microscopic anatomy, noted for works regarding the skin, spleen and liver.

**Malus, Etienne Louis (1775-1812)** — Discovered polarization of light, invented the polariscope

**Marconi, Marchese Guglielmo (1874-1937)** — Italian inventor and engineer. To his genius is due the scientific triumph of wireless telegraphy or radio.

**Mariotte, Edme (1620-1684)** — French churchman who established the law of gases which bears his name.

**Mendel, Gregor Johann (1822-1884)** — Augustinian priest and bi-

ologist, author of Mendel's Law of Heredity, one of the greatest discoveries in biology

**Mersenne, Marin (1588-1648)** — Author of numerous works on mathematical sciences, encouraged scientists of his time, friend of Galileo and Descartes

**Monge, Gaspard (1746-1818)** — Founder of descriptive geometry, conducted search for Egyptian antiquities on Napoleon's campaign in Egypt, the specimens becoming the nucleus of the Egyptian department of the British Museum

**Morgagni, Giovanni Battista (1682-1771)** — Founder of modern pathology. Important studies in aneurisms and pulmonary disease

**Muller, Johann (1436-1476)** — Astronomer. Settled the reform of the calendar.

**Muller, Johann (1801-1858)** — Founder of modern physiology.

**Murphy, John B. (1857-1916)** — Noted American surgeon, celebrated for the "Murphy Button," called the "greatest clinical teacher of the day", awarded the Laetare Medal in 1902

**Murray, Thomas Edward (1860-1929)** — Inventor. Knight of St Gregory and Knight of Malta. Designed electric plants and obtained patents for 1,100 inventions, among them safety appliances and an electric welding process for the manufacture of 94-inch mortar shells. Effected the combinations of electrical companies in Brooklyn and New York.

**Nelaton, Auguste (1807-1873)** — French surgeon who suggested the ligature of both ends of the arteries in hemorrhages, invented the Nelaton probe with the porcelain knob.

**Nieuwland, Julius Arthur, C.S.C. (1878-1936)** — Chemist and botanist. Dean of Science, Notre Dame, Ind. Contributed to the invention of Lewisite Gas. Discovered a method for producing synthetic rubber at low cost.

**Nobill, Leopold (1784-1835)** — Italian inventor of the thermophile.

**Nollet, Jean-Antoine (1700-1770)** — Physicist, made valuable experiments in electricity and was

first observer of electric sparks drawn from the human body

**Ortelius, Abraham** (1527-1598) — Geographer, cartographer and archeologist In 1570 he published the first great modern atlas, and in 1587 a still useful dictionary of old geography

**Ozanam, Jacques** (1640-1717) — Author of numerous mathematical works His "Recreations" is still popular.

**Pascal, Blaise** (1623-1662)—Demonstrated that a column of air has weight

**Pasteur, Louis** (1822-1895) — Father of bacteriology; founded the Pasteur Institute Famed for his vaccine against hydrophobia, for successfully combating the silkworm disease and for Pasteurization

**Pelouze, Theophile Jules** (1807-1867) — Chemist Was the first to synthesize a fatty substance from glycerine, to isolate tannic acid and to make gun-cotton in France

**Piazzi, Giuseppe** (1746-1826) — Theatine monk and astronomer, discoverer of the first planetoid, Ceres

**Picard, Jean** (1620-1682)—French priest who first accurately measured a degree of the meridian

**Pitra, Jean Baptiste Francois** (1812-1889)—Cardinal, author, theologian and archeologist discovered the "Inscription of Autun"

**Plumier, Charles** (1646-1704)—Renowned botanical explorer Left descriptions of plants of Antilles and Central America

**Pouget, Jean Francois Albert du, Marquis de Nadaillac** (1817-1904)—Authority on cave drawings

**Provancher, Leon Abel** (1820-1892) — Called the "Father of Natural History in Canada"

**Regnault, Henri Victor** (1810-1878) — Chemist and physicist, authority in thermometry.

**Riccioli, Giovanni Battista** (1598-1671) — Italian Jesuit who introduced the lunar nomenclature in use today.

**Sahagun, Bernardino de** (1499-1590) — Franciscan missionary and Aztec archeologist Compiled an Aztec history, grammar and dictionary.

**Santorini, Giovanni Domenico** (1681-1737)—Anatomist, discovered emissary veins leading out of sinuses, risory muscles, fissures in external ear

**Scheiner, Christopher** (1579-1650) — Jesuit astronomer Invented the pantograph, or copying instrument, and constructed a telescope which permitted him to make the first systematic investigation of sun spots

**Schwann, Theodor** (1810-1882) — Physiologist, founder of the theory of the cellular structure of animal organisms, discoverer of pepsin as digestive agent and the organic nature of the yeast plant

**Schwartz, Berthold**—German friar of the thirteenth century. Inventor of firearms

**Secchi, Angelo** (1818-1878)—Italian Jesuit astronomer and professor at Georgetown University Laid the foundations of the unique "Sun Records"; discovered the "flash spectrum" and the five Secchi types of stars Invented new instruments for studying the fixed stars also the meteorograph

**Semmelweis, Ignaz Philipp** (1818-1865) — Hungarian physician The pioneer of antiseptic treatment. Discoverer of causes of puerperal fever

**Spallanzani, Lazzaro** (1729-1799) — Priest. Gave the first correct explanation of the nature of spermatazoa and of the physiologic process of digestion Proved regeneration of matter and the falsity of doctrine of spontaneous generation

**Steensen, Niels** (1638-1686) — Danish bishop, anatomist and "father of geology." First to conceive the possibility of reading the history of the earth from its geological strata. Discoverer of the excretory duct of the parotid glands.

**Takamine, Jokichi** (1854-1922) — Japanese-American convert to Catholicism Discovered adrenalin.

**Tieffentaller, Joseph** (1710-1785) — Jesuit missionary and noted geographer. Wrote "Descriptio Indiae"

**Torricelli, Evangelista** (1608-1647) — Italian mathematician and physicist, invented the barometer.

**Toscanelli, Paolo dal Pozzo** (1397-1482) — Mathematician, astronomer



and geographer. To his cosmographical knowledge Columbus largely owed the discovery of America.

**Tulasne, Louis Rene** (1815-1885) — Mycologist, widely known for his microscopic study of fungi.

**Valentine, Basil** (born 1394) — Benedictine monk, founder of analytical chemistry, called the last alchemist and the first chemist.

**Vernier, Pierre** (1580-1637) — Noted French mathematician. Formulated the graduated scale (vernier) used in making accurate linear and angular measurements.

**Vesalius, Andreas** (1514-1564) — Founder of modern anatomy.

**Vico, Francesco de** (1805-1848) — Jesuit priest who discovered six comets.

**Vieta, Francois, Seigneur de La Bigottiere** (1540-1603) — Father of modern algebra, which he applied to geometry and trigonometry.

**Vinci, Leonardo da** (1452-1519) — Made intelligent investigation of the principle of flying and innovations in bridges and war machines, and constructed canals.

**Volta, Alessandro** (1745-1827) — Italian physicist. The volt, unit of electromotive force, is named after him; he also invented the first galvanic battery.

**Waldseemuller, Martin** (1470-1518) — Made first modern atlas of the world, and used the name America.

**Winckelmann, Johann Joachim** (1717-1768) — German art historian and the founder of scientific archeology.

**Windle, Sir Bertram** (1858-1929) — Scientist, apologist, did original work in anatomy, archeology and teratology and also wrote on ethnology, anthropology and spiritism.

#### THEOLOGIANS AND PHILOSOPHERS

**Abelard, Peter** (1079-1142) — French philosopher and theologian, though more brilliant than solid Contributor to Scholastic method.

**Albertus Magnus, Saint** (1206-1280) — "Universal Doctor," Dominican theologian and eminent representative of Scholasticism. Teacher of St. Thomas Aquinas.

**Alcuin Albinus** (735-804) — Promoted education and contributed to the establishment of the Roman Rite in the Carolingian Empire. Revised the Vulgate text and compiled a Missal.

**Alexander of Hales** (1180-1245) — First Franciscan teacher at Paris; part author of a "Summa Theologica" which had much influence in the thirteenth century. Gave doctrinal direction to the Franciscan School in general and to St. Bonaventure in particular.

**Alphonsus Liguori, Saint** (1696-1787) — Master of moral theology, Doctor of the Church.

**Ambrose, Saint** (340-397) — Bishop of Milan, one of the four great Latin Doctors of the Church. One of the first writers to attempt a synthesis of Christian morality in his "De Officiis Ministrorum."

**Anselm, Saint** (1033-1109) — Confessor, Doctor of the Church. Born in Italy, died in England. Deeply influenced Catholic philosophy.

**Athanasius, Saint** (293-373) — Confessor of the Church and one of the four great Greek Doctors. Champion of orthodoxy in the Church's contest against Arianism.

**Augustine of Canterbury, Saint** (died 604) — Confessor. Born Rome, died Canterbury, England. Apostle of the English and first Archbishop of Canterbury.

**Augustine of Hippo, Saint** (354-430) — Confessor and one of the four great Latin Doctors of the Church. Bishop of Hippo. Author of "Confessions" and "City of God."

**Bacon, Roger** (1214-1294) — Franciscan theologian and philosopher as well as scientist. Ardent promoter of practical theology and severe critic of scholastic abuses.

**Balmes, Jaime Luciano** (1810-1848) — Wrote "Protestantism Compared with Catholicism in Their Relations with European Civilizations," a philosophy of Christianity in reply to Guizot's "History of Civilization in Europe."

**Banez, Domingo** (1528-1604) — Exponent and defender of Thomis-

tic teaching Entered into controversy with Molina on free will and grace

**Basil, Saint (330-379)** — Confessor of the Church and one of the four great Greek Doctors Defended the Faith against Apollinaris

**Billuart, Charles Rene (1685-1757)** — Belgian Dominican theologian and controversialist

**Bonaventure, Saint (1221-1274)** — "Seraphic Doctor," Franciscan theologian and eminent representative of Scholasticism His writings combine ardent piety and most profound learning, to move as well as to teach the reader

**Busenbaum, Hermann (1600-1668)** — Jesuit whose moral theology, "Medulla," is a classic.

**Cajetan, Tommaso De Vio (1469-1534)** — Dominican cardinal, philosopher, theologian and exegete. One of the greatest defenders of the Thomistic School

**Cano, Melchior (1509-1560)** — Dominican bishop and theologian. Considered the Father of Fundamental Theology because of his celebrated "De Locis Theologicis"

**Descartes, Rene (1596-1650)** — Called the Father of Intellectualism. Though a staunch Catholic, his philosophy featuring universal methodic doubt, led through errors of judgment to views which make faith and morality unreasonable.

**Eck, Johann (1486-1543)** — Became Luther's most able opponent, possessing a clear understanding of Lutheranism and its errors

**Erasmus, Desiderius (1466-1536)** — Priest and great German humanist leader.

**Francis of Vittoria (1480-1546)** — Dominican theological writer and teacher at Salamanca His treatise on international relations merited him title of Father of International Law

**Frassen, Claudius (1620-1711)** — Franciscan Author of "Scotus Academicus" in 20 volumes, important presentation of the theology of Duns Scotus

**Gregory Nazianzen, Saint (329-389)** — One of the four great Greek Doctors of the Church, orator and literary genius.

**Gregory of Valencia (1550-1603)** — Jesuit, theologian and controversialist, called "Doctor Doctorum," played an important part in forming the Church's attitude in the dispute concerning interests.

**Gregory the Great, Saint (540-604)** — Pope, and one of the four great Latin Doctors of the Church. Father of the medieval papacy; introduced Gregorian chant; summed up in his writings the teachings of the earlier Fathers and presented them as a related whole.

**Hugh of St. Victor (1096-1141)** — Writer on philosophy, theology and mysticism, a founder of Scholasticism Became head of the famous School of St. Victor, Paris.

**Jerome, Saint (340-420)** — Confessor, one of the four great Latin Doctors of the Church. He revised and translated the Vulgate edition of the Bible.

**John Chrysostom, Saint (345-407)** — Confessor of the Church and one of the four great Greek Doctors Famous and eloquent orator, whence his name "the Golden-mouthed."

**John Damascene, Saint (c 676-749)** — Last great theologian of the East; Doctor of the Church. His work, "The Source of Knowledge," can be compared with the medieval theological classics of the West.

**John of the Cross, Saint (1542-1591)** — Doctor of mystic theology. Mystic writings "The Ascent of Mt. Carmel," "The Dark Night of the Soul," "Spiritual Canticum" and "The Living Flame of Love."

**Lainez, James (1512-1565)** — Second General of the Society of Jesus As papal theologian to the Council of Trent, he defended the papal origin of episcopal jurisdiction.

**Leo I, the Great, Saint (390-461)** — Pope and Doctor of the Church In his letters he exposed all the dogmatic errors of his day and gave exact expression to the dogma of the Incarnation.

**Lombard, Peter (1100-1160)** — Called the "Magister Sententiarum" or simply the "Magister," because of his "Four Books of Sentences" This work synthesized almost the

whole of Catholic theological doctrine, and was used and commented upon by all medieval theologians.

**Lugo, John de (1583-1660)**—Spanish Jesuit and cardinal Equally famous for his moral and his dogmatic theology.

**Mercier, Desire Joseph (1851-1926)**—Cardinal, Archbishop of Malines, professor at Louvain He revived Scholastic philosophy and wrote many philosophical works

**Mohler, Johann Adam (1796-1838)** Introduced among Catholics the science of "Symbolism" or "Comparative Symbolism," i e, the comparison of dogmas or beliefs held by different denominations

**Molina, Luis de (1535-1600)**—Jesuit theologian and author of "Concordia" expounding a system for the reconciliation of grace and free will, called Molinism.

**Nicholas of Lyra (1270-1340)**—Franciscan exegete Author of "Postillae," placing emphasis on literal sense of Bible, the first scriptural commentary printed

**Origen (185-254)**—Probably the most prolific Christian writer on things theological His "De Principiis" systematized the whole of Christian doctrine

**Petau (Petavius), Denis (1583-1652)**—Jesuit theologian, called the Father of the History of Dogma Did important work in patrology and the history of dogma.

**Peter Canisius, Saint (1521-1597)**—Jesuit preacher, theologian and Doctor of the Church. Champion of German "counter-Reformation" His triple "Catechism" is a masterpiece.

**Quinones, Francis (1482-1540)**—Cardinal, Franciscan liturgist, best known for reform of the Breviary.

**Reffenstuhel, Anacleto (1641-1703)**—Franciscan canonist, whose works are standard even now.

**Robert Bellarmine, Saint (1542-1621)**—Jesuit theologian, cardinal and Doctor of the Church Dealt a severe blow to Protestantism with his work, "Disputationes de controversiis fidei" An authority on subject of Church and State Helped revise the Vulgate text

**Ruysbroeck, John, Blessed (1293-1381)**—Confessor, greatest Flemish mystic Was called the "Admirable Doctor" and the "Divine Doctor"

**Scotus, John Duns (1265-1308)**—Franciscan Born in Scotland, buried in Cologne Master of dialectics; author of "Opus Oxoniense." Called "Doctor Subtilis" and "Doctor Marianus." Championed Mary's Immaculate Conception and gave first correct exposition of this dogma. Built his theology around the Christocentric idea, approved by the Church when she instituted the feast of Christ the King Founder of the Scotistic School of philosophy and theology

**Skarga, Peter (1536-1612)**—Jesuit theologian and missionary Court preacher and adviser to the King of Poland Founded the Mons Pietatis in Cracow.

**Suarez, Francisco (1548-1617)**—Jesuit Scholastic theologian and one of the founders of international law Called "Doctor Eximius"

**Thomas Aquinas, Saint (1225-1274)**—"Angelic Doctor," eminent Dominican theologian. Systematized theology in his "Summa Theologica" Founder of the Thomistic School of philosophy and theology. Declared Patron of schools, 1880.

**Vasquez, Gabriel (1551-1604)**—Jesuit theologian noted for profundity and singularity of thought

**William of Ockham (Occam) (1300-1349)**—English Scholastic philosopher and logician. Called "Doctor Invincibilis"

## LITERARY MEN

**Allard, Paul (1841-1916)**—French historian of the persecutions.

**Ambrose, Saint (340-397)**—Bishop of Milan, Father and Doctor of the Church. One of the founders of Christian hymnology. The Ambro-

sian chant, Hymnograph and Milanese Rite are named after him

**Baegert, Johann Jacob (1717-1777)**—Jesuit missionary and ethnographer Wrote on Lower California.

**Banim, Michael** (1796-1874) and **John** (1798-1842) — Leading Irish national novelists.

**Baraga, Frederick** (1797-1868) — Bishop of Marquette Ranks among foremost writers in American Indian literature

**Barbour, John** (1316-1395)—Arch-deacon of Aberdeen and author of "The Bruce," historical poem consisting of 6,000 octosyllabic couplets, in Scottish dialect. Useful to Scots for its historic interest.

**Bazin, Rene** (1853-1932) — Novelist and travel writer, member of French Academy. Known especially for his literary studies of French provincial family life and "The Italians of Today."

**Bede, the Venerable, Saint** (673-735) — Benedictine, Doctor of the Church, historian. His works comprise all branches of knowledge.

**Benson, Robert Hugh** (1871-1914) — An Anglican clergyman who became a Catholic in 1903 and was ordained. Author of a number of works, including "By What Authority?" "Come Rack, Come Rope," "The Upper Room," and "Paradoxes of Catholicism."

**Beschi, Costanzo Giuseppe** (1680-1746) — Jesuit Italian missionary. Famous for linguistic and literary work in Tamil language

**Besse, Jean Martial Leon** (1851-1920) — Benedictine monk and monastic historian.

**Bickerstaffe-Drew, Francis** (1858-1928) — Catholic convert and priest who under the pseudonym of John Ayscough published several novels including "San Celestino," "Abbots-court" and "Prodigals and Sons"

**Bielski, Marcin** (1495-1575)—Proflig writer, called the Father of Polish prose.

**Boileau-Despreaux, Nicolas** (1636-1711) — Poet, satirist and critic.

**Bolland, John van** (1596-1665) — Belgian Jesuit of the seventeenth century, compiler of "Acta Sanctorum" or "Acts of the Saints."

**Bona, Giovanni** (1609-1674) — Cardinal. Wrote "De Rebus Liturgicis," a liturgical encyclopedia

**Bossuet, Jacques Benigne** (1627-1704)—Noted French pulpit orator,

celebrated for sermons and funeral orations

**Bourdouloue, Louis** (1632-1704)—Noted French pulpit orator, called "The Preacher of Kings, and The King of Preachers."

**Bracton, Henry de** (died 1268)—Wrote greatest medieval treatise on English law, "On the Laws and Customs of England"

**Brownson, Orestes Augustus** (1803-1876) — Became a Catholic convert in 1844; wrote "New Views of Christianity, Society and the Church," "The Convert or Leaves from My Experience," "The American Republic. Its Constitution, Tendency and Destiny."

**Brunetiere, Ferdinand** (1849-1906) — Great French critic, who was converted to Catholicism, and defended the Church against Free-thinkers.

**Burke, Thomas Nicholas** (1830-1882)—Irish Dominican orator, who preached to great throngs in Europe and in the United States

**Burnand, Sir Francis Crowley** (1836-1917) — English convert, Humorist and editor of "Punch" (1880-1906). Edited "English Catholic Who's Who"

**Butler, Alban** (1710-1763) — Historian Wrote "The Lives of the Fathers, Martyrs and other Principal Saints."

**Caedmon** (died 670)—A lay brother in the monastery of Whitby. Put the history of the Old and New Testaments into alliterative verse

**Calderon de La Barca, Pedro** (1600-1681)—Spanish priest, dramatist and author of "Autos Sacramentales," sacred allegorical dramas on the Eucharist.

**Camoens, Louis Vaz De** (1524-1580)—Portuguese poet and dramatist. Master of poetic style and diction. Wrote "The Lusads."

**Cervantes Saavedra, Miguel de** (1547-1616) — Spanish author; his masterpiece is "Don Quixote."

**Chateaubriand, Francois Rene de** (1768-1848) — His romances like "Atala" and his "Genius of Christianity" had great influence on 19th-century literature.

**Chaucer, Geoffrey (1340-1400)** — Father of English poetry. Best known work, "Canterbury Tales"

**Chesterton, Gilbert K. (1874-1936)** — Essayist, poet, novelist, biographer, apologete, author of numerous books and editor of "G. K.'s Weekly" An outstanding lecturer and controversialist. Convert Called "Prince of Paradox."

**Claret, Bl. Anthony Mary (1807-1870)** — Declared great precursor of Catholic Action by Pius XI. Spanish writer. Treated theology, law, sociology and apologetics.

**Cobo, Bernabe (1582-1657)** — Spanish Jesuit and naturalist His "History of the New World" is historically and scientifically invaluable.

**Coppee, Francois (1842-1908)** — Poet, novelist and dramatist Called "poet of the lowly." Elected to the French Academy, 1884.

**Corneille, Pierre (1606-1684)** — French dramatist, author of "Le Cid." He was a devout Catholic and made a translation of the "Imitation of Christ."

**Crashaw, Richard (1613-1649)** — Became a Catholic in 1646; wrote religious poetry, notably "Steps to the Temple"

**Crawford, Francis Marion (1854-1909)** — Well-known novelist of great popularity. His first novel, "Mr. Isaacs," obtained immediate success. Became a convert in 1880

**Dante Alighieri (1265-1321)** — Florentine poet. One of the world's greatest writers; author of the "Divina Commedia," "Vita Nuova" and "De Monarchia."

**Dryden, John (1631-1700)** — Converted to Catholicism in 1686 Wrote "The Hind and the Panther"

**Faber, Frederick William (1814-1863)** — Convert Anglican clergyman, was ordained priest and became an Oratorian. His hymns and devotional works prove him a master of mystical theology.

**Fenelon, Francois de Salignac de La Mothe (1651-1715)** — Archbishop of Cambrai. He wrote his "Fables," "Dialogues of the Dead" and "Tele-machus" to teach his royal pupil, the grandson of Louis XIV.

**Fortunatus, Venantius Honorius Clementianus (530-610)** — Latin poet. Two of his poems are in the liturgy

**Frechette, Louis Honore (1839-1908)** — Called the "Lamartine of Canada" Author of prose and poetry

**Froissart, Jean (1337-1410)** — His "Chronicles" descriptive of the feudal world entering upon its decadence are vivid and picturesque  
**Gasquet, Francis Aldan (1846-1929)** — English Benedictine and Cardinal Headed the Commission of Revision of the Vulgate. Chief Catholic historian of the English Reformation, of English monastic life and English ecclesiastical history of the middle ages.

**Geoffrey of Monmouth (1100-1154)** — Bishop and chronicler whose history of British kings has influenced English literature, especially national romance, from Layamon to Tennyson.

**Gorres, Joseph von (1776-1848)** — Author and champion of Catholic interests in Germany. He produced a great work on Christian mysticism.

**Gower, John (1325-1408)** — English poet whose merits have been dimmed by constant comparison with Chaucer. Among his works are "Mirour de l'Omme," "Vox Clamantis," and "Confessio Amantis"

**Gregory of Nazianzen, Saint (329-389)** — Doctor of the Church, orator and literary genius. His poems, epistles and orations are among the finest of his age

**Harland, Henry (1861-1905)** — Novelist and journalist. Author of "The Cardinal's Snuff-Box" and other books

**Harris, Joel Chandler (1848-1908)** — Author of the "Uncle Remus Stories" translated into 27 languages. He became a Catholic before his death

**Herdtrich, Christian Wolfgang (1625-1684)** — Wrote the first Chinese-Latin Dictionary, made Confucius known to Europeans

**Heywood, John (1497-1580)** — English poet and dramatist. Some of his works are: "The Spider and the

Fly," "Wit and Folly," "The Four P's" and "The Play of the Wether."

Huysmans, Joris (1848-1907) — A novelist of the realistic school. One of the founders of the Concourt Academy. A convert in 1895, he became a Benedictine Oblate.

Jacopone da Todì (1230-1306) — Franciscan poet, author of the "Stabat Mater"

Jerome, Saint (340-420) — Confessor, one of the four great Latin Doctors of the Church. He revised and translated the Vulgate

John Chrysostom, Saint (345-407) — Greek Doctor of the Church. Archbishop of Constantinople. Famous and eloquent orator, called "Golden-mouthed."

Julius Africanus, Sextus (160-240) — Chronographer. His chronicles in five books covered the time from the Creation to A. D. 221.

Justinian I (483-565) — Great Eastern Roman Emperor. His codification of the laws formed a system of civil law.

Kilmer, Joyce (1886-1918) — Soldier-poet. Entered the Catholic Church in 1913. Belonged to the "Fighting 69th" and was killed in action in the World War. Among his works are "Summer of Love," "Trees" and "Main Street."

La Bruyere, Jean de (1645-1696) — French critic and moralist, author of "Caracteres."

Lacordaire, Jean Baptiste Henri (1802-1861) — A French pulpit orator. Member of the French Academy, his most famous work is the "Conferences"

La Fontaine, Jean de (1621-1695) — Poet and author of the famous "Fables of La Fontaine."

Lemaître, Jules (1853-1914) — Literary critic and playwright. A master of fluid, witty French.

Lingard, John (1771-1851) — Priest and historian. Wrote an eight volume non-partisan history of England.

Littre, Paul Maximilien Emile (1801-1881) — Lexicographer and philosopher. Wrote an immense French dictionary.

Lope de Vega Carpio, Felix (1562-1635) — Priest, poet and dramatist of Spain's Golden Age.

Mabillon, Jean (1632-1707) — Benedictine. Father of the science of paleography. Author of "Lives of the Benedictine Saints."

Malherbe, Francois de (1555-1628) — Set up new standards of poetic technique, purified the French language, and was influential as a critic.

Malory, Sir Thomas (died 1470) — Compiler of the "Morte d'Arthur," the earliest piece of English literary prose, finished in 1429.

Manning, Henry Edward (1808-1892) — Archbishop of Westminster, noted orator and convert.

Manutius, Aldus (1450-1515) — Scholar and printer. Established the famous Aldine printing press at Venice, and the new Aldine Academy of Hellenists in 1500, which compiled the first Latin and Greek lexicon.

Manzoni, Alessandro (1785-1873) — Italian poet and novelist whose novel, "I Promessi Sposi," was considered by Scott the greatest romance of modern times.

Messillon, Jean Baptiste (1663-1742) — Celebrated French preacher. His works have been frequently reprinted.

Mercier, Desire Joseph (1851-1926) — Cardinal Archbishop of Malines. Wrote "Oeuvres Pastorales," "Patriotism and Endeavor," and many other works.

Moliere, Jean Baptiste Poquelin (1622-1673) — Dramatist, the true father of French comedy. In "Le Bourgeois Gentilhomme," "Tartuffe," "Le Misanthrope," "L'Avare," "Le Malade Imaginaire," "Les Femmes Savantes," he depicts immortal types.

Moore, Thomas (1779-1852) — Called the "Poet of the People of Ireland." Wrote "Irish Melodies," "Lalla Rookh" and other works.

Newman, John Henry (1801-1890) — Famous convert, Cardinal and Oratorian. He wrote "Apologia pro vita sua" and is one of the great masters of prose style. His poetry, as in the "Dream of Gerontius," expresses Dante's Catholic penetration of eternity.

- O'Reilly, John Boyle** (1844-1890) — Poet and novelist; wrote "The Poetry and Songs of Ireland."
- Origen** (185-254) — Priest and celebrated ecclesiastical writer, father of the homily. His masterpiece was the "Hexapla," an edition of the Old Testament with the Hebrew and Greek texts in parallel columns, and its translation into Syriac, estimated to have filled about 6,000 pages
- Ozanam, Frederic** (1813-1853) — Litterateur and philanthropist. His masterpiece, "Christian Civilization among the Franks"
- Paris, Gaston Bruno Paulin** (1839-1903) — For thirty years the highest authority on the philology of Romance languages.
- Pascal, Blaise** (1623-1662) — Scientist and religious philosopher. Though his "Provincial Letters," a prose masterpiece remarkable for wit and elegance, is a defence of Jansenism, he died in the Church. His chief work was an apology for the Christian religion, "Pensees sur la Religion."
- Patmore, Coventry** (1823-1896) — English poet. Author of "Unknown Eros," considered a classic.
- Persons (alias Parsons), Robert** (1546-1610) — Famous on the English mission, 1580. At that time he wrote the "Christian Directory."
- Pope, Alexander** (1688-1744) — Representative English poet of the first half of the 18th century. Some of his writings are "Essay on Man," "Pastorals," "Rape of the Lock" and the "Dunciad."
- Racine, Jean** (1639-1699) — Great French dramatist. His work displays keen psychological penetration and exquisite literary sense. His masterpiece is "Athalie."
- Randall, James Ryder** (1839-1908) — Born, Maryland. Journalist and poet. Wrote "Maryland, My Maryland." Called "Poet Laureate of the Lost Cause."
- Ryan, Abram J.** (1838-1886) — Poet-priest of the South. Born, Norfolk. Chaplain of the Confederate Army, preacher and lecturer. He wrote "Poems Patriotic, Religious and Miscellaneous."
- Sarbiewski, Mathias Casimir** (1595-1640) — Called the "Horace of Poland"
- Schlegel, Friedrich von** (1772-1829) — Writer and critic. With his brother August Wilhelm founded the Romantic School.
- Schmid, Christoph von** (1768-1854) — Educator and pioneer writer of children's books, which have been translated into 24 languages.
- Seidl, Johann Gabriel** (1804-1875) — Poet, author of the Austrian national anthem
- Shea, John Dawson Gilmory** (1824-1892) — Historian. Wrote "History of the Catholic Church in the United States"
- Southwell, Robert** (1561-1595) — Jesuit martyr. His prose and poems, among them "The Burning Babe," were highly esteemed by his contemporaries, and imitated by Shakespeare.
- Tabb, John Bannister** (1845-1909) — American priest and poet master of the epigrammatic quatrain. He served in the Confederate Navy.
- Tasso, Torquato** (1544-1595) — Italian poet, author of "Jerusalem Delivered," "Rinaldo" and "Aminta."
- Tertullian** (160-230) — Ecclesiastical writer of note, after his conversion from paganism.
- Thomas a Kempis** (1380-1471) — Dutch priest and religious of the Canons Regular. Wrote spiritual treatises, of which the most famous is the "Imitation of Christ."
- Thomas of Celano** (about 1200-1265) — Disciple of St Francis of Assisi, whose life he wrote. Author of "Dies Irae."
- Thomas More, Saint** (1478-1535) — Martyr. Lord Chancellor of England under Henry VIII who beheaded him after long imprisonment for his refusal to take the oath of supremacy. The outstanding intellectual genius and scholar of his time, he wrote many works; "Utopia" is the best known
- Thompson, Francis** (1859-1907) — English poet, best known for his "Hound of Heaven"
- Tocqueville, Alexis Charles de** (1805-1859) — French writer and statesman.

**Vincent of Beauvais** (1190-1264) — Dominican priest and author of colossal encyclopedia.

**Windle, Sir Bertram** (1858-1929) — Apologist and scientist. As professor in Toronto University he wrote to reconcile in the public mind scientific progress with the Church's teaching

**Ximenez de Cisneros, Francisco** (1437-1517) — Franciscan statesman, Archbishop of Toledo and Regent of Spain. Famous as a patron of learning, he founded the University of Alcalá in 1504 and undertook the publication of the first Polyglot Bible with the assistance of Alfonso de Zamora, a converted Spanish rabbi.

## ARCHITECTS

**Alan of Walsingham** (died 1364) — English monk His work in Ely Cathedral is unique and beautiful.

**Bentley, John Francis** (1839-1902) — Promoted the Gothic revival in England, designed the Cathedral of Westminster, which he built in the Byzantine style to distinguish it from Westminster Abbey.

**Bernini, Giovanni Lorenzo** (1598-1680) — Famous for his baldachinum and colonnade of St. Peter's

**Bramante, Donato** (1444-1514) — Made the plan for St. Peter's but did not live to execute it Michelangelo adopted his ideas, and finished the work

**Brunelleschi, Filippo** (1377-1446) — First applied perspective to art according to definite rules, designed the dome of the Cathedral Church of Florence.

**Campello, Filippo di** (13th century) — Franciscan architect of Church of St. Clare, Assisi

**Giocondo de Verona** (1430-1515) — Franciscan architect, engineer and antiquarian. Erected two bridges over the Seine and succeeded Bramante as architect of St. Peter's, Rome.

**Giotto di Bondone** (1276-1337) — Designed the famous Campanile.

**Gobban, Saer** (560-645) — Celebrated Irish ecclesiastical architect.

**L'Enfant, Pierre Charles** (1754-1825) — Served in the Engineer Corps in the American Revolution. Drew plans for laying out of the national capital.

**Mansard, Nicolas Francois** (1598-1666) — An exponent of the French Renaissance at its best. Designed Maison Lafitte. The curved roof

with large dormer windows was named mansard.

**Michelangelo Buonarroti** (1475-1564) — Was made the chief architect, painter and sculptor of the Vatican, in 1534, and took charge of reconstruction of St. Peter's in 1547

**Palladio, Andrea** (1518-1580) — Designer of classical buildings in Italy, and the controlling influence of seventeenth century English architecture (Palladian).

**Pisano, Andrea** (1270-1348) — On Giotto's death had charge of the building of the Campanile of the Duomo in Florence. Designed the facade of the Cathedral of Orvieto

**Pugin, Augustus Welby Northmore** (1812-1852) — Revived the architectural forms of medieval England. Designed many Catholic churches, and collaborated with Charles Barry in work on the new Houses of Parliament.

**Sangallo, Giuliano Giamberti da** (1445-1516) — Work in Rome and Florence. Architect of St. Peter's, 1503-11. His brother, Antonio da Sangallo, the Elder (1455-1534) erected fortifications, palaces, and the Church of Madonna di San Biagio at Montepulciano, one of the handsomest in Italy. Their nephew, Antonio da Sangallo, the Younger (1483-1546) also exhibited extraordinary ability as a builder of churches, palaces and as a military engineer

**Vignola, Giacomo Barozzi da** (1507-1573) — Wrote two standard architectural works. Designed palaces and churches, among them the Gesù in Rome In 1564 he constructed the two subordinate domes of St. Peter's.



## SCULPTORS

**Bernini, Giovanni Lorenzo** (1598-1680)—Example of his work is the tomb of the Countess Matilda.

**Brunelleschi, Filippo** (1377-1446) — Made the model for the reliefs of the second bronze door of the baptistry at Florence.

**Canova, Antonio** (1757-1822) — The "Theseus" of the Vatican, "Perseus" of the Belvedere, "Cupid and Psyche" of the Louvre, and the colossal tomb of Clement XIII in St. Peter's are well-known works

**Cellini, Benvenuto** (1500-1571) — Goldsmith and worker in bronze. His masterpiece is the bronze statue of "Perseus" of the Loggia dei Lanzi in Florence.

**Cousin, Jean** (1522-1590)—Founder of the French school. Noted for biblical and historical scenes in woodcut.

**Donatello or Donato di Niccolò di Betto Bardi** (1386-1466) — Founder of modern sculpture: "St. George" and the bronze "David" in the Bargello are by him

**Ghiberti, Lorenzo di Cione** (1378-1455)—Designed the north doors of the Baptistry of San Giovanni in Florence, and the main doors facing the Duomo. The latter are considered his masterpiece. Michelangelo declared them worthy to be the doors of Paradise.

**Hebert, Louis Philippe** (1850-1917) — Elected to the Royal Canadian Academy in 1883. Executed monuments in Ottawa, Quebec, Montreal and Calgary.

**Michelangelo Buonarroti** (1475-

1564) — Notable sculptures are the beautiful "Pieta" in St. Peter's, "David" in the Academy of Florence and the colossal figure of "Moses" in San Pietro in Vincolo, Rome

**Pichler Family** (17th-19th centuries)—Gem-cutters to the Popes

**Pisano, Andrea** (1270-1348) — Designed the bronze doors on the south side of the Baptistry at Florence

**Pisano, Niccolò** (1225-1278)—Earliest of great Italian sculptors. Famous for the hexagonal pulpit of the baptistry of Pisa, and the beautiful fountain in Perugia, in which he was assisted by his son Giovanni

**Robbia, Luca della** (1400-1482)—Famous as the inventor of a brilliant glaze for terra-cotta ware. In this ware he made beautiful plaques and reliefs, as the "Madonna and Child" in the Museo Nazionale, the "Madonna of the Apple" in the Berlin Museum, and the "Crucifixion" of San Miniato. Also did some work in marble and bronze in the Duomo.

**Stoss Veit** (1440-1533) — The altar-screen in the Church of Our Lady in Cracow is a masterpiece of Gothic wood-carving. The "Annunciation" is a beautiful work in the Church of St. Lawrence, Nuremberg.

**Verrocchio, Andrea Del** (1435-1488) — His masterpiece, the bronze equestrian statue of Bartolommeo Colleoni, in Venice, is considered the finest in the world. His "Boy with a Fish" is in the Palazzo Vecchio

## PAINTERS

**Angelico, Fra** (1387-1455) — Dominican friar, now beatified, who gained the name of "Angelico" because he dedicated his art to religious subjects. Spirituality, bright, decorative detail and fine coloring mark his work. He painted "The Crucifixion," "Madonna of the Star" and the "Coronation of the Virgin," now in Florence.

**Bartolommeo, Fra** (1475-1517)—After entering a Dominican con-

vent, he resumed his painting at the order of his Superior. His masterpieces are "Pieta," "The Marriage of St. Catherine" and "The Virgin Enthroned with Saints."

**Beardsley, Aubrey Vincent** (1872-1898)—Nineteenth-century illustrator who became a Catholic in 1895.

**Bellini, Gentile** (1429-1507) and **Giovanni** (1430-1516)—Painters who founded the Venetian School.

**Bordone, Paris** (1500-1571) — Of the Venetian School. His finest

work, "The Fisherman Presenting the Ring of St. Mark to the Doge."

**Botticelli, Sandro (1444-1510)** — Among his famous paintings are "Spring," the "Birth of Venus" and "The Magnificat," in Florence.

**Cimabue, Giovanni (1240-1302)** — The mosaic of "John the Baptist" in the apse of the Pisa Cathedral is the only authentic example of his work.

**Corot, Jean Baptiste Camille (1796-1875)** — Famous for his landscapes of silvery coloring and unusual light effects.

**Correggio, Antonio Allegri (1494-1534)** — Noted for mastery of light and shade; painted "Holy Night" in the Dresden Museum, and "The Marriage of St. Catherine" in the Louvre.

**Cousin, Jean (1522-1590)** — Founder of the French School and the first Frenchman to use oil paint. His "Last Judgment" is in the Louvre.

**Credi, Lorenzo di (1459-1537)** — Eminent painter of portraits and religious pictures.

**Delacroix, Ferdinand Victor Eugene (1799-1863)** — Co-founder of the French Romantic School. "Death of the Bishop of Liege," in the Louvre, is his greatest painting.

**Delaroche, Paul (1797-1856)** — Leaned to Romantic rather than Classic School and is known chiefly as a popular historical painter. After his wife's death he produced religious paintings.

**Dolci, Carlo (1616-1686)** — Noted for perfection of finish. His "Mater Dolorosa" is a favorite for reproduction. "St. Andrew Praying before His Crucifixion," in the Pitti Palace, is his masterpiece.

**Doyle, Richard (1824-1883)** — Contributor to "Punch" whose cover design with a little "Dickie-bird," is still used; he resigned because the periodical was anti-Catholic.

**Durer, Albrecht (1471-1528)** — His masterpiece, "The Four Apostles," is now in Munich. Considered to rank close to Michelangelo, especially in drawing.

**Dyck, Anton Van (1599-1641)** — Executed portraits of Charles I of England, Henrietta Maria and their

children: his popular painting is "Baby Stewart", among his religious paintings are "The Crucifixion" and "Madonna of the Rosary."

**Eyck, Hubert Van (1366-1426)** and his brother, Jan (1370-1440) — Founded the Flemish School, noted for charming landscapes, architectural background and detail. Their famous work, a polyptych, "The Adoration of the Lamb," is in Ghent. **Flandrin, Hippolyte (1809-1864)** — Painted "Christ Blessing the Little Children," in the Listieux Museum, and "The Frieze of Saints," in the Church of St. Vincent de Paul, Paris. His brother Jean Paul was celebrated as a painter of landscapes in the classical manner.

**Ghirlandajo, Domenico (1449-1498)** — His master frescoes are in the Tornabuoni Chapel in S. Maria Novella, Florence. Well-known paintings are "Adoration of the Magi" and "The Last Supper" in Florence, "The Visitation" and his realistic "Old Man and Child" in the Louvre, and his famous portrait of "Giovanni degli Albizzi." He was a teacher of Michelangelo.

**Giorgione, Giorgio (1478-1511)** — One of the first to make beautiful landscape an integral part of the picture. Ruskin called his "Madonna" one of the two most perfect pictures in the world.

**Giotto di Bondone (1276-1337)** — Founder of modern painting. His works are in Assisi, Rome and Florence, and the finest is in the Cappella dell' Arena in Padua.

**Goya y Lucientes, Francisco Jose di (1746-1828)** — Painter, etcher and lithographer. Known in history of Spanish art as the last of the old masters and the first of the new.

**Herrera, Francisco, the Elder (1576-1656)** — Bold realist and founder of the Spanish school. His masterpiece is "The Last Judgment," in Seville. His son, Francisco Herrera, the Younger, has his masterpiece, "St. Francis," in the Seville cathedral.

**Holbein, Hans, the Younger (1497-1543)** — German Renaissance painter, famous for his portraits; his best is the "Duchess of Milan"

of the National Gallery The "Dance of Death" woodcuts rank him with Durer as one of the greatest draughtsmen.

**Ingres, Jean (1780-1867)** — Cleric and head of the Classic School. "Oedipus and the Sphinx," in the Louvre, shows his excellent draughtsmanship.

**Lippi, Fra Filippo (1406-1469)** — Humanized religious art. Among his works are the "Madonna" of the Uffizi, the "Coronation of the Virgin," and the "Annunciation" in the National Gallery.

**Lorrain, Claude de (1600-1682)** — Master of classic landscape and noted for his unusual treatment of sunlight.

**Mantegna, Andrea (1431-1506)** — Founder of the Paduan School. Throughout his works of art there is a noticeable trace of the scientific spirit of Florentine painting. Among his works are "St. Jerome in the Wilderness," "Judith with the Head of Holofernes" and "Madonna and Child," in the National Art Gallery, Washington, D. C.

**Mosaccio, Tommaso (1401-1428)** — Precocious artist. Famed frescoes in Brancacci chapel of the Church of Sta. Maria del Carmine, Florence.

**Michelangelo, Buonarroti (1475-1564)** — Sculptor, painter and architect. Decorated the Sistine Chapel with the history of the Creation and Fall and "The Last Judgment."

**Millet, Jean Francois (1814-1875)** — His representations of peasant life preach the dignity of labor. Famous are "The Angelus," "The Gleaners," "The Man with the Hoe."

**Murillo, Bartolome Esteban (1617-1682)** — Native of Seville. His work is almost exclusively religious. Two of his twenty paintings of the Immaculate Conception are in the Louvre and several in the Prado. Other works frequently reproduced are "The Holy Family" in the National Gallery, the "Madonna and Child" of the Pitti, and the "St. Anthony of Padua" of the Seville cathedral.

**Perugino, Pietro Vanucci (1446-1523)** — Founded the Umbrian School. His works are character-

ized by the severe and lovely faces of his saints and angels, beautiful landscapes in admirable perspective, and perfection of light and color. Among his paintings are the "Crucifixion" in the Chapter House of Santa Maria Maddalena dei Pazzi in Florence, his masterpiece, and the exquisite "Nativity" of the National Gallery.

**Pinturicchio, Bernardino di Betto di Biagio (1454-1513)** — Essentially a decorative artist, his work was mainly fresco done in tempera (brilliant in color and enlivened with gold relief). His greatest work is the decoration of the Borgia Apartments in the Vatican.

**Poussin, Nicolas (1594-1665)** — Subjects from mythology and the Old Testament and his landscapes are notable. Among his paintings are "The Finding of Moses" and "The Rape of the Sabinas."

**Puvis de Chavannes, Pierre (1824-1898)** — His frescoes, distinctly flat and light in color, are now appreciated for their striking originality. Notable are his frescoes of St. Genevieve in the Pantheon and the staircase frescoes in the Boston Public Library.

**Raphael Santi (1483-1520)** — Greatest painter of the Renaissance. He decorated the Stanze or rooms of the Vatican with beautiful frescoes. Among favorite Madonnas are the "Madonna of the Chair," now in the Pitti Gallery, and the supremely beautiful "Sistine Madonna," now in the Dresden Gallery.

**Reni, Guido (1575-1642)** — Decorated Farnese Palace, Quirinal Palace and ceiling in Palazzo Rospigliosi.

**Ribera, Joseph or Jusepe de (1588-1656)** — Called "the little Spaniard." The "Immaculate Conception," done for the Ursulines of Salamanca is a painting of great beauty, but he preferred to depict scenes of suffering or horror, as "The Flaying of St. Bartholomew."

**Rubens, Peter Paul (1577-1640)** — Flemish artist. In France he was commissioned to decorate the Luxembourg Palace, in Spain to paint a portrait of Philip IV, and in Lon-

don, where he was knighted, to paint "Peace and War." Was made court painter in Antwerp His masterpiece, "The Descent from the Cross," is in the Antwerp cathedral

**Sarto, Andrea del** (1486-1531) — Great colorist and draughtsman, is called the "Faultless Painter," but is criticized for the monotony of his types. "Madonna of the Harpies," in the Uffizi Gallery, "Madonna of the Sack," in the cloister of S. Annunziata in Florence, and "St John the Baptist," in the Pitti Gallery, are some of his works.

**Tintoretto, Jacopo Robusti** (1518-1594) — He was nicknamed "Il furioso" because of the rapidity and impetuosity with which he produced paintings His masterpiece is "The Miracle of St. Mark," of the Academy of Venice The "Paradiso" of the Doge's Palace is the largest painting in the world.

**Titian or Tiziano Vecelli** (1477-1576) — Greatest of the Venetian painters, he shows mastery of technique, marvelous color and vigorous treatment in his prolific works. "Sacred and Profane Love," the "Assumption," the "Presentation," "Bacchus and Ariadne," "The Rape of Europa," are some of his masterpieces, as well as many portraits, notably the "Man with the Glove," in the Louvre

**Vasari, Giorgio** (1511-1574) — Painter, architect and writer famed

for his "Lives of Eminent Painters, Sculptors and Architects" Decorated Sala Regia at Rome.

**Velasquez, Diego Rodriguez de Silva y** (1599-1660) — Famous Spanish painter, master of naturalism, excelling in portraiture Friend of Philip IV, he left many portraits of the royal family. "The Forge of Vulcan" and "Innocent X" are in Rome. "Christ on the Cross" and "The Lances" are in the Prado

**Veronese, Paolo** (1528-1588) — Glorifies Venice in his paintings Famous for great banqueting scenes, as "The Marriage at Cana" in the Louvre, which display his love of color, pageantry and spacious architectural background

**Verrocchio, Andrea Del** (1435-1488) — Master of Leonardo da Vinci and Lorenzo di Credi Painted "The Baptism of Christ"

**Vinci, Leonardo di Ser Piero da** (1452-1519) — Painter, sculptor, architect, engineer and scholar. Combined exact scientific knowledge with fine idealism. Painted the "Virgin of the Rocks," "St Anne and the Virgin" and the "Mona Lisa"

**Zurbaran, Francisco** (1598-1664) — Some of his works are his masterpiece, in Seville, the "Apotheosis of St. Thomas Aquinas," scenes depicting the lives of St. Bonaventure, St. Jerome and St. Bruno, and "A Kneeling Monk," in the National Gallery.

## MUSICIANS

**Beethoven, Ludwig van** (1770-1827) — Famous German composer, first of the Romanticists Generally considered the greatest of symphonic composers, with nine immortal works in that form. Wrote Mass in D, concertos of symphonic proportions and other music of various forms. Composed even after deafness in 1802

**Bruckner, Anton** (1824-1896) — Excellent composer in Romantic style, court organist in Vienna and professor at the conservatory. Composed nine symphonies, two Masses, a requiem and a "Te Deum."

**Byrd, William** (1540-1623) — Composer and organist excelling in li-

turgical compositions. Also founded the English Madrigal School.

**Cherubini, Maria Luigi C. Z. S** (1760-1842) — Composer of operatic and ecclesiastical music. His Masses in F and A and two requiems are master works

**Couperin, Francois** (1668-1733) — Greatest of family of French musicians. Court cymbalist, teacher of princes and organist of St. Gervais His works for the harpsichord introduced a new style of piano music, distinctive from the organ style of his predecessors Influenced Handel and Bach

**Donizetti, Gaetano** (1797-1848) — Famous composer of Italian opera.

Acclaimed in Paris and Vienna "Lucia di Lammermoor," "La Fille du Regiment" and "Don Pasquale" are his best-known works

**Franck, Cesar Auguste** (1822-1890) — Belgium's greatest composer, a pioneer in the modern French school. In his lifetime musicians formed a cult of his admirers. Among his works are the oratorio "Ruth," a symphony in D, two operas, a Mass and excellent chamber music

**Gluck, Christoph Willibald** (1714-1787) — German composer and operatic reformer. Conductor of the opera at Vienna. Gave fixed composition to the orchestra. Composed "Orfeo ed Euridice" and other operas, which are forerunners to the musical drama.

**Gounod, Charles Francois** (1818-1893) — Wrote the operas "Faust" and "Romeo et Juliette," several Masses, and the oratorio "Redemption"

**Guido d'Arezzo** (995-1050) — Reformer of musical notation. "Guidonian" system favored employment and improvement of the four-line stave

**Haydn, Franz Joseph** (1732-1809) — One of the most prolific and widely significant composers in the history of music. Founder of the Viennese School of composition, and called the "inventor of the symphony." His masterpiece is the oratorio "Creation." He always inscribed his compositions "Laus Deo"

**Lassus, Orlandus de** (1532-1594) — Last and greatest of the Netherland School of composers. His works number 2,400.

**Liszt, Franz** (1811-1886) — Extraordinary pianist and clever composer, chiefly noted for his technical feats. His best known works are "Hungarian Rhapsodies" and "Symphonic Poems"

**Martini, Giambattista** (1706-1784) — Achieved fame as a composer of church music. He was a theorist and a teacher in the field of music. He also wrote a history of ancient music and many treatises on the subject of music.

**Mozart, J. C. Wolfgang Amadeus** (1756-1791) — Child genius, concert master in Salzburg, removed to Vienna. Composed numerous works classic for all time. "Don Juan" and "The Magic Flute" are among his operas. His symphonies and concertos are superior to his church music, which includes his great Requiem

**Paderewski, Ignace** (1860-1941) — First Premier of Poland after the World War, in 1918. Eminent pianist and composer, he toured Europe and America, where he died. Founded the Paderewski Fund to aid American composers

**Paganini, Nicolo** (1782-1840) — Prominent violin virtuoso. At an early age he composed violin sonatas and achieved brilliant success in public auditions. He composed "Symphonie Fantastique" and numerous violin sonatas.

**Palestrina, Giovanni Pierluigi da** (1526-1594) — Eminent reformer and composer of church music in the polyphonic style, wrote many outstanding madrigals, motets and Masses, among them the famous "Missa Papae Marcelli."

**Rameau, Jean-Philippe** (1683-1764) — Organist, wrote several theoretical works, highly developed symphonic part of opera, composed about thirty operas and many pieces for piano. He is considered the typical representative of French dramatic opera.

**Rossini, Gioacchino Antonio** (1792-1868) — Composer and great innovator in orchestration. The epoch of modern opera began with him. "Guillaume Tell" is his masterpiece. Some other works are a "Stabat Mater," "Messe Solennelle," "Barbiere di Seviglia" and "Otello"

**Scarlatti, Alessandro** (1659-1725) — Composer and creator of the 18th century classical style in music. He taught many celebrated musicians.

**Schubert, Franz Peter** (1797-1828) — Viennese composer of Romantic School. Wrote excellent works in a wide range of forms. Of his 500 songs perhaps the "Erl King" and "Ave Maria" are best known. His

"Unfinished Symphony" is the most popular of his nine symphonies

**Stradivari, Antonio (1644-1737)**—Famous violin maker.

**Tallis, Thomas (1510-1585)**—English composer whose contrapuntal work has been compared to Palestrina's. He shared with Byrd the monopoly of music printing for 21 years

**Taverner, John (1495-1545)**—Composer during the Reformation in England. Released from prison because of the excellence of his music.

**Thomas, Charles Louis Ambrose (1811-1896)**—Born in Alsace Lorraine. Composer of the operas "Mignon" and "Hamlet," "Messe

Solennelle" and a "Marche Religieuse" Particularly skilful in orchestral effects

**Verdi, Giuseppe (1813-1901)**—Greatest master of Italian opera "Ernani," "Rigoletto," "Aida" and "Otello" are some of his operas, each representative of one of the four phases of his musical development. Also wrote "Requiem" and "Pater Noster"

**Weber, Karl Maria von (1786-1826)**—Founder of romantic school of music in Germany, influenced Wagner. Composed "Der Freischutz," "Oberon" and other operas, and several instrumental works chiefly for piano. Royal director of music in Dresden.

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#### FOURTH CENTENARY OF THE BIRTH OF FRANCIS SUAREZ, S. J.

The doctrines contained in the Constitution of the United States are in part due to this Jesuit thinker. Francis Suarez was born at Granada on January 5, 1548. Entering the Society of Jesus in 1564 at Salamanca, he completed his study of philosophy and theology in that city. After his ordination in 1572 he taught philosophy at Avila and Segovia, and later lectured in theology at Avila, Segovia, Valladolid, Rome, Alcalá, Salamanca and Coimbra successively. A prolific writer, his works are still a guiding force.

Suarez is one of the acknowledged founders of the basic concepts and principles of international law. In philosophy, his systematic treatment of metaphysics and the disputes which many of his metaphysical opinions occasioned among Catholic scholars have gradually resulted in clearer and more profound treatment of most philosophical questions. In theology, he is known chiefly for his labors on such topics as: the sin of the fallen angels, the Incarnation of the Word, the system of Congruism, truths known by science and faith, belief in Divine Authority, Transubstantiation, and the final grace of the Blessed Virgin. Besides his famous treatise on Law and God, the Legislator, containing his celebrated refutation of the divine right of kings, he wrote many philosophical and theological works. His defense of Catholic faith against Anglican errors (1613) was burned by order of James I of England.

Suarez died on September 25, 1617, at Lisbon, respected by thinkers of all shades of belief, even in that bitterly controversial time. He will live always in the memory of eminent scholars as an inspiration in their never-ending task of expounding to the world the meaning and application to the soul and to society of the rich doctrines of our faith. It is hoped that as his teachings gave impetus to this great nation they will be recognized as the teachings upon which a just world order must ultimately come to rest

## CENTENARY OF THE BIRTH OF JOEL CHANDLER HARRIS

Better known as "Uncle Remus," Joel Chandler Harris is remembered for his Negro dialect stories, which rank as classics. He was born at Eatonton, in Putnam County, Georgia, on December 9, 1848, a date now celebrated in Georgia schools annually. He grew up in country towns which were devoid of culture, but at the age of twelve moved to an isolated plantation where all the better elements of slavery prevailed. Apprenticed in 1862 to a plantation editor, he learned typesetting and the technique of newspaper writing on "The Countryman," the only plantation paper ever published. This work and the plantation library provided the boy with his education.

After the Civil War, Harris worked on newspapers in Marion, New Orleans and Savannah before finally settling in 1876 in Atlanta, on the staff of the "Constitution," with which he was connected until his retirement in 1890. In 1900 he started his "Uncle Remus' Magazine." He has been evaluated as the most spontaneous and most original literary creator of the century. His works are the first and remain the greatest in the school of Negro folk literature. His appeal lies in his artlessness, perfect naturalness and unlabored truth to nature. He surpasses all in depicting the childlike simplicity, pathos, loyalty of the Southern Negro of the period. With "Uncle Remus, His Songs and His Sayings," Joel Chandler Harris gave an original character to the world's character gallery. This book was followed by others in the series, all now famous.

Two weeks before his death on July 3, 1908, he was baptized a Catholic. Besides the example of his Catholic wife and their children, the powerful influence of the subtle thought and measured music of Cardinal Newman's works, particularly the "Apologia," brought this author of perpetually delightful stories to embrace Catholicism. He was buried in Westview Cemetery in Atlanta. The city subsequently purchased his home as a memorial to his memory.

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## THE NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

The 1948 March of Dimes, January 15-30, marked the tenth anniversary of the National Foundation for Infantile Paralysis, a non-profit organization supported solely through this means. Half the March of Dimes Funds goes to the Foundation's chapters for patient care, the other half to National Headquarters for research, education and epidemic aid. The Foundation has aided some 88,000 paralysis victims throughout its history. Costs of the 1946 epidemic are estimated at \$30,000,000, and more millions are needed to care for those stricken in 1947, with its total of over 10,000 cases rounding out the highest 5-year period of polio as yet recorded.

Typical of the way communities fight polio is what happened in 1947 in Boise, Idaho. As cases mounted, St. Luke's Hospital was cleared for them by moving pediatric cases to St. Alphonsus Hospital, the Veterans Administration established a special polio ward, the Elks Convalescent Home was opened ahead of time to accommodate still other paralysis patients. State and local health authorities, fraternal and civic groups, cooperated to the utmost. National Headquarters sent \$50,000 to a special pool of funds administered by the Idaho State Polio Advisory Committee, and Foundation chapters in the state almost another \$50,000. Once again March of Dimes upheld the Foundation's pledge that no polio victim, regardless of age, race, creed or color, need lack the best medical care and treatment for want of funds.

The National Foundation's Headquarters are at 120 Broadway, New York 5, N. Y.; the president is Basil O'Connor.

## PONTIFICAL DECORATIONS

The Holy See confers various titles of nobility, orders of Christian knighthood and other honors upon men and women, who have in an outstanding manner furthered the well-being of the Church, the Holy See and society. The titles are bestowed by the Pope as temporal sovereign and range from prince to baron. That most usually given is the title of count, prefixed to the family name; it may be personal or transferable by right of primogeniture in the male line. The various orders of Knighthood are as follows: Supreme Order of Christ; Order of the Golden Spur; Order of Pius IX; Order of St. Gregory the Great; Order of St. Sylvester; Order of the Holy Sepulchre; and Knights of Malta. Other pontifical decorations include the medals "Pro Ecclesia et Pontifice," "Benemerenti" and of the Holy Land.

### Supreme Order of Christ

or

#### Militia of Our Lord Jesus Christ

The order was instituted by Pope John XXII on March 14, 1319, in Portugal, as a remembrance of the Portuguese Templars declared innocent in the trial which led to the suppression of the Knights Templars everywhere. Expeditions to Africa to conquer Islam kept alive the military spirit for a time but religious discipline declined, the grand mastership became the prerogative of the king, and in the nineteenth century properties of the order were confiscated. In the bull of approval the Pope had reserved to himself and his successors the right to create knights of the order, and today the order survives only as a papal decoration, with one class of knights.

### Order of the Golden Spur

or

#### The Golden Militia

It is doubtful who was the original founder of the order, but it is the oldest and for a long time was one of the most prized of papal decorations. Lavish bestowal of it by the Sforza family and bishops

assistant at the throne diminished the prestige of the order, and in 1841 Gregory XVI placed the order under the patronage of St. Sylvester. As a souvenir of the golden jubilee of the dogmatic definition of the Immaculate Conception, Pius X restored this Golden Militia and on Feb. 7, 1905, re-established it under the patronage of the Immaculate Conception. It has one class of 100 knights. Only those are admitted who, by feat of arms, or writings, or outstanding deeds, have spread the Faith and have safeguarded and championed the Church.

### Order of Pius IX

Founded by Pope Pius IX on June 17, 1847, the order is a reward for outstanding deeds performed in favor of the Church and society, and may be bestowed on non-Catholics as well as Catholics. The three classes of the order are: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

### Order of St. Gregory the Great

This order was established by Pope Gregory XVI, Sept. 1, 1831, to reward the civil and military virtues of the subjects of the Papal States. The order has two main divisions, civil and military, each being divided into three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.

### Order of St. Sylvester

The order had two periods. Instituted by Pope Gregory XVI, Oct. 31, 1841, to absorb the Order of the Golden Spur which had fallen into abuse, it was divided into two orders of knighthood by Pope Pius X, Feb. 7, 1905. One retained the name of St. Sylvester, the other assumed the old name of the Golden Militia. Since the regulations of Pius X the Order of St. Sylvester has three classes: (1) Knights of the Grand Cross; (2) Commanders; and (3) Knights.



### Order of the Holy Sepulchre

Among reputed founders of the order are St. James, first Bishop of Jerusalem, the Empress St. Helena, Charlemagne, Godfrey of Bouillon and Baldwin I. Critical historians claim the order is a branch of the Knights of St. John of Jerusalem, approved by Pope Pascal II in 1113. It is, however, generally accepted that it was founded by Godfrey of Bouillon during the First Crusade, in July, 1099. The Latin Kings of Jerusalem instituted a guard of honor of this order around the Sepulchre of Christ. When the Latin Kingdom of Jerusalem fell, the Knights of the Holy Sepulchre were driven out of the Holy Land, and in time the order lost some of its prestige. In 1489 it was united to the Knights Hospitallers by Pope Innocent VIII and in 1496 was restored by Alexander VI who empowered the Franciscan Custodian of the Holy Land to confer the Knighthood of the Holy Sepulchre upon worthy persons. Upon the restoration of the Latin Patriarchate of Jerusalem in 1847, Pope Pius IX withdrew the Alexandrine faculty and gave it to the new patriarch and his successors, who have since retained it. In 1932 new regulations were written. The Pope is Grand Master of the Order and the Patriarch of Jerusalem is its rector and administrator.

The order enjoys the highest standing in Europe where it has been bestowed upon royalty, nobility, heads of republics, and others distinguished in their service to the Church, or in the arts, sciences and literature. Members are first designated by the bishop of the diocese in which they reside, then by the Patriarch of Jerusalem, and are finally approved by the Holy See. There are about 60 members in the United States. The three classes of members are: (1) Grand Cross Knights; (2) Commanders; (3) Knights. There are also Ladies of the Holy Sepulchre, divided into three classes. Lieutenants of the order are appointed in various countries. Mr. R. E. Desvernine of

New York is Lieutenant, and Archbishop Cushing of Boston, Prior, of the Eastern Lieutenancy of the US; and Mr. William L. Connelly, Sinclair Prairie Oil Co. head, is Lieutenant of the Western Lieutenancy, of which Bishop McGuinness, Coadjutor of Oklahoma City and Tulsa, is Prior. Cardinal Dougherty of Philadelphia is Cardinal Protector of the order in the US.

### Knights of Malta

This is the oldest order of laymen and prelates in the Church. Founded in the middle of the eleventh century, their history can be traced to the Hospitallers of St. John of Jerusalem, and then through the Knights of Rhodes. The order has gone by the name of Knights of Malta since 1530. Schisms in the order which came as a result of the Reformation and from the assumed leadership of self-appointed persons, were brought to an end in 1797 when the Pope refused to recognize the election of Czar Paul of Russia as grand master. Since that time, the grand master has been named by the Pope. The conditions for admission to the order are: nobility of sixteen quarterings, the Catholic faith, attainment of full legal age, integrity of character, and corresponding social position. There are in existence four great priories. The membership comprises commanders and several classes of knights.

### Medal "Pro Ecclesia et Pontifice"

The decoration had its origin on July 17, 1888, as a memorial or souvenir of the golden sacerdotal jubilee of Pope Leo XIII, who bestowed it upon those men and women who had aided in making his jubilee and the Vatican Exposition successful. It has been conserved by his successors, with his effigy, and is given in recognition of outstanding service to the Pope and the Church.

### Medal "Benemerenti"

Pope Gregory XVI in 1832 instituted two merit medals, civil and military, to reward daring and courage. The decoration has been conserved by his successors and bears their effigy.

### Medal of the Holy Land

Pope Leo XII designed the medal, to be bestowed upon pilgrims to the Holy Land who have a genuinely religious intention in making the

pilgrimage and who can present a certificate of moral Christian life from their parish priest. The decoration is bestowed by the Custodian of the Holy Land.

### THE SIENA MEDAL

On April 30, the Feast of St. Catherine of Siena, the Siena Medal is awarded by the Theta Phi Alpha sorority to a Catholic woman who has made a distinctive contribution to Catholic life in the United States. Following are the names of recipients to date:

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|---|--|
| 1937—Agnes Regan, executive secretary of the National Council of Catholic Women.      | 1943—Mother M. Katherine Drexel, foundress of Sisters of the Blessed Sacrament for Indians and Colored People. |
| 1938—Mary Merrick, foundress of the Christ Child Society.                             | 1944—Helen C. White, author and educator.  |
| 1939—Agnes Repplier, author.  | 1945—Mrs. Thomas Sullivan, mother of the famed five Sullivans lost with the U. S. S. Juneau.                   |
| 1940—Jane Hoey, social worker.  | 1946—Frances Parkinson Keyes, convert author.  |
| 1941—Anne O'Hare McCormick, author and journalist.                                    | 1947—Mary E. Norton, US Congresswoman from New Jersey.   |
| 1942—Anne Sarachon Hooley, assistant director of National Catholic Community Service. |  |

### THE CATHOLIC MOTHER AWARD

On Mother's Day each year, since 1942, the National Catholic Council on Family Life has made an award to an outstanding Catholic mother. Recipients to date are:

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|---|---|
| 1942—Mrs. Catherine J. Bartholome, Wabasha, Minn. | 1945—Mrs. Louise B. Scheerer, Philadelphia, Pa. |
| 1943—Mrs. Leo A. Dehner, Burlington, Ia.          | 1946—Mrs. Joy S. Hurd, Cleveland, O.            |
| 1944—Mrs. Augustine B. Kelly, Greensburg, Pa.     | 1947—Mrs. Matthew Lies, Andale, Kans.           |

### THE POPE LEO XIII MEDAL

Since 1944 Sheil School of Social Studies (Chicago, Ill.) has annually awarded the Pope Leo XIII Medal in recognition of outstanding work in the field of Catholic social education. The Most Reverend Bernard J. Sheil, senior auxiliary bishop of Chicago and founder-director of the Chicago Catholic Youth Organization, makes the presentation each year. Recipients to date are:

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|---|--|
| 1944—Sister Vincent Ferrer, O. P., professor of economics and political science at Rosary College, River Forest, Ill.                                       | Interracial Council, president of American Prison Association, vice-president of National Conference of Juvenile Agencies.   |
| 1945—Frances M. Sweeney, late founder and editor of the Boston "City Reporter"; former vice-chairman of Massachusetts Citizens' Committee for Racial Unity. | 1947—Robert F. Wagner, US Senator from New York; author of National Labor Relations Act, and Social Security Act of 1938, sponsor of National Housing Act of 1938. |
| 1946—G. Howland Shaw, former US Assistant Secretary of State; president of Catholic   |  |

## LAETARE MEDAL WINNERS

On the fourth Sunday of Lent, or Laetare Sunday, the Laetare Medal is awarded by the University of Notre Dame to a Catholic layman of the United States prominent for distinguished accomplishment for country or Church and whose life is a model of Christian morality and good citizenship. Following is the list of recipients to date:

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|---|---|
| 1883—John Gilmary Shea, historian.                          | 1915—Mary V. Merrick, founder of the Christ Child Society.    |
| 1884—Patrick J. Keeley, architect.                          | 1916—Dr. James J. Walsh, physician, author.                   |
| 1885—Eliza Allen Starr, art promoter.                       | 1917—William S. Benson, admiral                               |
| 1886—Gen. John Newton, army engineer.                       | 1918—Joseph Scott, lawyer.                                    |
| 1887—Edward Preuss, journalist.                             | 1919—George Duval, philanthropist                             |
| 1888—Patrick V. Hickey, founder of "Catholic Review."       | 1920—Dr. Lawrence F. Flick, physician.                        |
| 1889—Mrs. A. H. Dorsey, novelist.                           | 1921—Elizabeth Nourse, artist.                                |
| 1890—William J. Onahan, Catholic Congress organizer.        | 1922—Charles P. Neil, economist.                              |
| 1891—Daniel Dougherty, orator.                              | 1923—Walter G. Smith, lawyer.                                 |
| 1892—Henry F. Brownson, author, philosopher.                | 1924—Charles D. Maginnis, architect.                          |
| 1893—Patrick Donahoe, founder of the Boston "Pilot."        | 1925—Dr. Albert F. Zahm, scientist                            |
| 1894—Augustin Daly, theatrical manager.                     | 1926—Edward N. Hurley, business man.                          |
| 1895—Mrs. James Sadlier, writer.                            | 1927—Margaret Anglin, actress.                                |
| 1896—Gen. William S. Rosecrans, Army of Cumberland.         | 1928—Jack J. Spalding, lawyer                                 |
| 1897—Dr. Thomas Addis Emmet, surgeon.                       | 1929—Alfred E. Smith, statesman.                              |
| 1898—Timothy E. Howard, jurist.                             | 1930—Frederick P. Kenkel, K. S. G., sociologist.              |
| 1899—Mary Gwendolin Caldwell, donor to Catholic University. | 1931—James J. Phelan, banker and philanthropist.              |
| 1900—John Creighton, founder of Creighton University.       | 1932—Dr. Stephen J. Maher, expert on tuberculosis.            |
| 1901—William Bourke Cochran, orator.                        | 1933—John McCormack, singer.                                  |
| 1902—Dr. John B. Murphy, surgeon.                           | 1934—Mrs. Nicholas F. Brady, philanthropist.                  |
| 1903—Charles J. Bonaparte, Attorney General                 | 1935—Frank Spearman, novelist.                                |
| 1904—Richard C. Kerens, philanthropist.                     | 1936—Richard Reid, editor.                                    |
| 1905—Thomas B. Fitzpatrick, business man.                   | 1937—Jeremiah D. M. Ford, professor.                          |
| 1906—Dr. Francis Quinlan, medical specialist.               | 1938—Dr. Irvin Abell, physician.                              |
| 1907—Katherine E. Conway, author.                           | 1939—Josephine Brownson, founder of Cath. Instruction League. |
| 1908—James C. Monaghan, lecturer.                           | 1940—Hugh A. Drum, Lt. Gen. U. S. Army.                       |
| 1909—Frances Tiernan (Christian Reid), litterateur.         | 1941—William Thomas Walsh, educator and author.               |
| 1910—Maurice F. Egan, writer.                               | 1942—Helen C. White, educator and author.                     |
| 1911—Agnes Repplier, essayist.                              | 1943—Thomas F. Woodlock, writer, apologist and economist.     |
| 1912—Thomas M. Mulry, charity worker.                       | 1944—Anne O'Hare McCormick, journalist and author.            |
| 1913—Charles G. Herbermann, Catholic Encyclopedia editor.   | 1945—G. Howland Shaw, sociologist and diplomat.               |
| 1914—Edward Douglas White, Chief Justice of United States.  | 1946—Dr. Carlton J. H. Hayes, diplomat and historian          |
|   | 1947—William G. Bruce, K. S. G., publisher and civic leader.  |

## THE MENDEL MEDAL

Villanova College founded in 1928 the Mendel Medal to be awarded to outstanding Catholic scientists. It is conferred not oftener than once yearly, but it need not be conferred annually. Following is the list of recipients to date:

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|---|---|
| <p>1929—Dr. John A. Kolmer, professor of medicine at Temple University Medical School, and director of the Research Institute of Cutaneous Medicine, Philadelphia.</p> <p>1930—Dr. Albert F. Zahm, pioneer in aeronautics, director of Aeronautical Research in the Library of Congress, Washington, D. C.</p> <p>1931—Dr. Karl F. Herzfeld, professor of physics at Catholic University of America.</p> <p>1932—Dr. Francis P. Garvan, president of Chemical Foundation of America, New York.</p> <p>1933—Dr. Hugh Stott Taylor, F. R. S. L., chairman of the chemistry department, Princeton University.</p> <p>1934—Abbe Georges Lemaitre, Ph. D., D. Sc., professor of astro-physics at the Catholic University of Louvain.</p> <p>1935—Dr. Francis Owen Rice, associate professor of chemistry at Johns Hopkins University.</p> <p>1936—Rev. Julius Arthur Nieuwland, C.S.C., professor of chemistry at University of Notre Dame</p> <p>1937—Rev. Pierre Teilhard de</p> | <p>Chardin, S. J., anthropologist with the Cenozoic Research Laboratory and the National Geological Survey of China.</p> <p>1938—Dr. Thomas Parran, surgeon general of the U. S. Public Health Service.</p> <p>1939—Rev. John M. Cooper, professor of anthropology at Catholic University of America.</p> <p>1940—Dr. Peter J. W. Debye, Dutch physicist, lecturer in U. S., and director of the Max Planck Institute of Berlin.</p> <p>1941—Dr. Eugene M. K. Gelling, professor of pharmacology at the University of Chicago and president of American Society for Pharmacology and Experimental Therapeutics.</p> <p>1942—Dr. Joseph A. Becker, research physicist at the Bell Telephone Laboratories and acting editor of the Review of Scientific Instruments.</p> <p>1943—Dr. George Speri Sperti, research scientist and inventor, director of the Institutum Divi Thomae</p> <p>1946—Dr. John C. Hubbard of Johns Hopkins University, authority on ultrasonics</p> |
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## THE CATHOLIC ACTION MEDAL

Annually on Oct. 4, the Feast of St. Francis of Assisi, who is the patron of Catholic Action, the Catholic Action Medal is awarded by St. Bonaventure College to a Catholic lay person outstanding in Catholic Action. Following is the list of recipients to date:

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|---|--|
| <p>1934—Hon. Alfred E. Smith, former Governor of New York State.</p> <p>1935—Michael Williams, founder of "The Commonweal," author.</p> <p>1936—Hon. Joseph Scott, philanthropist, lawyer and lecturer.</p> <p>1937—Patrick Scanlan, editor.</p> <p>1938—George J. Gillespie, national head of the St. Vincent de Paul Society.</p> <p>1939—William F. Montavon, director of the Legal Department</p> | <p>of the National Catholic Welfare Conference.</p> <p>1940—John J. Craig, national director of the Catholic Evidence Conference.</p> <p>1941—John S. Burke, leader in charitable and educational activities of Church.</p> <p>1942—Dr. George Speri Sperti, scientist, author and director of the Institutum Divi Thomae.</p> |
|---|--|

- 1943—Francis P Matthews, Supreme Knight of the Knights of Columbus, USO official, civic leader.
- 1944—Jefferson Caffery, diplomat
- 1945—John A. Coleman, Catholic Charities official.
- 1946—David Goldstein, pioneer street-lecturer, author
- 1947—Clement Lane, editor of the "Chicago Daily News," lay leader.

### THE HOEY AWARDS

Each year on the Feast of Christ the King the Catholic Interracial Council confers the Hoey Awards on two Catholic laymen, one white and one Negro, considered to have done most during the year to promote the cause of interracial justice. Medals are given the co-recipients. In the five years during which the awards have been given, the recipients have been as follows:

- 1942—Frank A Hall, director of the NCWC News Service;  
Edward La Salle, president of the Catholic Interracial Council of Kansas City, Kans.
- 1943—Philip Murray, president of the Congress of Industrial Organizations;  
Ralph H. Metcalfe, Negro field consultant and Mobile Service Unit director, USO.
- 1944—Mrs. Edward V. Morrell, benefactor and promoter of spiritual and educational work among the Negroes;  
John L. Yancey, leader in civic activities and the campaign for interracial justice.
- 1945—Paul D. Williams, co-founder of the Catholic Committee of the South;  
Richmond Barthe, sculptor
- 1946—Richard Reid, editor of the "Catholic News";  
Charles L. Rawlings, president of the Catholic Interracial Council of Detroit
- 1947—Julian J. Reiss, former member of the N Y. State Commission against Discrimination;  
Clarence T. Hunter, president of the Catholic Interracial Council of St. Louis.

### MSGR. JOHN A. RYAN AWARDS

In 1945 the Committee of Catholics for Human Rights, organized in 1939 to promote good relations among religious and racial groups, made the first annual presentation of the awards, named for the late Msgr John A. Ryan, former head of the Social Action Department, National Catholic Welfare Conference. The awards are made to a Catholic clergyman and a layman judged to have contributed notably during the year to the defense of human rights and to the furthering of interracial amity. Following are the names of recipients to date:

- 1945—Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago;  
Philip Murray, president of the Congress of Industrial Organization
- 1946—Most Rev. Richard J. Cushing, Archbishop of Boston,  
Basil O'Connor, chairman of the American Red Cross.

### NOBEL PRIZEWINNERS

#### Physics

- Anderson, Carl (US), 1936  
Appleton, Sir Edward (E), 1947  
Barkla, Charles (E), 1917  
Becquerel, Henri (Fr), 1903\*

#### Bohr, Niels (D), 1922

- Bragg, William H. (E), 1915  
Bragg, William L. (E), 1915  
Braun, Karl (G), 1909  
Bridgman, Percy (US), 1946  
de Broglie, Louis (Fr), 1929+

- Chadwick, James (E), 1935  
 Compton, Arthur (US), 1927  
 Curie, Pierre (Fr), 1903  
 Curie, Marie (Fr), 1903  
 Dalen, Nils Gustaf (Sw), 1912  
 Davisson, Clinton (US), 1937  
 Dirac, Paul (E), 1933†  
 Einstein, Albert (G), 1921  
 Fermi, Enrico (It), 1938†  
 Franck, James (G), 1925  
 Guillaume, Charles (Swi), 1920  
 Heisenberg, Werner (G), 1932  
 Hertz, Gustav (G), 1925  
 Hess, Victor (Au), 1936\*  
 Kamerlingh-Onnes Heike (Ne), 1913  
 Lawrence, Ernest (US), 1939  
 von Laue, Max (G), 1914  
 Lenard, Philipp (G), 1905  
 Lippman, Gabriel (Fr), 1908  
 Lorentz, Hendrick (Ne), 1902  
 Marconi, Guglielmo (It), 1909\*  
 Michelson, Albert (US), 1907  
 Millikan, Robert (US), 1923  
 Pauli, Wolfgang (Swi), 1945  
 Perrin, Jean (Fr), 1926  
 von Planck, Max (G), 1918  
 Rabi, Isidor (US), 1944  
 Raman, C. V. (I), 1930  
 Rayleigh, Lord (E), 1904  
 Richardson, Owen (E), 1928  
 Roentgen, Wilhelm (G), 1901  
 Schrodinger, Erwin (G), 1933  
 Siegbahn, Karl (Sw), 1924  
 Stark, Johannes (G), 1919  
 Stern, Otto (US), 1943  
 Thomson, George (E), 1937  
 Thomson, Joseph J. (E), 1906  
 van der Waals, Johannes (Ne), 1910  
 Wien, Wilhelm (G), 1911  
 Wilson, Charles T. (E), 1927  
 Zeeman, Pieter (Ne), 1902
- Chemistry**
- Arrhenius, Svante (Sw), 1903  
 Aston, Francis (E), 1922  
 von Baeyer, Adolf (G), 1905  
 Bergius, Friedrich (G), 1931  
 Bosch, Karl (G), 1931  
 Buchner, Eduard (G), 1907  
 Butenandt, Adolph (G), 1939\*\*  
 Curie, Marie (Fr), 1911  
 Debye, Peter (G), 1936\*  
 von Euler-Chelpin, Hans (Sw), 1929  
 Fischer, Emil (G), 1902
- Fischer, Hans (G), 1930  
 Grignard, Victor (Fr), 1912  
 Haber, Fritz (G), 1918  
 Hahn, Otto (G), 1944  
 Harden, Arthur (E), 1929  
 Haworth, Walter (E), 1937  
 Hevesy, Georg (S), 1943  
 Joliot, Frederic (Fr), 1935  
 Joliot, Irene Curie (Fr), 1935  
 Karrer, Paul (Swi), 1937  
 Kuhn, Richard (G), 1938\*\*  
 Langmuir, Irving (US), 1932  
 Moissan, Henri (Fr), 1906  
 Nernst, Walther (G), 1920  
 Northrop, John (US), 1946  
 Ostwald, Wilhelm (G), 1909  
 Pregl, Fritz (Au), 1923\*  
 Ramsay, William (E), 1904  
 Richards, Theodore (US), 1914  
 Robinson, Sir Robert (E), 1947  
 Rutherford, Ernest (E), 1908  
 Ruzicka, Leopold (Swi), 1939  
 Sabatier, Paul (Fr), 1912  
 Soddy, Frederick (E), 1921  
 Stanley, Wendell (US), 1946  
 Sumner, James (US), 1946  
 Svedberg, Theodor (Sw), 1926  
 Urey, Harold (US), 1934  
 van't Hoff, Jacobus (Ne), 1901  
 Virtanen, Artturi (F), 1945  
 Wallach, Otto (G), 1910  
 Werner, Alfred (Swi), 1913  
 Wieland, Heinrich (G), 1927  
 Willstätter, Richard (G), 1915  
 Windaus, Adolf (G), 1928  
 Zsigmondy, Richard (G), 1925
- Physiology and Medicine**
- Adrian, Edgar (E), 1932  
 Banting, Frederick (C), 1923  
 Barany, Robert (Au), 1914  
 von Behring, Emil (G), 1901  
 Bordet, Jules (B), 1919  
 Carrel, Alexis (US), 1912\*  
 Chaire, Ernst (E), 1945  
 Cori, Carl (US), 1947  
 Cori, Gerty (US), 1947  
 Dale, Henry (E), 1936  
 Dam, Henrik (D), 1943  
 Doisy, Edward (US), 1943  
 Domagk, Gerhard (G), 1939\*\*  
 Ehrlich, Paul (G), 1908  
 Eijkman, Christiaan (Ne), 1929  
 Einthoven, Willem (Ne), 1924

\*Recipient, a Catholic. †Catholicity not confirmed \*\*Declined the award

N B — Abbreviations indicate country in which recipient did important work A Argentina, Au Austria, B Belgium, C Canada, Ch Chile, D Denmark, E England, F Finland, Fr France, G Germany, H Hungary, I India, Ir Ireland, It Italy, N Norway, Ne: Netherlands, P Poland, R Russia, S Spain, Sw Sweden, Swi Switzerland, US United States

Erlanger, Joseph (US), 1944  
 Fibiger, Johannes (D), 1926  
 Finsen, Niels (D), 1903  
 Fleming, Alexander (E), 1945  
 Florey, Howard (E), 1945  
 Gasser, Herbert (US), 1944  
 Golgi, Camillo (It), 1906  
 Gullstrand, Allvar (Sw), 1911  
 Heymans, Cornelle (B), 1938  
 Hill, Archibald (E), 1922  
 Hopkins, Frederick (E), 1929  
 Houssay, Bernardo (A), 1947  
 Koch, Robert (G), 1905  
 Kocher, Emil Theodor (Swi), 1909  
 Kossel, Albrecht (G), 1910  
 Krogh, August (D), 1920  
 Landsteiner, Karl (US), 1930\*  
 Laveran, Charles (Fr), 1907  
 Loewi, Otto (Au), 1936  
 Macleod, John J. (C), 1923  
 Metchnikoff, Elie (R), 1908  
 Meyerhof, Otto (G), 1922  
 Minot, George (US), 1934  
 Morgan, Thomas H. (US), 1933  
 Muller, Herman (US), 1946  
 Murphy, William (US), 1934  
 Nicolle, Charles (Fr), 1928  
 Pavlov, Ivan (R), 1904  
 Ramon y Cajal, Santiago (S), 1906  
 Richet, Charles (Fr), 1913  
 Ross, Ronald (E), 1902  
 Sherrington, Charles (E), 1932  
 Spemann, Hans (G), 1935  
 von Szent-Gyorgyi, Albert (H), 1937  
 Wagner-Jauregg, Julius (Au), 1927  
 Warburg, Otto H. (G), 1931  
 Whipple, George (US), 1934

#### Literature

Benavente, Jacinto (S), 1922  
 Bergson, Henri (Fr), 1927+  
 Bunin, Ivan (R), 1933  
 Bjornson, Bjornstjerne (N), 1903  
 Buck, Pearl (US), 1938  
 Carducci, Giosue (It), 1906\*  
 Deledda, Grazia (It), 1926  
 Echegaray, Jose (S), 1904  
 Eucken, Rudolf (G), 1908  
 Galsworthy, John (E), 1932  
 Gide, Andre (Fr), 1947  
 Gjellerup, Karl (D), 1917  
 Hauptmann, Gerhart (G), 1912  
 Hamsun, Knut (N), 1920  
 von Heidenstam, Verner (Sw), 1916  
 Hesse, Hermann (Swi), 1946  
 von Heyse, Paul (G), 1910  
 Jensen, Johannes (D), 1944  
 Karfeldt, Erik (Sw), 1931  
 Kipling, Rudyard (E), 1907

Lagerlof, Selma (Sw), 1909  
 Lewis, Sinclair (US), 1930  
 Maeterlinck, Maurice (B), 1911  
 Mann, Thomas (G), 1929  
 Martin du Gard, Roger (Fr), 1937  
 Mistral, Frederic (Fr), 1904\*  
 Mistral, Gabriela (Ch), 1945  
 Mommsen, Theodor (G), 1902  
 O'Neill, Eugene (US), 1936  
 Pirandello, Luigi (It), 1934  
 Pontoppidan, Henrik (D), 1917  
 Reymont, Wladislaw (P), 1924\*  
 Rolland, Romain (Fr), 1915\*  
 Shaw, George (E), 1925  
 Sienkiewicz, Henryk (P), 1905\*  
 Sillanpaa, Frans (F), 1939  
 Spitteler, Carl (Swi), 1919  
 Sully-Prudhomme, Rene (Fr), 1901  
 Tagore, Rabindranath (I), 1913  
 Thibault, Jacques (Fr), 1921  
 Undset, Sigrid (N), 1928\*  
 Yeats, William (Ir), 1923

#### Peace

Addams, Jane (US), 1931  
 Angell, Norman (E), 1933  
 Arnoldson, Klas (Sw), 1908  
 Asser, Tobias (Ne), 1911  
 Bajer, Frederik (D), 1908  
 Balch, Emily (US), 1946  
 Beernaert, Auguste (B), 1909  
 Bourgeois, Leon (Fr), 1920  
 Branting, Karl (Sw), 1921  
 Briand, Aristide (Fr), 1926  
 Buisson, Ferdinand (Fr), 1927  
 Butler, Nicholas (US), 1931  
 Chamberlain, Austen (E), 1925  
 Chelwood, Lord (E), 1937  
 Cremer, William (E), 1903  
 Dawes, Charles (US), 1925  
 Ducommun, Elie (Swi), 1902  
 Dunant, Jean Henri (Swi), 1901  
 d'Estournelles, Paul (Fr), 1909  
 Fried, Alfred (Au), 1911  
 Friends Service Committee (US), 1947  
 Friends Service Council (E), 1947  
 Gobat, Charles (Swi), 1902  
 Henderson, Arthur (E), 1934  
 Hull, Cordell (US), 1945  
 Institute of Intern'l Law, 1904  
 Intern'l Peace Bureau, 1910  
 Intern'l Comm. of Red Cross, 1944  
 Intern'l Red Cross, 1917  
 Intern'l Office for Refugees, 1938  
 Kellogg, Frank (US), 1929  
 La Fontaine, Henri (B), 1913  
 Lange, Christian (N), 1921  
 Moneta, Ernesto (It), 1907  
 Mott, John (US), 1946

Nansen, Fridtjof (N), 1922  
 von Ossietzky, Carl (G), 1935  
 Passy, Frederic (Fr), 1901  
 Quidde, Ludwig (G), 1927  
 Renault, Louis (Fr), 1907  
 Roosevelt, Theodore (US), 1906

Root, Elihu (US), 1912  
 deSaavedra-Lamas, Carlos (A), 1936†  
 Soderblom, Lars (Sw), 1930  
 Stresemann, Gustav (G), 1926  
 von Suttner, Bertha (Au), 1905  
 Wilson, Woodrow (US), 1919

### THE CHURCH'S STAND ON ANTI-SEMITISM

Anti-Semitism (which might be better called anti-Judaism, because it does not direct its venom against all the Semitic peoples but only against the Jews) is absolutely incompatible with true Christianity. Hatred of any class of people or of any individual is contrary to the law of charity which Christ made the cornerstone of His religion.

Anti-Semitism commonly seeks to justify itself with arguments drawn from various sources, religious, economic or racial. Religious anti-Semites look upon the Jews as an accursed race because they have refused to accept Christ as the Messiah. A second group of anti-Semites holds that the financial influence of the Jews is responsible for the evils of capitalism, on the one hand, and the success of communism, on the other. The modern racial theories that regard the Jews as an inferior race constitute a supposedly more scientific, and therefore more plausible, argument in favor of anti-Semitism. These arguments—wholly apart from the violation of Christian charity which they involve—rest upon no solid basis of facts. While it is true that the Jews as a nation did not accept the Messiah, still Christ died for the sins of all men; our Lord Himself was a Jew; and it was through Jews—the Apostles—that the Gospel was carried to the world.

The second charge—that the financial power of the Jews is primarily responsible for the evils of capitalism and the success of communism in Russia—is a distortion of the truth. While there are rich Jews, there is a greater number of wealthy Aryans; the majority of the Jews, as the majority of the Aryans, belong to the proletariat. And while Jews were involved in the communist revolution of 1917 in

Russia, many non-Jews were also. In fact, three of the leading Jewish groups at the time opposed the Bolshevik regime; and the Jews in the revolutionary group generally opposed the use of violence prescribed by Lenin.

Racial anti-Semitism which was a special feature of nazism, is not a modern phenomenon. Historically, the myth of race-purity was first propounded by Joseph Arthur de Gobineau, publicized by Houston Chamberlain and popularized by Hans Guenther. Gobineau believed the Aryan race to be the sole civilizer of the world. Chamberlain substituted the theory of the superiority of the German race, and Guenther that of the Nordic. All agree in teaching that the Jews as a race are destructive of culture, and hence as a race they are to be annihilated.

The theories of Gobineau, Chamberlain and Guenther rest fundamentally upon the assumption, first stated by Schlegel in 1808, that, because Indo-European languages are philologically of the same family, the people who spoke them were and are one. Scientific investigations, however, have found no traces of a pure Aryan, German or Nordic race.

The evident opposition of Anti-Semitism to Christian charity, and the emptiness of its arguments, have not escaped the watchful eye of the Vicar of Christ. In 1938, Pope Pius XI said at a public audience: "Abraham is called our patriarch, our ancestor. Anti-Semitism is not compatible with the sublime reality of this text. It is a movement in which we Christians cannot share. Spiritually we are Semites." On the following day, the Pope, through a decree of the Holy Office, condemned in a special manner, that hatred which is termed anti-Semitism.



## RACISM

The racist doctrine may be summarized as follows:

(a) There are essential differences between the various races of men that inhabit the globe.

(b) These essential differences derive from the blood of each race which is the "soul" of the race.

(c) Aryan blood has given rise to all the real and enduring culture of the world. The Nordic race is the present-day counterpart of the ancient Aryan race.

(d) The higher or more noble races, among which the Nordic race is supreme, are predestined by nature to dominate the inferior races, among which the Jewish race is the lowest.

Upon the unstable foundation of this racist error several countries have more or less completely patterned their national policy. They have conveniently adopted a pantheistic concept of the universe and adapted it to their racist theory. They reject the Christian and Jewish concept of a personal God, the Supreme Being Who is Creator of the universe and hence distinct from it, and in place of the personal God the racists conjure up a god whom they identify with nature—that nature which has decreed the supremacy of the Nordic race. This pantheistic god is best served by an obedience to his racial laws.

With the law of racial superiority accepted as fundamental and the blood of the race considered the ultimate source of all value, the leaders in the movement have logically evolved an entirely new moral code. Whatever tends to preserve and perpetuate the "purity" of race is good; whereas whatever tends to pollute the race or hinder its development is evil. For example, procreation of pure Aryans, be it within or without the bond of matrimony, is good, whereas procreation of children within the bond of marriage contracted by an Aryan and a Jew is an evil. Marriages of the latter type were declared illegal in Germany. The

Christian virtues such as love of neighbor, mercy and humility are decreed as weakness and corruption, whereas the Nordic virtues of honor, loyalty and pride, whereby the god of nature is served and the laws of race superiority furthered, alone are considered decent and worthy of human beings.

A new creed is thus established—a creed without foundation in science, without foundation in reason, and without a vestige of truth in theology.

The doctrine is unscientific. The "Aryan race" is an arbitrary classification based upon similarity of language among various peoples. And, in the light of our present scientific knowledge, it would be imprudent to attempt to prove a definite and universal connection between blood and lingual relationships. Objective scientists working with facts, and not attempting to fit facts to a preconceived theory, conclude, as does Professor Franz Boaz of Columbia University: "People confuse individual heredity with race heredity. Individual heredity is a scientific reality, but to speak of 'race heredity' is nonsense. What we know as 'race' is largely a matter of environment. There is no such thing as 'pure' race. All European races are mixtures of many stocks, particularly so wherever you have a large group."

The doctrine is without any logical justification. The proposition that "pure" Aryan or Nordic blood will necessarily produce real culture is unreasonable. Blood and culture are not correlative terms. Culture is based upon thought: culture is real if ideas are true; and ideas are true if in agreement with objective reality—not because they are Nordic ideas or ideals. Culture is not real because it is Nordic culture and degraded because it is Jewish or Christian, any more than fools' gold is true gold because found in Germany, or true gold is fools' gold because found in South Africa.

Finally, viewed in its conflict

with theology, racism is, as Pope Pius XI has said, "a true form of apostasy. It is not merely one idea or another which is false. It is the whole spirit of the doctrine which is contrary to the faith of Christ." In his encyclical, "Mit brennender Sorge," the same Pope Pius wrote: "Whoever exalts race, or the people, or the State, or a particular form of state, or the depositories of power, or any other fundamental value of the human community... whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God; he is far from the true faith in God and from the concept of life which that faith upholds."

No more telling indictment of the racist heresy is to be found than that given by Pope Pius XII, in his first encyclical, "Summi Pontificatus": "...Widespread today is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind."

After recalling the facts that God created man to His own image and likeness and hence is the true Father of man, the Holy Father insists on the essential unity of the human race which is denied in the racist doctrine. He recalls what St. Paul proclaimed to the proud Greeks, the Aryans of that day: that God "hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God" (Acts 17:26, 27).

St. Paul, the herald of this truth, opens to us what the Holy Father terms "a marvelous vision," a vision "which makes us see the human race in the unity of one common origin in God, 'one God and Father of all, Who is above all,

and through all and in us all' (Ephesians 4:6); in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of immediate end and mission in the world; in the unity of dwelling place, the earth...; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end."

The Holy Father carefully avoids the other extreme, exemplified by Communism, which preaches a leveling process that would submerge the individual characteristics of peoples in the international reign of a homogeneous proletariat. He points out that "the nations despite a difference of development due to diverse conditions of life and culture are not destined to break the unity of the human race, but rather to enrich and embellish it by the sharing of their own peculiar gifts, and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood." He further proclaims that "the Church hails with joy and follows with her maternal blessing every method of guidance which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided they are not opposed to the duties incumbent on men from their unity of origin and common destiny."

Having shown the unity of mankind within which all races harmoniously develop, the Holy Father insists on their essential equality. "The spirit, the teaching and the work of the Church can never be other than that which the Apostle of the Gentiles preached: 'putting on the new [man], him who is renewed unto knowledge according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all' (Colossians 3:10-11)."

## THE CHURCH AND SOCIAL RECONSTRUCTION

A Synopsis of the Encyclical on Reconstructing the Social Order,  
"Quadragesimo Anno," of Pope Pius XI

(By Rev R. A. McGowan, *Department of Social Action, NCWC*)

(Note: Most of the salient points of this document are mentioned, exclusive of the sections on Italian Fascism and Collectivism.)

### I. Aims and General Methods

The supreme end of economic life is God's glory—man's eternal happiness—which is attainable if physical resources and human ability are directed toward their proper (mediate) ends. These ends are, chiefly, full production and actual distribution of goods to supply all amply and to work good for soul and body available to all. These today require rational organization of the social-economic life and proper government action whereby property ownership and human labor would be subjected to the needs of all (i. e., the common good, the general welfare) according to the norms of individual rights, strict justice and social justice. Strict justice demands a living wage, no "working mothers" or child labor, no crushing taxes or confiscation, and the right of inheritance. Social justice demands full output, rehabilitation if possible of companies and industries now incapable of paying a living wage, maximum employment wages (and presumably hours), balanced prices, possibly profit sharing, partnership modifications of wage contract, regulated inheritance, right use of private property, diffusion of private ownership and any needed public ownership.

Social justice or strict justice (depending on circumstances) demands, further, good conditions as to soul, health, safety, strength, housing, workshops, with special cautions for women and children, also work beneficial to body and soul and the subjection of ownership to natural and divine law, no flat equality of wealth.

### II. Wrong Aims and Methods

The two methods which the modern world has used and thereby failed to obtain the end of economic life are individualism and economic

dictatorship. Individualism is the seeking of maximum profits in free competition. It arose from the refusal to adapt the guild system to changed conditions, from economic immorality, from an exaggerated idea of liberty and from government indifference. The results of individualism are enormous fortunes, extreme poverty, class conflict, overburdening of government, reaction against free competition (i. e., individualism destroys itself). Individualism is a wrong method because it rejects the moral purposes and moral laws of economic life, national and social-economic organization and government guidance.

Economic dictatorship is the seeking of maximum power through the control of great wealth (banks, corporations). It gives rise to economic combats, subjection of government, nationalism, imperialism, bankers' imperialism. The results are an economic life hard and cruel in ghastly measures, intensification of class struggle and the distortion of government. Economic dictatorship is wrong because it rejects moral goals and laws, organic economic order, and government action for the common good.

Both individualism and economic dictatorship have brought great spiritual loss: ruin of souls; temptations of an insecure economic life; free rein to avarice and injustice; the use of any means to gain profits, to secure one's wealth; speculation; wrongs committed under a corporation's anonymity; morally injurious advertising; pressure upon all to follow unjust practices; the spread of the same mentality to labor through the employers' example; immoral conditions at work; bad housing; obstacles to religious observances; loss of faith.

### III. Right Methods

The general and specific ends of economic life can be attained in part by partial economic organization and by government action. This organization would include collective bargaining between employers and labor unions, farmer organizations and middle class and professional associations. Government action would mean promoting the right use of private property, setting workers' standards through legislation, and restricting competition; controlling economic dictatorship, establishing some public ownership, and re-establishing its own authority. There must be also joint activity by these economic organizations and government.

The full attainment of the right ends (with the removal of such evils as class struggle and overburdening of government) requires however a self-ruling social-economic order. The government would help to establish this order and would assist and complement it; but it would not dominate it. This order would consist in an association of the total personnel in each industry or profession, a national federation of industries and

professions and finally some international economic organization and some international agreements to handle world problems toward the same moral goal. The association of the total personnel of an industry or profession would not take away the right of separate organizations within the larger unit, such as a labor union or a wheat co-operative. The creation and functioning of these institutions depend on social charity (found in natural brotherhood and spiritual brotherhood in Christ), the return to Christian principles, a knowledge of moral principles, the subordination of the material to the spiritual and economic expertness.

The special Catholic contributions toward this right order are Catholic Action, lay-retreats, priests as "social missionaries," lay apostles in every class and group, social science schools and economic conferences, writings, study clubs and, above all, unity among Catholics. For Catholics should lead in promoting the intermediate steps (government action and partial economic organization) and in establishing the full system by joining economic morality and social charity to economic expertness.

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## CATHOLIC PRINCIPLES AND PSYCHOLOGY

Psychology is older than such terms as "IQ," "psychoneurosis," "inferiority complex" and "schizophrenia," words which have become popularly associated with the study. And it is more than just a classroom subject. For psychology, ever since it began in the days of Greek philosophers, has always given an interpretation of man and proposed answers to the question: "What kind of being is man?"

Much depends on the answers given by psychologists and accepted by men, because the world of men runs on the ideas they have of their nature. Many modern psychologists have practically dehumanized and brutalized man. Their errors can

be found at the root of other errors in ethics and morality, education, legal practice, political theory and economics; they can be found in birth control, sterilization, mercy killing and divorce. Much that is wrong in modern civilization can be traced to misunderstanding of the nature of man.

**Catholic Principles** — Man is neither just the soul nor just the body but a whole being, composed of body and soul. The soul, which is spiritual and immortal, is the reason for the life of the body and is so intimately united with the body that it pervades every part of it and is a factor in all of man's actions. Although every action is both

of the body and of the soul, there are activities of man which are immaterial; such are volitional and intellectual activities, which distinguish man from mere animals. Man has free will and intellect. For the performance of immaterial activities in this life, man needs the body; after death these activities will be performed independently of the body.

Basic to the Catholic attitude toward psychology are two truths human science and philosophy alone cannot give a complete interpretation of man; and, man is a creature made by God to know, love and serve Him on earth and to be happy with Him forever in heaven.

**Philosophical and Experimental Psychology**—Aristotle, pioneer in philosophical psychology, studied the principle of life in its varied manifestations and gave attention to the study of man. St. Augustine was a master psychologist. Scholastic psychology developed later and “baptized” and developed the work of Aristotle.

Under the influence of later currents of thought, some psychologists misinterpreted the nature of the unity of body and soul and began to consider man as having a machine-like body and a soul not made for substantial union with the body. They lost the “unity” or “wholeness” of the Scholastic view and opened the way for materialism, idealism and psychophysical parallelism; they revolted against the traditional “faculty concept” and turned to associationism.

Experimental psychology developed in the later 1800’s as an attempt to build up a psychology based on evidence obtained from observation, under controlled conditions, of the activities of man. It sought freedom from philosophy and tried to claim the ranking of an independent science like physics and chemistry. Behaviorism and Gestaltism are examples of experimental schools.

There are significant differences between philosophical and experimental psychology.

Philosophical psychology studies human personality from the metaphysical viewpoint and interprets it in terms of ultimate principles of being, in terms of what it is. The Scholastics did this, and their conclusions, given above as Catholic principles, stand as true and acceptable. Experimental psychology studies personality from the operational viewpoint and seeks to interpret it in terms of what it does, insofar as its performances can be measured with a certain amount of scientific precision. Experimentalists have done this, for example, in work on reaction-times, sensation thresholds, attention spans, intelligence tests and personality inventories.

**Psychiatry**—More than a branch of psychology, psychiatry is a medical specialty dealing with the study and treatment of mental diseases or personality disorders. Its development has been rapid since the late 1800’s.

One classification of mental diseases is based on effects of the disorder on personality. Psychoses are severe disturbances of personality; psychoneuroses are less severe; abnormal behavior is found in psychopathic states but does not generally lead to full-blown psychoses; behavior problems are temporary outbreaks of abnormal behavior in an ordinarily stable personality.

Another classification is based on factors found in personality disturbances. Organic mental diseases are those in which the chief causing factor appears to be structural pathology. For example, senile psychoses occur with certain physical deteriorations in old age. Toxic disorders are caused by the presence in the body of poisons which give rise to such conditions as alcoholic psychoses, the delirium accompanying some physical dis-

eases, or mental symptoms of physical disorders. Functional disorders are those which cannot seem to find explanation in terms of structural or toxic causes. They are what may be called mental in origin, or psychogenic. Included among them are hypochondriasis, phobias, hysterias, schizophrenia, paranoid anxiety, compulsive and neurasthenic states

It is impossible to state in general the exact cause of any particular mental disease. A general working idea is the consideration of them all as disorders of personality resulting from faulty development of the "whole" human personality—whether on the physical side, or in the organization of elements of personality, which elements are both physical and psychic. And the general working plan of sound psychiatrists is to treat the "whole" person—physically and mentally—as an individual, in accordance with the individual's present state and background of past experience.

Some mental diseases cannot, under present treatment, be cured. Others, especially those called psychogenic, are curable. Often due to motives and reasons of which the patient is not aware, these conditions can be cured by helping to make the person aware of such things; in the light of that knowledge the patient can repair flaws in his personality make-up and make adjustments necessary for normal living. Psychotherapy, which aims to influence favorably the attitude of a patient toward himself, his illness and environment in life, is a method used by psychiatrists to help patients do this. Psychoanalysis, or the psychoanalytic session, developed by Freud, is a special technique used to uncover the causes of psychogenic disorders.

**Catholic Principles and Psychology**—The Catholic attitude embraces what is true and rejects what is false in any science. It demands that every system of psychology or psychiatry be in accord

with revelation, be philosophically sound and in agreement with scientific facts.

Experimental psychology has revealed many new facts concerning human behavior; it has proven its considerable value. But it has also given rise to errors, due at times to experimental procedure and also to erroneous philosophical interpretation of observed facts. Born in an age of materialism, experimental psychology has not yet overcome its materialistic bias.

Psychoanalysis is unacceptable. Developed by Freud as a technique of uncovering unconscious motives and drives supposedly at the bottom of psychoneurotic and neurotic behavior, it is based on the unacceptable philosophical principles of materialism, determinism and hedonism: all behavior derives from the action of unconscious ego and libido instincts which, if denied direct satisfaction, yet manage to appear under disguised forms in a person's behavior, which may become neurotic. Psychoanalysis is unacceptable practically as well as philosophically; for in its employment are moral dangers not viewed as such by psychoanalysts, to whom morality is based on pleasure and expediency.

This does not, however, mean that all other forms of psychotherapy are unacceptable.

Catholics in the field of psychology and psychiatry have a unique contribution to make to the study of personality and the treatment of its disorders. They can accept the best technical knowledge of modern scientific investigation. They have the backing of a sound and consistent philosophy. As their unique equipment, they have the broad and all-inclusive Catholic view of the universe and man's place in it as a child of God; a view and conviction meant to serve as the basic orientating factor in the forming of personality and the directing principle of the world of men.



## MARRIAGE LEGISLATION OF THE CATHOLIC CHURCH

The marriage contract is a lawful agreement between a man and a woman by which is given and accepted the exclusive and perpetual right to those bodily functions intended for the generation of children. This contract our Lord raised to the dignity of a sacrament. The Sacrament of Matrimony sanctifies the union and gives to the couple the graces which they need for the proper fulfillment of the duties of their state in life. Those who are not baptized can enter into a natural contract of marriage, but only those who are baptized can receive the sacrament.

The primary purpose of marriage is the generation and the education of children, the secondary purposes are the cultivating of mutual love and the quieting of concupiscence. The two essential qualities of this union are unity and permanence. True and lawful marriage is, therefore, a union between one man and one woman which can be broken by nothing but the death of either party. These qualities serve to secure the ends for which marriage is intended; its unity insures the proper care and the loving co-operation in the rearing of the children; its permanence guarantees mutual love and support all through the natural lives of both parties.

All persons who are not forbidden by law may contract marriage. Certain prohibitions are laid down by the natural and the divine positive law. These are binding upon all men no matter what their religious beliefs may be. Thus for example, all men are bound by the natural law which forbids marriage before a certain age. But, since Christ left

to His Church complete jurisdiction over all baptized Christians, she has the supreme power to regulate concerning their marriage. Her laws are binding upon all who are validly baptized, hence they oblige heretics, schismatics and apostates unless these classes are positively exempted by the Church. In two cases this exemption is stated: heretics and schismatics are not bound by the impediment of disparity of worship nor are they held to the canonical form of celebration before a priest. Unbaptized persons are bound to the observance of these laws when these laws authentically explain the provisions of the divine law itself.

The Church has laid down a list of impediments which affect the status of a marriage. Some of these impediments render the marriage null and void in the eyes of the Church. These are known as diriment or nullifying impediments. Other impediments, while they do not render the marriage invalid, nevertheless make it unlawful. These are called impeding or prohibitory impediments.

### The Impeding or Prohibitory Impediments

1. The Impediment of Simple Vows.\* (a) One who is bound by a simple vow of virginity cannot enter marriage without grave sin. Virginity is both the state of bodily integrity and the state of perfect purity which has never been de-

\*Simple vows may be public or private. A public simple vow is one that is accepted by a legitimate ecclesiastical Superior in the name of the Church; a private simple vow is not formally so accepted. (For Vows, see page 257.)

filed by any sinful thought, word or action contrary to this virtue. In taking a vow of virginity a person promises to persevere in this twofold state by avoiding the first deliberate act which would violate the purity of the soul or the integrity of the body. A marriage contracted without a dispensation from this vow, although valid, would be sinful because one of the duties of the married state is the generation of children which involves the violation of this vow

(b) One who has made a vow of perfect chastity has promised to abstain from all deliberate carnal (or sexual) pleasure both sinful and non-sinful. One entering marriage without dispensation from this vow sins gravely but the marriage is valid

(c) The vow of celibacy is a promise never to marry. Unless a person is dispensed from this vow he cannot enter marriage without incurring grave sin.

(d) The vow to enter a religious order makes it a grave sin for a person to contract marriage.

(e) The vow to receive sacred orders is a promise to receive the orders of subdiaconate, diaconate and priesthood. One who has made such a vow cannot contract marriage without grave sin inasmuch as the observance of his vow after marriage is practically impossible.

**2. The Impediment of Different Religions.** The Church strongly forbids the marriage of a Catholic to any baptized member of an heretical or schismatical sect. Moreover if there is grave reason to believe that such a marriage would result in the loss of the Faith of the Catholic party, the marriage is forbidden by the Divine Law itself. Mixed marriages are gravely sinful if contracted without the proper dispensation, although they are nevertheless valid. To obtain such a dispensation it is necessary that there be just and grave reasons for the marriage; that the non-Catholic party promise to allow the Catholic party complete freedom in the practise of religion; that both parties

promise that all the children born to them will be baptized and brought up as Catholics; that there be strong grounds for believing that these promises will be observed sincerely.

**3. The Impediment of Legal Relationship.** (This impediment does not exist in the United States.) Legal relationship is the bond which exists between the person adopting and the person adopted. If Civil Law states that this relationship is a prohibitory impediment, it is also regarded as such by the Church; if the Law states that it is a nullifying impediment, the Church likewise looks upon it as such. In this matter the Church determines the nature of the impediment according to the provisions of the Civil Law

#### **The Diriment or Nullifying Impediments**

**1. Impediment of Age.** No male before his sixteenth year of age completed and no female before her fourteenth year completed is capable of contracting a true and valid marriage. Marriage at any time after that age would be valid, but the Church urges young people to observe the age limits which certain states have specified, otherwise serious legal consequences would follow. This is especially true in the case of minors. The pastor should not assist at their marriage if the parents are unaware of it or if they are reasonably unwilling that it take place.

**2. The Impediment of Impotency.** Impotency consists in the incapacity to perform the normal, physical act of copulation. Such impotence, provided that it preceded marriage and is a permanent physical defect, whether on the part of the man or the woman, renders the marriage null and void. In cases of doubt the Church does not hinder the parties from marrying. Sterility is not to be considered an impediment to marriage.

**3. The Impediment of an Existing Bond.** Unity is one of the qualities of marriage. Hence a person



who is already validly married cannot contract another valid marriage as long as he is bound by the bonds of the previous union. A second marriage may be entered into if the first was null or has been legitimately dissolved.

**4. The Impediment of Disparity of Worship.** The Church forbids the marriage of any non-baptized person with one baptized in the Catholic Church or converted to the Church from heresy or schism. Such a marriage attempted without the necessary dispensation would be invalid. Dispensations are granted on the conditions mentioned above in the treatment of the Impediment of Mixed Religions.

**5. The Impediment of Sacred Orders.** One who has been ordained a subdeacon, deacon or priest cannot contract a valid marriage. It is possible with a dispensation for a married man to receive Sacred Orders provided that his wife consents and takes a vow of chastity.

**6. The Impediment of Religious Profession.** The members of certain religious orders take solemn vows of poverty, chastity and obedience. One who is bound by such a vow of chastity cannot contract a valid marriage. This impediment affects both male and female religious. It is to be noted that whereas solemn vows render a marriage null and void, simple vows render the marriage sinful but do not impair its validity. In only one case does the simple vow of chastity render a marriage invalid, namely, that of the Jesuits, a privilege granted by Pope Gregory XIII.

**7. The Impediment of Abduction.** There can be no valid marriage between an abductor and a woman abducted with a view to marriage, so long as she remains in the power of the abductor. This impediment ceases as soon as the woman gains her freedom and freely marries the man. One who forcibly detains a woman against her will incurs this same impediment even though the woman came of her own free will to the place in which she is detained.

**8. The Impediment of Crime.** This

impediment may arise in one of three ways.

(a) Through an act of adultery with an accompanying promise of marriage or an attempt to contract marriage. The parties concerned would be incapable of contracting a valid marriage without a dispensation, even after the death of their legitimate spouses.

(b) Through an act of adultery joined with the murder of the consort of either party. This murder may be planned and executed by either of the guilty parties; it is not necessary that there be a mutual conspiracy. A dispensation would have to be obtained before the parties concerned could contract a valid marriage.

(c) Through the crime of conjicide (death of a legitimately wedded consort) by mutual conspiracy. The intention of marrying the accomplice must likewise enter in.

**9. The Impediment of Relationship.** Relationship may come about in four ways:

(a) Through consanguinity or relation by carnal descent. In determining the relationship existing between persons we must note the common ancestor, the line and the degree. Those in the direct line are descended one from the other such as children from parents, grandchildren from grandparents. Those in the collateral line have a common ancestor but are not descended from one another such as brothers or sisters. The degree of relationship is the distance from the common ancestor. The following table illustrates these principles.

John	
Mary	Jane
Edmund	Andrew
Michael	Bertha

John and Michael are related in the third degree of consanguinity in the direct line. Jane and Bertha are related in the second degree of the direct line. Michael and Bertha are related in the third degree of consanguinity in the collateral line. Edmund and Bertha are related in the third degree of the collateral

line because the number of degrees is determined by the number in the longer of the two lines.

There can be no valid marriage between blood relatives in the direct line no matter what degree of relationship exists. Likewise all marriages are invalid which are contracted without dispensation between persons who are related within the third degree of the collateral line of consanguinity. The Church never dispenses in the direct line nor in the first degree of the collateral line.

(b) Through affinity or relation resulting from a valid marriage. The husband contracts this relationship with the blood relatives of the wife and vice versa. There is, however, no relationship of affinity between the blood relatives of the husband and the blood relatives of the wife. The degree of affinity is computed in such a way that those who are blood relatives of the man are related by affinity to the woman in the same line and degree in which they are related to the man. Thus the blood brother of the husband is related to the wife in the first degree of the collateral line. The mother of the bride is related to the groom in the first degree of the direct line.

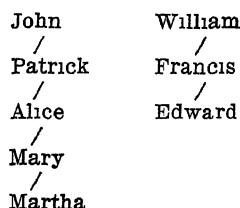
The Church declares invalid any marriage between persons who are related by affinity in any degree of the direct line as well as between those who are related by affinity within the second degree of the collateral line.

(c) Through spiritual relationship arising from baptism. Whoever administers baptism, whether solemnly or privately, contracts a certain relationship with the person baptized. This same relationship exists between the godparents and the one baptized. Hence, without a dispensation, there can be no valid marriage between a godchild and its godparents nor between the one baptized and the one who baptizes.

(d) Through adoption or legal relationship. As noted under the Impeding Impediments, legal relation-

ship may become a diriment impediment rendering invalid any marriage between the adopter and the person adopted. In this matter the Church merely follows the norm established by the Civil Law and considers legal relationship in the light of these laws as prohibiting or annulling impediments.

10. The Impediment of Public Honesty. This impediment arises from an invalid marriage or from public or notorious concubinage. It renders the man incapable of contracting a valid marriage with the relatives of the woman in the first and second degrees of the direct line and vice versa. The accompanying plan will illustrate this.



Alice is living with Edward as his concubine. This fact gives rise to an impediment which prevents Edward from marrying Mary or Martha who are related to Alice in the first and second degrees respectively of the direct line. The same impediment hinders Alice from marrying William or Francis.

### The Nature of Consent

The consent which forms the basis of valid marriage must be free (without coercion); true (not pretended, not fraudulently given); mutual (given by both parties), and rational (exchanged by those possessing the use of reason and a sufficient knowledge of the nature of marriage).

A fear which would so disturb the mind as to suppress the use of reason would also destroy the consent which is necessary for validly contracting marriage. The Church has stated that in certain cases fear, even though it left a degree of consent that would be sufficient for another natural contract, may

be the cause of nullity in a marriage. This fear must be really grave; it must be provoked by an outside free agent, it must be unjustly provoked.

Another most important obstacle to consent is found if one or both parties enter into the union with an intention which militates against the chief purpose of marriage. Such a marriage is invalid.

### Preliminaries to Marriage

Because of the weighty consequences of the matrimonial contract, the Church assigns certain preliminaries to marriage: engagement, investigation and instruction by the pastor, and the publication of the banns

When the pastor receives word of an intended marriage, he is obliged to discover whether or not there are any impediments or obstacles which would hinder a valid marriage. For this purpose the pastor will question the future spouses, and even the parents. Only thus can he ascertain whether or not the couple are marrying freely and not entering the sacred state from compulsion or some other unjust motive. Only thus can hidden impediments, e. g., relationship, of which the two persons may be unaware, be brought to the fore. Only thus can the pastor assure himself that the persons possess sufficient knowledge of marital rights and obligations, and are aware of at least the rudiments of Catholic doctrine.

In the same way, the other impediments which are treated above, both prohibitory (impedient) and nullifying (diriment), are made the subject of earnest inquiry by the pastor.

The pastor questions both persons concerning their baptism, for proof of the baptism of both is necessary. If baptism did not occur in the parish where the marriage will be celebrated, a baptismal certificate must be secured from the parish where it did take place; the date of its issue must be within six months of the marriage. Another important question will be: Is one

or the other a member of a heretical or schismatic sect, or is either a pagan or an infidel? The Church sometimes, but reluctantly, grants a dispensation for marriage with a Protestant, schismatic or infidel. Such a dispensation, however, depends upon a guarantee that the Catholic party will enjoy the free exercise of his religion, and the moral assurance that the children of the union will be baptized and educated in the Catholic Faith. These promises are made in writing and signed by the couple; then only may a dispensation be conceded.

### Preparation for Marriage

A permanent state of life, matrimony should not be entered frivolously or in haste; it demands consideration of the grave burdens imposed, and a generous acceptance of the obligations of family life.

The proper choice of this one or that one as future spouse does not depend solely on considerations of the natural order touching fortune, physical or intellectual attractiveness; it is far more necessary to take into account the moral and religious qualities of the future partner. In particular, experience teaches that the girl who cherishes the hope of converting the boy from evil courses after he has become her husband, is deceiving herself.

It is wise and right that the two should come to know each other before marriage. This does not permit, as a consequence, meetings which are overlong and unguarded; such indiscreet meetings can too readily become the occasion of sin. Moreover, such unbecoming practices and their results weaken the bonds of true affection and usually occasion mutual distrust and lack of respect in subsequent married life. The fact of engagement does not in any way permit acts contrary to perfect chastity.

Moralists assert that a person having a serious disease is bound to manifest the condition to his future spouse if the disease is contagious or would cause grave harm to the partner or the offspring.

Epilepsy, venereal disease and leprosy are among the most serious of these. One is bound to make known to the future spouse a condition of sterility, widowhood, or pregnancy from copulation with another person; minor defects which are not harmful, and even the loss of virginity, need not be made known before the marriage. A sense of fairness and the counsel of a prudent confessor will be the surest guides in these matters.

Marriage is a sacrament of the living and, as such, presupposes the state of grace; hence, one ought to go to confession before it; there are many authorities who counsel a general confession as most fitting to this change of state in life.

#### **Publishing the Banns**

The Church orders the pastor to announce publicly the names of people who are about to contract marriage. The publishing of the banns is usually done in Church at the parochial Mass on three consecutive Sundays or holydays of obligation. Normally three days should intervene after the last publishing of the banns. If the parties are of different parishes, the banns are announced in both places. Persons who know of reasons why the marriage should not take place are obliged to make known these reasons to the pastor before the date set for the wedding.

In this country, in mixed marriages the banns are not announced.

#### **The Prescribed Form of Marriage**

Not only must the parties be free from all impediments, they must also observe the form of marriage which is demanded by the law of the Church. This law states that those marriages only are valid which are contracted in the presence of the pastor of the place in which the ceremony is performed, or in the presence of the local Ordinary, or in the presence of a priest delegated by either. There must also be present two witnesses.

This prescription of the law is binding upon the following: (a) Catholics by baptism or conversion

when marrying among themselves; (b) Catholics who marry non-Catholics even after they have received a dispensation from the impediment of different religions or of disparity of worship; (c) An Eastern Catholic who marries a Catholic of the Latin rite.

In view of this law it is evident that a Catholic who goes through a marriage ceremony before a minister or a Justice of the Peace contracts no marriage. Moreover, a Catholic who goes through this ceremony before a Protestant minister incurs excommunication reserved to the bishop (Canon 1063). However, because the Code of Canon Law expressly exempts non-Catholics from this law, the marriages of non-Catholics before ministers and Justices are valid, if not rendered null by the presence of other nullifying impediments.

With her understanding of practical necessities, the Church permits marriages without the assistance of the bishop, pastor or delegate if there is imminent danger of death, or if the persons prudently foresee that the bishop, pastor or delegate will not be available for at least a month. But the persons to be married should make a sincere effort to secure the presence of some priest.

#### **The Nuptial Blessing**

The marriage ceremony in the Roman Ritual of the present day is a very simple expression of the ancient and very solemn ceremony of the Middle Ages. The Nuptial Mass, with appropriate prayers and readings, and special blessings, has for its theme the unity, indissolubility and holiness of the married state. The wife is exhorted to be subject to her husband as the Church is to Christ (Eph. 5:22-23); the husband is urged to love and cherish the wife even as Christ loves the Church: "For this cause a man shall leave his father and mother, and cleave to his wife; and the two shall become one flesh" (Eph. 5:25-31); and both are reminded of the words of Christ:

"What therefore God has joined together, let no man put asunder" (Matt. 19:6).

The Nuptial Blessing occurs near the end of Mass. This Blessing is primarily for the woman and can be received by her only once; when a widow remarries, she cannot receive the Nuptial Blessing if she received it at her first marriage. The Nuptial Mass and Blessing are strongly urged for all married couples, and may be celebrated any time subsequent to the actual marriage ceremony.

**Time of Celebration.** Marriages may be contracted at any time. But the Nuptial Mass and Blessing are forbidden from the first Sunday in Advent to Christmas Day inclusive, and from Ash Wednesday to Easter Sunday inclusive. For a just reason, nevertheless, the Bishop may grant permission for the Nuptial Mass and Blessing during the penitential seasons.

#### The Separation of Married People

1. A valid marriage between baptized persons, after it has been consummated, cannot be dissolved by any human power or by any cause other than the death of either of the parties. Consummation of a marriage is effected by the conjugal act by which the spouses become one flesh.

2. A valid marriage between baptized persons or between a baptized and a non-baptized person, provided that it has not been consummated, may be dissolved in two cases:

(a) The solemn religious profession of one of the parties. A married person, therefore, who wished to enter an order and to take solemn vows would have to prove that the marriage had not been consummated. If this were proven, the matrimonial bond would be broken and the party who remains in the world would be free to contract a new marriage.

(b) Dispensation from the Holy See. There must be a grave cause for seeking such a dispensation. It is enough if one of the parties makes the request; and the request

is often granted in spite of the opposition of the other party. When the dispensation is granted both parties are free to enter new marriages if they desire.

These exceptions do not undermine the indissolubility of marriage. In both cases the marriage had not been rendered perfect by consummation. Moreover it is the Pope and not a civil authority who pronounces the sentence. As the Vicar of Christ, and in virtue of his pontifical authority, he dispenses in these particular cases because of grave necessity and in the interests of the spiritual welfare of the persons concerned.

3. A legitimate marriage, even consummated, between non-baptized persons can be dissolved in favor of the party who is converted. This is the "Pauline Privilege" or the "Privilege of the Faith." It is so called because Saint Paul first promulgated it as a means of protecting the Faith of his converts (1 Corinthians, 7:12-15). The conditions necessary for using the Pauline Privilege are:

(a) The marriage must have been contracted before the baptism of either party;

(b) One, only, of the parties must be converted and have received valid Christian baptism

(c) The infidel party must refuse to be converted or at least to live peacefully without insulting God and without interfering with the freedom of the Christian party in the practice of religion. The marriage will not be dissolved if the infidel party assents to both demands, or at least to the second. But because the Pope has the power to dissolve such a marriage, since it is not a consummated Christian marriage, he may do so in exceptional cases for extremely grave reasons even if the infidel party assents to both demands.

4. There are also certain cases in which the Church allows the partners in a valid marriage a separation, or limited divorce, without the right of marrying again. The chief cause of perpetual separation arises

from adultery of one of the parties. There are other causes which permit the injured party to seek a separation: the affiliation of the other party with a non-Catholic sect; criminal and shameful conduct; the education of the children in schism or heresy; grave peril of soul or body. In this matter, the advice and direction of the pastor must be sought and followed.

**Civil Divorce.** Christians who attempt a complete civil divorce commit serious doctrinal errors. First of all, they implicitly deny the indissolubility of marriage, secondly, they flout the absolute and exclusive power of the Church. Not only can Catholics fall into grave errors in this regard, but Protestants and infidels may also be guilty, for the indissolubility of marriage is not only a divine positive law but a mandate of the natural law as well;

and the natural law binds everyone without exception.

The Third Baltimore Council emphatically warned against seeking a separation from bed and board before civil magistrates without previously consulting proper ecclesiastical authorities. Those who do so commit a serious crime and are subject to judicial punishment by the bishop of the diocese.

#### **Sacred Tribunal of the Rota**

Courts for the adjudication of matrimonial cases are established in all dioceses throughout the world. Every case is appealed after the first trial: by the parties themselves if the verdict has been against nullity; and by the Defender of the Bond if the decision has been in favor of it. The case is settled if the decisions are identical. If not, a third trial is held before the Sacred Tribunal of the Rota in Rome.

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### **BIRTH CONTROL**

By the popular term "birth control" is meant the artificial limitation of offspring. The term "planned parenthood" has recently been adopted with the same connotation.

The Catholic Church, loyal to the law of God as expressed in nature and taught by Christ Himself, condemns artificial birth control as an unnatural vice. Through the marriage contract God invites man and woman to cooperate with Him in the propagation of the human race. To prevent in any way the intended end of the conjugal act is a grave sin. The Church can take no other stand in the matter; she can neither modify nor destroy this fundamental law of morality.

The birth control propagandists introduce their own system of morality, based on expediency, with the will of the majority as its objective norm. But morality is not a matter of convention or expediency; it is a matter of the unchanging and eternal law of God. In the words of the late Pius XI in his Encyclical Letter on Christian

Marriage "No reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good."

This is the moral principle which forbids the practice of contraception. "Since the conjugal act," says the same Pontiff, "is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shameful and intrinsically vicious."

"Therefore," continues the Pope, "the Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of moral ruin which surrounds her... proclaims anew: any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of grave sin."

The most obvious effect of artificial birth control is the alarming decline in the birth rate. Prior to the Civil War the United States actually doubled her population every quarter century. But today she is faced with a threat of decline. Between 1932 and 1940 the number of births has not been sufficient to maintain permanently the population of the nation. The 1940 census revealed a deficit of about 4 per cent. That is, if the girls born during that time were to have on the average only as many children as their own mothers had, there would be a drop of 4 per cent in the population of the nation — granted, no change in the death rate

In our large cities the situation is acute. It has been shown that in cities of 100,000 population and over, on the average only seven persons are being born to replace ten now in existence. If the birth and death rate remain as they are, these seven will produce only five children, and the five will produce but three. Thus in three generations these cities — barring accessions from outside — would decline by two-thirds. For example, a city having 300,000 people today, would have only 100,000 a century hence.

Almost the entire Western world is faced with the same disaster. Henri Honore Giraud, pointing to birth control as the major cause of the fall of France, said: "France even without the war, was on the slopes of suicide. The family was disappearing to give place to couples without children."

Prime Minister Winston Churchill, in a world-wide broadcast on March 21, 1942, said: "One of the most somber anxieties which beset those who look 30 or 40 or 50 years ahead, and in the field one can see only too clearly, is a dwindling birth rate in 30 years. Unless present trends alter, a smaller working and fighting population will have to support and protect nearly as many old people. In 50 years the position will be still worse."

Particularly striking and significant has been the recent growth

of Japan. Fifty years ago the population of Japan proper was 41,388,000. By 1932 it had grown to 60,257,000. In 1941 it stood at 72,875,000. That means almost a doubling of population, without immigration, in the space of a half century. While our population is still larger, that of Japan is younger because of her much larger birth rate of recent decades.

Birth control not only destroys, it poisons. It is like a malignant cancer, eating its way through the whole social body, debilitating it, enervating it, destroying its very fiber. Artificial birth control is but one of a number of symptoms of the moral decay of the nation, one of many forms of uncontrol, all closely linked together. Break down the moral code in regard to sex in one field and the way is paved for infractions in other fields. Have birth control and you will have abortion and sterilization. Have these and you multiply divorce, for they strike at the powerful bond of the family, the child.

In condemning artificial birth control the Catholic Church does not require married couples to have as many children as possible. The Church recognizes a primary end of marriage, the procreation of children; and a secondary end, mutual love and assistance. It is required that the primary end never be excluded, and that means never be taken to prevent the natural consequences of the marriage act.

The natural basis of all Christian life is self-discipline. The supernatural basis is the grace of God. Mastery over self is not a day's work, but a life work. It can be attained by all who constantly strive for it. The Catholic knows that God's grace is sufficient for him, and with that grace he can do all things. Pius XI stressed this in his Encyclical Letter on Christian Marriage: "There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, faithfully fulfill their duties and preserve in wedlock their chastity unspotted."

# Science

"Science, which is the true knowledge of things, never is repugnant to the truths of the Christian Faith." — Pope Pius XI in "*In multis solacis*."

## RELATION OF THE CHURCH TO SCIENCE

"The Church teaches all her children to love nature because of its beauty. She points out to us the usefulness of the various elements and sanctifies them with her maternal benediction. And in their beauty and power she sees, as the Seraphic Doctor puts it, the vestiges of the Almighty.

"No greater error has ever been propagated than that the Catholic theologian should be afraid of scientific research. The Catholic theologian has the professional duty of keeping abreast at all times with the findings of research. He has before him the two great books, the Book of the Revelation and the Book of Nature. The former is the writing of God's spirit; the latter is the work of His hands. He knows that Revelation touches only the fringe of the mysteries of God, even as science, notwithstanding all the astounding discoveries of recent decades, has no more than touched the fringe of the mysteries of nature.

"Theology is anxiously waiting for new light, but naturally she asks for facts and not mere theories. Meanwhile the theologian and the scientist shall work in accord, each one keeping within his limits; but in all probability, when the trumpet will sound from Mount Sion for the final reckoning, the theologian will still be poring over the obscure pages of the Apocalypse and the scientist will still be busy with his microscope, telescope and spectroscope. . . ."

— From an address by Very Rev. Thomas Plassmann, O. F. M., president of St. Bonaventure College, given at the first meeting of the Catholic Round Table of Science of Western New York and Pennsylvania.

## CATHOLIC SCIENTIFIC SOCIETIES

Besides the outstanding Catholic scientific societies, established at many Catholic universities and colleges, there are three other organizations fostered by the Church. The Pontifical Academy of Sciences, The Catholic Round Table of Science, and The Institutum Divi Thomae.

### The Pontifical Academy of Sciences

The Pontifical Academy of Sciences, although not existing in its present state and not bearing its present title until 1936, dates back to Aug. 17, 1603, when Prince Federico Cesi founded at Rome the Accademia dei Lincei for the advancement of the mathematical, physical and philosophical sciences. Over 200 years later, on July 3, 1848, the Accademia, which had numbered among its members many famous scientists, including Galileo, was reorganized by Pius IX who gave it the name, Pontificia Accademia dei Nuovi Lincei. Its development was further encouraged by Leo XIII who, in 1887, drew up a new constitution.

When Pius XI, by his *Motu Proprio*, "*In multis solacis*," of Oct 28, 1936, reformed the organization to found the Pontifical Academy of Sciences "in order to promote the study and progress of the physical, mathematical and natural sciences, and their history," he was in fact reconstituting a body which was the first of its kind, actually antedating the Academies of Paris, London, St. Petersburg and Berlin.

Pope Pius XI selected 70 scientists as members of the Academy, for life, on the basis of their accomplishments, influence and reputation in their respective fields of work and research, and irrespective of their religion or nationality. The



present membership of the Academy numbers 62 not including 5 supernumerary members, according to the listing in the 1947 "Anuario Pontificio" and in view of the death and resignation in 1946 of Leonida Tonelli and Umberto Nobile, respectively. Italy has 30 members; Germany, 5, Belgium, 4; United States, England, 3 each; France, Holland, Switzerland, Austria, 2 each; Argentina, Bohemia, China, Denmark, Ireland, Norway, Poland, Portugal, Spain, 1 each. The first president of the re-established Academy is the famous Franciscan scientist, Fr. Agostino Gemelli, Rector Emeritus of the Catholic University of the Sacred Heart, Milan, Italy

Six Americans have been named to the Academy: the late George D. Birkhoff, professor of mathematics at Harvard University; the late Alexis Carrel, professor of biology at the Rockefeller Institute; Robert A. Millikan, director of the Norman Bridges Laboratory of Physics in the California Institute of Technology; the late Thomas H. Morgan, chairman of the division of biology at the California Institute of Technology; George S. Sperti, director of the Institutum Divi Thomae in the Athenaeum of Ohio; and Hugh S. Taylor, professor of chemistry at Princeton University.

### The Catholic Round Table of Science

This informal group of research workers and teachers was organized in New York City on December 8, 1928. The main object is to encourage productive scholarship, as distinct from the purely absorptive, among Catholics in the field of natural science. Meetings are held in conjunction with the annual gathering of the American Association for the Advancement of Science, inasmuch as science in general and scientific research in particular are neutral regarding religious belief, and round table members are convinced that the formation of anything savoring of a separate Catholic body would be superfluous and liable to misinterpretation by Catholics and non-Catholics alike.

To further its main objective, the round table has sponsored discussion groups, membership in the A.A.A.S. and its associated societies, research equipment for members of science faculties and a continued program for encouraging able students to make science teaching and research a life career.

The local conference plan was adopted in 1934 and many chapters have since been established all over the country. More than 300 names, including those of bishops and college officials, listed in the membership, testify to a healthy interest in its activities. Reports of the past sessions will be supplied free by the secretary for the present year, Anselm M. Keefe, St. Norbert College, West De Pere, Wis.

### Institutum Divi Thomae

The Institutum Divi Thomae, graduate school of scientific research of the Athenaeum of Ohio, was founded by Archbishop John T. McNicholas of Cincinnati, in June, 1935, with Dr. George S. Sperti, member of the Pontifical Academy of Sciences, as co-founder and director. The object of the Institutum is to carry on fundamental research in the natural sciences.

The principal laboratories are in Cincinnati, where investigations

are conducted in biology, chemistry and biochemistry, bacteriology, nutrition, experimental medicine, physics and ceramics. A laboratory and ship equipped for special studies in marine biology are also maintained at Bradley Hall, Palm Beach, Fla. Affiliated with the Institutum are 14 other laboratory units. The monthly "Chronicle" published by the Institutum and annual conferences of workers from the research

units promote the cooperative program.

The school is especially engaged in studying the cellular growth in cancer, to find medical remedies for the disease more effective than surgery, radium and X-rays. Success has attended the treatment of certain human skin cancers.

Among the war projects of the Institutum was the production of such aviation instruments as the "electric brain," astro-compass, projector control release and Azimuth position indicator. The research program also dealt with wound healing and drugs for malaria and dysentery.

Other important research is be-

ing done in biodynes (newly discovered substances which help control cellular metabolism) and biodyne therapy in wound healing, toxicity of germicides and detoxification of vaccines, and natural drug plants for treatment of malaria and dysentery. The treatment of certain infections with tissue extracts is being thoroughly investigated. Light research in the ultraviolet and infra-red fields, for therapeutic value, includes irradiation by ultra-violet light, air sterilization procedures, and work in the black and florescent light fields. Agricultural research in food includes cheese molds, fruit juices and reclamation of waste farm products.

#### Scientific and Technical Societies at Some Catholic Colleges and Universities

**Boston College, Boston, Mass.:** Chemical Club; Physics Research Academy, members are graduates with M. S. or Doctorate degrees in Physics; Physics Club; Radio Club, operating Station WIPR; Pre-Medical Academy.

**Canisius College, Buffalo, N. Y.:** Chemistry Club; Mendel Club (Biology); Strohaver Science Club.

**Catholic University of America, Washington, D. C.:** A. S. C. E.\*; A. I. E. E.\*; A. S. M. E.\*; Sigma Chi. Scientific publication, "Catholic Anthropological Conference."

**Creighton University, Omaha, Neb.:** Caducean Society (Medical); Chemistry Club; Creighton Pharmaceutical Association; Mathematics Club; Odontological Society; Pasteur Club (Biology).

**Fordham University, New York City, N. Y.:** Chemists' Club, monthly publication, "The Report"; Mendel Club, monthly publication of biological research, "Cabmuth"; Physics Club; Seismological Observatory.

**Georgetown University, Washington, D. C.:** Astronomical Observatory; Chemo-Medical Research Institute; Chemists' Club; Seis-

mological Observatory, monthly publications, "Instrumental Bulletin" and "Seismological Despatches."

**Holy Cross College, Worcester, Mass.:** Affiliated with American Mathematical Association, American Physical Society, American Chemical Society and the American Association of Jesuit Scientists. Scientific Society; Mendel Club (Biology); Chemists' Club, publication, "The Hormone."

**John Carroll University, Cleveland, Ohio:** Scientific Academy.

**Loyola College, Baltimore, Md.:** Loyola Chemists' Club.

**Loyola University, Chicago, Ill.:** Lambda Chi Sigma Honorary Chemical Society.

**Loyola University of Los Angeles, Los Angeles, Cal.:** Engineering Los Angeles, Cal.: A. C. S.; Radio Club; Wassman Biological Society; Engineering Society.

**Manhattan College, New York City, N. Y.:** A. C. S.\*; A. I. E. E.\*; A. S. C. E.\*; Manhattan Engineers; Society of American Military Engineers; Mendelian Society of Biological Research; Newton Mathematical Society.

**Marquette University, Milwaukee, Wis.:** Radio Club; Chemical Club; Engineering Association; Junior Branch American Dental Association; Mathematics Club; A.S.C.E.\*; A.I.E.E.\*; A.S.M.E.\*; A.I.C.E.\* Scientific publications, "The Marquette Medical Research Bulletin" and "The Marquette Medical Review."

**St. Bonaventure College, St. Bonaventure, N. Y.:** Astronomical Observatory; Alpha Kappa Mu Pre-Medical Society; Roger Bacon-McLaughlin Club (Mathematics and Physics); Tau Chi Sigma Chemical Society; Science Center. Scientific publication, "Science Studies."

**St. Edward's University, Austin, Texas:** St. Edward's Academy of Science, affiliated with the General Texas Academy of Science.

**St. Louis University, St. Louis, Mo.:** Alpha Omega Alpha, national medical honor fraternity, Bacteriological Journal Club, Biochemistry Journal Club, Biological Journal Club, Chemistry Journal Club, Geophysical and Geological Journal Club, Histological Journal Club, Meteorological Observatory, Pharmacology Journal Club, Physics Journal Club, Rho Theta Mathematical Honor Society, Science Museum, Seismological Observatories, Sigma Xi, national scientific society, Radio Station WEW.

**St. Martin's College, Lacey, Wash.:** Albertus Magnus Science Seminar; Engineers' Society; A.C.S.\*

**Siena College, Loudonville, N. Y.:** Roger Bacon Mathematics Club; Berthold Schwarz Chemistry Club; Radio Club; Siena Science Society.

**University of Dayton, Dayton, Ohio:** Sigma Delta Pi Pre-Medical Society, publication "Sigma Delta Pi News"; Chemical Seminar Club; Illuminating Engineering Society; Radio Club; Mechanical Engineering Society; A.S.C.E.\*, honored in two consecutive years by the National Society as being

one of the twelve outstanding Student Chapters in the U.S.

**University of Detroit, Detroit, Mich.:** Aeronautical Society, affiliated with the Institute of Aeronautical Sciences; Architectural Society; Sigma Rho Tau, Engineering Honoring Speech Society; Tau Beta Phi; Pi Tau Sigma, Honorary Mechanical Engineering Society; Eta Kappa Nu, Honorary Electrical Engineering Society; A.I.C.E.\*; A.I.E.E.\*; A.S.M.E.\*; S.A.E.\*; A.S.C.E.\*; A.C.S.\*

**University of Notre Dame, Notre Dame, Ind.:** Notre Dame Academy of Science; Chemists' Club; Engineering Society; American Midland Naturalist; Mathematics Colloquium; Science Club; Pre-Medical Club.

**University of Portland, Portland, Ore.:** Biologists' Club, publication, quarterly, "The Biolog"; Engineers, "The Quadrant"; Biological Society.

**University of San Francisco, San Francisco, Cal.:** Bio-Chemical Club; Wasmann Club (Biology)

**University of Santa Clara, Santa Clara, Cal.:** Astronomical, Meteorological and Seismological Observatory; Engineering Society; Mendel Club; Galtes Chemistry Society.

**University of Scranton, Scranton, Pa.:** Chemical Society; Physics Club.

**Villanova College, Villanova, Pa.:** Phi Kappa Pi Engineering Fraternity; Lambda Kappa Delta Science Fraternity; Villanova Chemical Society; A.I.E.E.\*, A.S.C.E.\*; A.S.M.E.\* Publications, "The Villanova Engineer" (monthly) and "Mendel Bulletin" (science quarterly).

\*A.C.S.—Student Branch of the American Chemical Society.

\*A.I.C.E.—Student Branch of the American Institute of Chemical Engineers.

\*A.I.E.E.—Student Branch of the American Institute of Electrical Engineers.

\*A.S.C.E.—Student Branch of the American Society of Civil Engineers.

\*A.S.M.E.—Student Branch of the American Society of Mechanical Engineers

\*S.A.E.—Student Branch of the Society of Automotive Engineers.

# SOME SIGNIFICANT DEVELOPMENTS IN SCIENCE

Product	Year	Originator	Country
Adding Machine .. . . .	1888	Burroughs . . . . .	U. S.
Aeronautical Instruments			
Airplane Compass .....	1917	Mendenhall & Williamson	U. S.
Directional Gyro . . . . .	1929	Sperry Gyroscope Co . . .	U. S.
Gyro Horizon . . . . .	1929	Sperry Gyroscope Co . . .	U. S.
Gyropilot . . . . .	1933	Sperry Gyroscope Co . . .	U. S.
Terrain Clearance Indicator	1938	United Air Lines . . . . .	U. S.
Agricultural Implements			
Automatic cotton picker....	1936	Rust Brothers . . . . .	U. S.
Cast iron plow, modern type	1819	Jethro Wood . . . . .	U. S.
Combined harvester and thresher . . . . .	1888	S. C. Matteson . . . . .	U. S.
Cotton gin . . . . .	1793	Eli Whitney . . . . .	U. S.
McCormick reaper . . . . .	1831	Cyrus H. McCormick . . . .	U. S.
Rotary disk cultivator . . .	1878	Mallon . . . . .	U. S.
Self binding reaper . . . . .	1875	J. F. Appleby . . . . .	U. S.
Threshing machine . . . . .	1786	Andrew Meikle . . . . .	Scotland
Air Brake .....	1869	George Westinghouse, Jr . .	U. S.
Airplane . . . . .	1903	Orville & Wilber Wright . .	U. S.
Detector (infra red method)	1941	Irving Wolf . . . . .	U. S.
First to fly across U. S. ....	1911	G. P. Rodgers . . . . .	U. S.
Jet plane . . . . .	1930	Frank Whittle . . . . .	England
Tire . . . . .	1927	A. J. Musselman . . . . .	U. S.
Airship . . . . .	1852	Henri Gifford . . . . .	France
Alabamine, a new element . .	1931	Fred Allison . . . . .	U. S.
Alcohol, Ethyl-synthesized . .	1826	Henry Hennel . . . . .	Germany
Aluminum, Hall process . . .	1886	Charles M. Hall . . . . .	U. S.
Anaesthesia			
Chloroform .....	1847	Simpson . . . . .	England
Ether—first demonstration	1846	Morton & Jackson . . . . .	U. S.
Nitrous oxide gas .....	1844	Horace Wells . . . . .	U. S.
Analytic Geometry . . . . .	1637	Rene Descartes. . . . .	France
Aniline dye . . . . .	1856	W. Perkin . . . . .	England
Antiseptic, first use of Car-			
bolic Acid .....	1865	Lister . . . . .	England
Atabrine . . . . .	1933	Mauss and Mietzsch . . . .	Germany
Alpha particle . . . . .	1909	Ernest Rutherford . . . . .	England
Atom			
Electron .....	1897	J. J. Thomson . . . . .	England
Meson . . . . .	1938	Anderson and Street . . . .	U. S.
Neutron . . . . .	1932	James Chadwick . . . . .	England
Nuclear disintegration . . .	1919	Ernest Rutherford . . . . .	England
Positron . . . . .	1932	Carl Anderson . . . . .	U. S.
Proton . . . . .	1919	Ernest Rutherford . . . . .	England
Atomic Theory of Matter . .	1811	Pietro Avagadro . . . . .	Italy
Atomic Weights, Law of . . .	1808	Dalton . . . . .	England
Automobile, First commercial	1891	Levassor . . . . .	France
Automobile starting system..	1912	Thomas A. Edison . . . . .	U. S.
Bakelite .....	1907	L. H. Baekeland . . . . .	U. S.
Balloon . . . . .	1783	J. E. & J. M. Montgolfier .	France
Barometer . . . . .	1643	Torricelli . . . . .	Italy
Benzine . . . . .	1825	Michael Faraday . . . . .	England
Bicycle, modern type .....	1884	James Starley . . . . .	England
Bicycle coaster brake . . .	1908	A. J. Musselman . . . . .	U. S.

Product	Year	Originator	Country
Blood—Nature of the heart and circulation of blood	1628	D Harvey	England
Braking system (trucks and trailers)	1946	H Baade	U. S
Bromide from Marsh Salt	1826	Antoin J. Balard	France
Bronchoscope	1917	Chavalier Jackson	U. S.
Cable, First transatlantic	1866	Cyrus W. Field	U. S.
Calculus	1687	Isaac Newton	England
Camphor, Synthetic	1932	E I. Du Pont Co	U. S.
Carborundum	1891	E G. Acheson	U. S.
Cash register	1879	J Ritty	U. S.
Caustic soda, Castner process	1890	Hamilton Y. Castner	U. S.
Cell theory	1838	Schleiden and Schwann	Germany
Cellophane	1900	J. E. Brandenberger	France
Cellophane perfected	1928	Hale Charch	U. S.
Celluloid	1869	J. W. & Isaac Hyatt	U. S.
Cement, Portland	1824	Joseph Aspdin	England
Centrifugal cream separator	1879	C G. P. de Laval	Sweden
Cloud charge indicator	1941	C M Forest	U. S.
Coherer, for detecting wireless waves	1892	E Branly	France
Cosmic Ray	1925	R A. Millikan	U. S.
Cotton, mercerized	1844	John Mercer	England
Cyanide process for gold and silver ore	1890	Forrest & MacArthur	Scotland
Cyclotron	1933	Ernest O. Lawrence	U. S.
DDT	1939	J R Geiggy Co.	Switzerland
Activated	1946	H Hurst	England
Demerol (pain-killing drug)	1942	Withrop Chemical Co	U. S
Dental plate of rubber	1855	Charles Goodyear, Jr.	U. S.
Diesel engine	1892	Rudolph Diesel	Germany
Diffraction of light	1616	Grimalde of Bologna	Italy
Dispersion compensator	1942	H. Hoover Jr	U. S.
Diver's suit	1819	A Siebe	Germany
Doll, sleeping	1889	Thomas A. Edison	U. S.
Dynamite, permissable	1900	C Reese	U. S
Edison Effect, basis of radio tubes	1884	Thomas A Edison	U. S.
Electric			
Arc furnace	1853	Johnson	England
Arc lighting	1878	C. F. Brush	U. S.
Battery	1800	Allessandro Volta	Italy
Battery, nickel-iron type	1903	Thomas A. Edison	U. S.
Battery, lead cell	1859	Gaston Plante	France
Dynamo	1880	Thomas A. Edison	U. S.
First dynamo electric machine	1831	Michael Faraday	England
First electrically driven warship	1915	U. S. S. New Mexico	U. S.
First electric light employed in lighthouse	1858	So Foreland	England
Flash light	1914	Thomas A. Edison	U. S.
Galvanometer	1820	Sweigger	Germany
Induction coil	1851	Rukmkorff	Germany

Product	Year	Originator	Country
Lamp, carbon filament	1879	Thomas A. Edison ..	U. S.
Lamp, ductile tungsten filament	1910	W. D. Coolidge, G. E. Co	U. S.
Lamp, gas filled	1912	Irving Langmuir, G. E. Co	U. S.
Lamp, mercury vapor	1900	Peter Cooper Hewitt	U. S.
Meter	1881	Thomas A. Edison	U. S.
Motor for A. C.	1892	Nicola Tesla ..	U. S.
Motor, drum wound	1854	Werner Siemens	Germany
Motor, split phase induction	1887	Nicola Tesla	U. S.
Motor	1881	Thomas A. Edison	U. S.
Resistance Furnace	1880	W. Borchers	Germany
Rotary converter	1887	Bradley ..	U. S.
Shock treatment	1940	J. Zubin	U. S.
Transformer	1885	William Stanley	U. S.
Transformer for 220,000 volts	1922	So Calif. Edison Co	U. S.
Wattmeter, recording type	1889	Thomson ..	U. S.
Electromagnet	1819	Oersted	Denmark
Electromagnetic induction	1831	Michael Faraday	England
Electromagnetic theory of light	1845	Michael Faraday ..	England
Electronic mathematical brain	1945	Mauchly and Eckert	U. S.
Electroplating	1805	Luigi Brugnatelli	Italy
Electrotyping	1838	Moritz H. von Jacobi	Germany
Elements, Periodic Law of	1860	Mendelejeff	Russia
Elements 95 and 96	1942	Glenn T. Seaborg	U. S.
Elevator, power operated	1852	Elisha G. Otis	U. S.
Endocrinology	1889	Brown-Sequard	France
Ether first used general an-aesthetic	1842	C. W. Long	U. S.
Explosives			
Atom Bomb	1945	U. S. Army	U. S.
Depth bomb	1816	Shaw	U. S.
Dynamite	1867	Alfred Nobel	Sweden
Flashless and smokeless powder	1936	E. I. Du Pont Co	U. S.
Gun cotton	1845	Schonbein	Germany
Nitramon, "safe" blasting agent	1935	E. I. Du Pont Co	U. S.
Nitroglycerine	1847	Sobero	Scotland
Percussion cap	1816	Shaw	U. S.
Percussion compound	1807	A. J. Forsythe	Scotland
Smokeless powder	1867	J. Schultze	Germany
Eye Bank	1944	N. Y. Hospitals	U. S.
Eye, Ophthalmoscope, instrument for measuring interior of eye	1851	Helmholtz	Germany
Fever therapy	1930	W. R. Whitney	U. S.
Flame proofing agent for textiles and paper	1937	E. I. Du Pont Co	U. S.
Fountain pen, first successful	1884	Waterman	U. S.
Foods, frozen	1942	Woolrich and Bartlett	U. S.
Food preservation, canning process	1810	Appert	France
Freon refrigerant gas	1931	Thomas Midgley	U. S.

Product	Year	Originator	Country
Frequency modulation	1941	Dr Alexanderson, G.E. Co.	U. S.
Galvanizing process for iron.	1837	Henry Craufurd . . .	England
Gas			
Automobile engine ...	1875	S Markus ..	Germany
Compound gas engine	1921	C. Eickemeyer .	U. S.
Electric ignition for gas engine . . . . .	1857	Barsonti & Matteucci .	Italy
Four cycle gas engine..	1877	N. A. Otto . . . .	Germany
Illuminating gas . . . . .	1792	W. Murdock .	England
Incandescent gas mantle	1885	Welsbach ..	Austria
Meter, modern type . . . .	1843	W. Richards .	U. S.
Water gas, modern process	1873	T Lowe . . . . .	U. S.
Germ theory of Fermentation,			
Putrification and Disease...	1859	Louis Pasteur .	France
Glass, A process of making			
Plate . . . . .	1887	Thomas A Edison	U. S.
Pyrex . . . . .	1919	Dr E C Sullivan Corning	U. S.
Gramicidin (germ-killing drug)	1937	René Dubos .	U. S.
Graphophone . . . . .	1885	Bell & Tainter .	U. S.
Gun			
Breech loading gun . . .	1836	Casimir Le Fauchaux .	France
Browning machine gun	1916	John M Browning .	U. S.
Lewis machine gun . . . .	1912	J. N Lewis .	U. S.
Military rifle, bolt action.	1839	Dreyse . . . . .	Germany
Naval telescopic sight .	1891	Bradley A. Fiske .	U. S.
Silencer . . . . .	1909	Hiram P. Maxim .	U. S.
Gyroscope . . . . .	1852	Foucaults . . . .	France
Gyrocompass . . . . .	1906	A. Anschuts-Kampfe .	Germany
Heavy Hydrogen (Deuterium)	1931	Dr. Urey . . . . .	U. S.
Helium . . . . .	1868	Frankland & Lockyer .	England
High speed and non-corrosive steels . . . . .	1920	J A Mathew	U. S.
Hydraulic Press . . . . .	1795	Joseph Bramah . . .	England
Hydrofluoric Acid . . . .	1771	Karl W. Scheele .	Sweden
Hydrogen . . . . .	1766	Henry Cavendish .	England
Hydrogen atom torch . . .	1934	Irving Langmuir	U. S.
Hydrometer, Baume . . . .		Antoine Baume . . . .	France
Hydroplane . . . . .	1911	Clem H. Curtiss .	U. S.
Ice Machine, absorption system	1860	E. P. Carre . . . .	France
Ice Machine, compressor system . . . . .	1834	Jacob Perkins . . . . .	U. S.
Illinium, a new element . .	1926	Dr. Hopkins . . . . .	U. S.
Infra-red radiation . . . .	1800	William Herschel . . .	England
Insulin . . . . .	1921	Banting & Best . . .	Canada
Interferometer . . . . .	1887	A A Michalson . . . .	U. S.
Iodine . . . . .	1811	Courtoise . . . . .	France
Iron lung . . . . .	1927	Philp Drinker . . . .	U. S.
Isotopes (found) . . . . .	1913	J. J. Thomson . . . .	England
Kaleidoscope . . . . .	1816	David Brewster	England
Kalunite process . . . . .	1941	A Fleischer . . . . .	U. S.
Kodak, roll film . . . . .	1888	Eastman & Walker . .	U. S.
Koroseal . . . . .	1927	Waldo L. Semon . . . .	U. S.
Lens, bifocal . . . . .	1780	Benjamin Franklin . .	U. S.
Lenses, molded . . . . .	1937	E I. Du Pont Co . . . .	U. S.
Lewisite, dew of death . . .	1918	Father Nieuwland . . .	U. S.
Leyden jar . . . . .	1745	Von Kleist . . . . .	Germany
Lightning rod . . . . .	1752	Benjamin Franklin . .	U. S.

Product	Year	Originator	Country
Lignasan, prevents "blue stain" of fresh cut lumber	1930	E. I. Du Pont Co.	U S.
Linotype . . . . .	1885	Ottmar Mergenthaler	U. S.
Lithography . . . . .	1798	Alois Senefelder . . . . .	Bohemia
Loran . . . . .	1942	Def. Research Comm	U. S.
Mareng cells	1942	Glen Martin . . . . .	U S.
Matches, Friction . . . . .	1827	John Walker . . . . .	England
Matches, Safety . . . . .	1855	Lundstrom	Sweden
Mechanical equivalent of heat	1843	J. P. Joule	England
Mercury condensation vacuum pump . . . . .	1915	Irving Langmuir, G.E.Co	U S.
Metallized Carbon filament . . . . .	1905	W. R. Whitney, G E.Co	U S.
Micro-organisms . . . . .	1859	Louis Pasteur . . . . .	France
Microphone, carbon type . . . . .	1877	Emile Berliner	U. S.
Microscope, compound . . . . .	1590	Zacharias Janssen	Holland
Electron . . . . .	1939	Zworykin and RCA	U S.
X-Ray . . . . .	1942	W. L. Bragg	U S.
Military tank	1914	E. D. Swinton	England
Milk Fibers	1941	Nat'l Dairy Corp. . . . .	U. S.
Mimeograph . . . . .	1875	Thomas A. Edison	U S.
Monitor, first revolving turret for battleships . . . . .	1862	John Ericsson . . . . .	U S.
Moorshead foreign body finder	1942	J. J. Moorshead	U S.
Motion picture machine . . . . .	1895	Sertuner . . . . .	Germany
Motion picture machine	1895	Thomas Armat	U. S.
Nails, machine cut . . . . .	1786	Ezekiel Reed . . . . .	U S.
Narcotine from Opium	1803	Derosne . . . . .	Germany
Neoprene, synthetic rubber . . . . .	1931	E. I. Du Pont Co.	U S.
Nitrogen fixation:			
Catalytic process . . . . .	1911	Haber & Bosch . . . . .	Germany
Cyanamid process . . . . .	1908	Caro & Franke . . . . .	Germany
Electric arc process	1903	C. Birkeland . . . . .	Norway
Nylon, first organic textile fiber prepared wholly from minerals . . . . .	1938	E. I. Du Pont Co . . . . .	U S.
Ohm's law for electric circuits	1827	George Simon Ohm	Germany
Oleomargarine . . . . .	1869	H. Mege-Mouries	France
Optophone, by which the blind can read type . . . . .	1914	E. E. Fournier d'Albe . . . . .	England
Ore separator . . . . .	1881	Thomas A. Edison . . . . .	U. S.
Oxygen . . . . .	1771	Karl W Scheele	Sweden
Paper making machine	1798	Louis Robert . . . . .	France
Pen, steel . . . . .	1780	Samuel Harrison	England
Penicillin . . . . .	1929	Alexander Fleming	England
Phonograph	1876	Thomas A. Edison . . . . .	U S.
Phonograph records, disk type	1913	Thomas A. Edison	U S.
Phosphoric acid . . . . .	1765	Karl W. Scheele	Sweden
Photoelectric Cell	1888	Heinrich Hertz . . . . .	Germany
Photograph, first	1802	Wedgwood . . . . .	England
Photography			
Autochrome process	1906	A. & L. Lumiere . . . . .	France
Bichromatic process . . . . .	1839	Mungo Ponto . . . . .	Scotland
Collodion process	1851	Scott Archer . . . . .	England
Color . . . . .	1892	F. E. Ives . . . . .	U. S.
Daguerreotype process . . . . .	1839	L. Daguerre . . . . .	France
Gelatin, silver bromide emulsion . . . . .	1871	R. L. Maddox . . . . .	England



Product	Year	Originator	Country
Modern roll film .	1837	Hannibal Goodwin	U. S.
Ruled screen process	1894	John Joly .	Ireland
Use of Hypo .	1839	John Herschel	England
Photolithography	1859	J. W. Osborne	Australia
Piano .	1709	Bartolomeo Christofori	Italy
Pneumatic type (player)	1863	M. Fourneaux . .	France
Pin making machine	1824	L. R. Wright	U. S.
Planet Adonis, discovered	1936	E. Delporte .	Belgium
Plastics			
Nitro cellulose products	1864	Alex Parks .	England
Phenol-Formaldehyde Resins	1909	Leo Baekeland	U. S.
Pyroxylin (celluloid)	1869	J Hyatt	U. S.
Plutonium . . .	1942	Glenn T Seaborg . .	U. S.
Pneumatic tool	1865	George Law	England
Polarization	1808	M. Malus	France
Printing with movable type	1450	J Gutenberg	Germany
Printing press, cylinder . .	1811	J. Konig	Germany
Printing press, first in N A .	1536	Juan Pablos	Mexico
Printing press, rotary	1850	Thomas Nelson .	England
Propeller, screw type	1841	John Ericsson	Sweden
Pulmotor .	1911	Alexander B. Dragen	Germany
Quinine . . . . .	1819	Pelletier & Caventou	France
Radar (fundamental principle)	1887	Heinrich Hertz . .	Germany
Radio			
First radio telegraph message			
across Atlantic Ocean	1901	G Marconi	Italy
across English Channel	1899	G Marconi	Italy
First broadcast	1920	Station KDKA	U. S.
First radio range for air-			
craft navigation	1927	Hadley Field, N J. . .	U. S.
First S O S.	1909	S S. Republic	U. S.
Frequency Modulation . .	1939	E H Armstrong	U. S.
Hertzian waves	1887	Heinrick Hertz	Germany
High vacuum power tube	1912	Irving Langmuir, G E Co	U. S.
Neutrodyne circuit	1923	L A. Hazeltine . . .	U. S.
Photoradio .	1925	R H Ranger	U. S.
Radiotelegraphy	1895	G Marconi	Italy
Radiotelephone	1915	Ernst F Alexanderson	U. S.
Radiotelephone service			
between U S. and France	1936	American Tel. & Tel. Co	U. S.
between U S and London	1927	American Tel & Tel. Co.	U. S.
Superheterodyne circuit	1924	Edwin H. Armstrong	U. S.
Vacuum tube . . . .	1904	F. A. Fleming	England
Vacuum tube for A C. .	1922	Freeman & Dimmell	U. S.
Vacuum tube, three elec-			
trodes .	1906	Lee De Forest . . .	U. S.
Radioactivity	1896	Henri Becquerel	France
Radioactivity, artificial	1934	M. & Mme Curie-Joliot	France
Radium	1898	Pierre Curie & Mme. Curie	France
Railroad			
Diesel powered train	1934	Burlington Zephyr . .	U. S.
First electric railway	1887	Frank J. Sprague	U. S.
First successful steam loco-			
motive .	1829	George Stephenson .	England
Rail, flanged T .	1831	R L Stevens . .	U. S.
Steam coach	1801	Richard Trevithick .	England
Steam locomotive on rails	1804	Richard Trevithick . .	England

Product	Year	Originator	Country
Rayon .	1883	Joe Swan	England
Recording, wire	1898	Valdemar Poulsen	Denmark
Resin, synthetic	1936	E I Du Pont Co	U S.
Revolver	1835	Samuel Colt	U S
Rh factor	1937	Wiener-Lansteiner	U S.
Rifle, repeating type	1860	Henry .	U S
Rifle, spiral grooves	1620	Koster	England
Rochelle salt	1672	Peter Seignette	France
Rotor ship	1924	Anton Flettner	Germany
Rubber, silicone	1935	E C Sullivan	U.S.
Rubber, synthetic	1931	Father Nieuwland	U S
Rubber, vulcanized	1839	Charles Goodyear	U S.
Saw, band type	1808	William Newberry	England
Saw, circular type	1777	Samuel Miller	England
Seaplane, regular commercial service across Pacific Ocean . .	1936	Pan American Airways Co	U S
Searchlight	1928	Elmer Sperry	U S.
Seismic recorder	1941	A M Vincent	U.S.
Sewing machine .	1830	Thimonier	France
Sewing machine, modern type	1846	Elias Howe	U S
Shoe sewing machine .	1858	Lyman Blake	U.S.
Signal system for railroads	1885	Thomas A Edison	U S
Silk, artificial . .	1888	H. De Chardonnet	France
Sink and Float Process for Mineral Separation ..	1938	E. I Du Pont Co	U.S
Sodium . . . . .	1807	Humphrey Davy	England
Spectrograph, mass	1920	F W. Aston .	England
Spectroscope . .	1859	Kirchoff & Beinsen	Germany
Spectrum	1666	Isaac Newton	England
Sponge, synthetic	1936	E I Du Pont Co	U S.
Stereotyping .	1725	William Ged .	Scotland
Stethoscope	1819	Laennec .	France
Stoker, mechanical	1819	William Brunton	England
Strychnine ... .	1818	Pelletier & Caventou	France
Steam			
Atmospheric steam engine	1705	Thomas Newcomen ..	England
Compound steam engine	1781	J. C Hornblower	England
First successful steamboat	1807	Robert Fulton .	U.S.
First steam engine on roads	1769	Cugnst ..	France
High pressure steam engine	1799	Oliver Evans .	U S.
Pressure gauge . . . . .	1849	Bourdon .	France
Steam engine with separate condenser . . . . .	1765	James Watt	Scotland
Steam engine, double action	1782	James Watt	Scotland
Steam hammer . . . . .	1839	James Nasmyth	Scotland
Steam injector for boilers	1858	Henri Gifford	France
Turbine . . . . .	1884	Charles A Parsons	England
Steel			
Bessemer process . . . . .	1856	Henry Bessemer	England
Crucible process	1740	Robert Huntsman	England
Open hearth process	1866	Siemens & Martin	England
Stock market ticker	1869	Thomas A Edison	U S
Submarine ...	1900	John P. Holland	U S
Submarine detector . . . .	1917	Max Mason . .	U S

Product	Year	Originator	Country
Sulfamic acid, useful in making a flame-proofing agent	1938	E. I. Du Pont Co.	U. S.
Sulfanilamide drugs for bacterial infections	1935	G. Domagk	Germany
Talking moving pictures	1913	Thomas A. Edison	U. S.
Tapping nuclear energy	1938	Meitner and Hahn	Germany
Telegraph	1837	S. F. B. Morse	U. S.
Automatic transmitter	1857	Thomas A. Edison	U. S.
Duplex system	1872	J. B. Stearns	U. S.
Quadruplex system	1872	Thomas A. Edison	U. S.
Repeater	1865	Thomas A. Edison	U. S.
Telephone	1876	A. G. Bell	U. S.
Telephone, automatic type	1889	A. B. Strowger	U. S.
Telephone loading coil, made possible long distance communication	1900	Michael J. Pupin	U. S.
Telephone service to Mexico and England from North America	1927	American Tel. & Tel. Co.	U. S.
Telephone service between N. and S. America	1930	American Tel. & Tel. Co.	U. S.
Telephone service between U. S. and France (direct)	1936	American Tel. & Tel. Co.	U. S.
Telephone transmitter	1877	Thomas A. Edison	U. S.
Telephotography	1925	Bell Tel. Laboratories	U. S.
Telescope	1608	Jan Lippershey	Holland
Teletypesetter	1923	Morkrum-Kleinschmidt Corp.	U. S.
Television			
Aid for blind landing in fog-bound airports	1936	John Hays Hammond	U. S.
Cathode Ray receiver	1929	V. K. Zworykin	U. S.
Coaxial cable	1936	Bell Tel. Laboratories	U. S.
Electron projection gun	1937	R. R. Law	U. S.
Textile			
Flying shuttle	1733	Kay	England
Knitting machine	1589	William	England
Knitting machine, circular	1816	M. I. Brunel	England
Knitting machine, latch needle	1858	Townsend & Moulding	England
Pattern loom	1801	M. J. Jacquard	France
Power loom	1785	Edmund Cartwright	England
Spinning jenny	1770	James Hargreaves	England
Spinning mule	1779	Samuel Crompton	England
Water power spinner	1771	Richard Arkwright	England
Theretin, a heart stimulant	1936	K. Chem. & Amy Chem	U. S.
Thermionic vacuum tube (telephone line)	1941	DeForest	U. S.
Thermometer	1593	Galileo	Italy
Tire, pneumatic	1845	R. W. Thompson	England
Torpedo, self-propelled	1868	Whitehead	England
Tractor, caterpillar	1900	B. Holt	U. S.
Transmutation, artificial	1932	Crookroft and Walton	England
Trolley car	1881	Thomas A. Edison	U. S.
Trolley car, practical system	1888	F. J. Sprague	U. S.
Tuning fork	1711	John Shore	England
Tunnel shield	1813	M. I. Brunel	England
Turbine, mercury vapor	1923	General Electric Co.	U. S.

Product	Year	Originator	Country
Typewriter	1868	C. L. Sholes .	U. S.
Tyrothricin . . . . .	1939	René Dubos	U. S.
Ultra-violet radiation	1801	J. W. Ritter . . .	Germany
Urea crystals . . . . .	1935	El. I. Du Pont Co	U. S.
Vaccination . . . . .	1796	Edward Jenner	England
Vacuum bottle . . . . .	1892	James Dewar	England
Valve (steam engines) . . . . .	1848	G. Corliss . . . . .	U. S.
Velox (photographic paper)	1906	Dr. L. Baekeland	U. S.
Vernier Scale . . . . .	1637	P. Vernier	France
Virginium, a new element	1929	Fred Allison . . . . .	U. S.
Vitamin A . . . . .	1913	McCollum & Mendel & Osborne	U. S.
Vitamin B1	1896	C. Eijkman	Holland
Vitamin B2	1925	McCollum . . . . .	U. S.
Vitamin C . . . . .	1907	Holst & Frolech	Germany
Vitamin D . . . . .	1919	E. Mellanby . . . . .	England
Vitamin E . . . . .	1922	Evans & Bishop	U. S.
Vitamin K . . . . .	1946	Dr. H. Dam	U. S.
Voltaic pile . . . . .	1834	A. Volta . . . . .	Italy
Watches, machine made . . . . .	1850	Dennison & Howard	U. S.
Weather predicting machine.	1943	Emilio Ramirez, S. J.	U. S.
Welding			
Arc . . . . .	1889	Nicholas Slavanoff	Russia
Atomic hydrogen	1927	Irving Langmuir	U. S.
Electric . . . . .	1877	Elihu Thompson	U. S.
Wood pulp, mechanical process	1844	Keller & Voelter	Germany
Wood pulp, soda process . . . . .	1854	Watt & Burgess	England
Wood pulp, sulphate process.	1883	Dahl . . . . .	Sweden
Wood pulp, sulphite process.	1867	B. C. Telghmann	U. S.
X-Ray . . . . .	1895	W. K. Roentgen . . . . .	Germany
X-Ray tube . . . . .	1912	W. D. Coolidge, G. E. Co.	U. S.

## HIGHLIGHTS IN THE HISTORY OF THE AIRPLANE

Among the many famous experiments at the beginning of this age were those of John Stringfellow of England and Otto Lilienthal of Germany. In 1848 Stringfellow made the first power-driven airplane which actually flew: a nine-pound model traveling 120 feet. Lilienthal in 1891 began the practice of gliding and introduced the curved wing with a thickened front edge. Ader, Maxim, and Langley, aided by their governments, built power-driven machines which were usually destroyed by accidents at their first trials.

The first successful flight in a self-powered airplane was made at Kitty Hawk, N. C., by the Wright brothers. These bicycle manufacturers of Dayton developed a system of maintaining balance and control by bending or warping the ends of planes and using the elevating rudder in front. On Dec. 17, 1903, they achieved flights of from 12 to 59 seconds.

This success encouraged European enthusiasts, and on Aug. 22, 1906, at Bagatelle, France, Santos-Dumont made the first flight without launching aids. The French airplane differed from the Wright type in having a tail, not adopted in America for several years. In the United States on May 14, 1908, Wilbur Wright carried his first passenger and on July 25, 1909, Louis Bleriot made the first flight across the English Channel—20 miles in 3 min., a flight which is credited with removing the airplane from the realm of novelty and demonstrating its practical value. In 1909,

the US War Department purchased the world's first military plane from the Wright brothers, and the Navy soon followed

In 1910, the first wireless message was sent from a plane by James McCurdy (Aug) and the first night flight in US aviation was made by Walter R Brookins In 1911, Earle Ovington piloted the first official mail plane; the Aero Club of America issued the first pilot's license to Glenn H. Curtiss; and Galbraith P. Rodgers made the first transcontinental flight from New York to California

During World War I aviation saw phenomenal development as France built 51,000 planes, Germany and Great Britain, 48,000 It is conjectured that between 1914-18 a quarter of a million planes were built The average speed of 50-60 mph of 1914 developed to 140 mph by 1918 In 1914 the airplane was a flimsy structure capable of carrying two men, in 1918 machines flew in formation at 22,000 ft, could fly for 12 hours without landing and carry loads weighing tons As early as 1915 the war had resolved itself into a contest between nations for air supremacy.

During the peace the development of design was slower but this was the era of spectacular flights and the airplane found its place in the commerce of the world On May 16, 1918, the first United States air mail service had been established between New York and Washington and in that month a US Navy Plane, the NC-4, was the first flying boat over the Atlantic. On June 14, 1919, the English aviators Alcock and Brown made the first non-stop flight across the Atlantic, from Newfoundland to Ireland: 1,930 miles in 16 hrs, 12 min The first American passenger airline service was established on Nov. 1, 1920, between Key West and Havana and in 1924 US Army pilots made a non-continuous flight of 26,130 miles around the world in 365 hrs. and 11 min of flying time On May 9, 1926, Rear Admiral Richard E. Byrd and Floyd Bennet flew over the North Pole and in the same year, May 20, the Air Commerce Act became law—the first federal legislation for aviation This established the Bureau of Air Commerce as a part of the Department of Commerce and charged it with licensing pilots, making flying safe, developing new air navigation facilities, mapping airways, and furnishing flight information.

In 1927 the first US pilot license was issued to W. P. McCracken (Apr. 6); the first non-stop solo flight from New York to Paris was completed by Charles A Lindbergh (May 21) In the 1930's the authorized strength of the United States was 2,800 military planes—1,800 Army and 1,000 Navy—and it was during this period that blind flying was developed. In 1931 there was the famous aerial circumnavigation of the globe by Post and Gatty in 8 days, 15 hrs, and 51 min. as compared with Magellan's trip in 1519-1522 in 37 months. On Oct. 5, 1931, Clyde Pangborn and Hugh Herndon completed the first flight from Japan to the United States, and in 1934 Sir Charles Kingsford-Smith and Capt. P. G. Taylor made the first west-to-east crossing of the Pacific; 7,365 miles in 51 hrs. flying time. In 1935 the first Trans-Pacific air-mail clipper was inaugurated and in 1938, Col Mario Pezzi of Italy established the altitude record of 65,046 ft In 1938, the US government established the Civil Aeronautics Authority to grant certificates to airmen, regulate mail and passenger rates, write air regulations, and formulate policies for civil aviation development.

In 1939 there were 1,907 civil airports, 269 intermediate fields and 86 Army and Navy stations while the first Trans-Atlantic airmail service was inaugurated on the southern route on May 20; on June 24, the airmail service was started on the northern route. On June 28, Pan-American Airways started passenger service across the Atlantic. In that year the volume of air express and air mail was 11 million ton miles as compared with 336 billion for the railways, 96 billion for the inland waterways, and 43 billion for highways; passenger miles came to nearly 700 million for

the airways against approximately 24 billion for the rails and some 11 billion for the inter-city buses.

Every country with overseas interests had surveyed potential air routes. Pan-American had circled South America and was operating Trans-Atlantic and Trans-Pacific service successfully. Others, as the American Export Airlines, Transwestern and World, gave service to far-flung parts of the world. Britain's Imperial Airways forged a link between England and Australia. Air France reached French Indo-China, Central Europe and Africa. The Dutch Airline, KLM, had regular service to the East Indies, Caribbean and South America, while Lufthansa, the German company, had thrown a network over Europe and had mail routes over both the North and South Atlantic. Thus it was that the airplane became a recognized part of the transportation system of the world, of special significance where speed was essential, or where mountains, jungle country, marshes and deserts rendered the cost of railroads prohibitive. At this point international aviation statistics are not so clearly known, as each country became a unit of its own in view of the approaching war, only US figures are complete.

1940 marked the end of the second decade of commercial air transportation in the US. At that time the country had 2,331 airports in operation with scheduled flight routes totaling 94,903 of which 30,480 were equipped with beacons for night flying. The total aircraft in operation were 16,903. A total of 3,185,273 passengers were carried, the freight traffic amounted to 14,188,178 lbs., and there were 82,277 pilots including 2,377 women.

Under the impact of war the aviation statistics swelled to immense proportions almost overnight. At the entrance of the US into World War I the Army Air Forces numbered 65 officers and 1,087 men. In 1938 the AAF had 1,800 officers, 18,000 men and 1,600 planes but by March 1944, it had 2,411,294 officers and men and 73,173 aircraft. By 1945 the AAF had trained a total of 1,820,000 flying and 3,135,000 technical personnel who were experts in the maintenance of airplanes, radio, radar, meteorology and armament.

In July, 1940, the aircraft industry turned out 573 airplanes but in the last two days of Nov., 1943, US factories produced more than the entire output of July, 1940 — 338 planes per day, better than one every five minutes twenty-four hours a day. In 1944 the aviation industry employed about 2 million people for a 20-billion-dollar yearly output. In 1944 alone, American plants built 96,369 planes with a total airframe of 1,112,000,000 lbs.; while the average horsepower per engine built in Jan., 1941, was 850, in March, 1944, it was 1,300.

Airpower played an important part in every theater of war as the figures of first class military planes show: US had 70,000 planes, Great Britain 34,000, Soviet Russia 20,000, China 400 and France 200, while Germany had 26,000, Japan 18,000, and Hungary 200. In his annual report for 1943, Gen. H. H. Arnold stated that in one critical day the Army Transport Command delivered close to 350 tons of supplies to one foreign theater of operation. The Army Transport Command and the Naval Transport Services extended their routes until they served every corner of the earth; trolley service across the Atlantic reached the peak of a plane every thirteen minutes.

Although new models were almost obsolete when they reached the combat zones; many new forms made their appearance during the war such as the Superfortress which has a wing span of 141 2 ft., length of 98 ft. and a height of 27 ft. On Oct. 1, 1942, the first jet-propelled aircraft in the US was flown by Bell Aircraft Corp. The jet plane in general consists of a large tube open at both ends whose axis lies approximately in the line of flight. Air is sucked in at the front of the tube, is compressed by a form of turbine or gas-driven fan, is heated by the exhaust gases of

the engine and also by suitably arranged burners, and discharged from the back of the tube. The mechanical and thermal energy in the hot-air blast provides the thrust to propel the aircraft over 500 mph.

As a result of today's research, planes are vastly different from those of the pioneers. Such new techniques as the high-powered engines coupled through reduction gears to a slow-turning, controllable-pitch propeller yield speeds before unattainable. Power-consuming drag has been reduced to a practical minimum as landing gears are folded away when not in use and formerly exposed accessories are built into wings or fuselage contours. Rivet heads have been removed from metal planes and junctions of wings and surfaces have been changed to reduce interference drag. Wing flaps and high-lift devices have made possible increases in wing loading with safety undreamed of before. Structures of aluminum, magnesium and steel alloys, the best of fuels and oils, enable the present plane to approach the velocity of sound.

The newest civilian plane is the Constellation, which has four 2,500-hp engines, carries 60 passengers and 5,700 gallons of fuel, has a gross weight of 102,000 lbs. and a range of 5,200 miles. The newest jet planes have a speed of 500 mph and the Martin XB-48 has six jet engines. The newest speed record has been set by jet planes as of Aug. 25, 1947, at Muroc Lake, Calif., Maj. Marion Carl, USMC, flew 650.6 mph — less than 60 mph short of the speed of sound. The world's largest landplane is the Army's B-36 powered by six pusher engines developing 18,000 hp, and flies over 300 mph. It can carry 10,000 lbs. non-stop 10,000 miles. As a transport it carries 400 fully equipped soldiers or 355 litter patients. It has a wing spread of 230 ft., is 163 ft. long, weighs 139 tons, has a wiring system of 27½ miles; one tire is 9 ft., 2 in. high and weighs 1,600 lbs.

Controlling aviation in the US are the Civil Aeronautics Administration and the Civil Aeronautics Board. The former operates Federal Airways, Airports, Safety Regulations, Office of Aviation Information, Foreign Operations and Aviation Training under the Department of Commerce. The Civil Aeronautics Board prescribes civil air regulations, issues certificates to air companies, fixes airmail, passenger and freight rates. It is also the investigator in aviation accidents and is the judge in revocations and suspensions.

On Aug. 1, 1947, US had 5,337 airports, 92,200 civilian planes and 400,061 pilots. In May, 1947, the domestic airlines flew 26,994,352 revenue miles, carried 1,151,474 revenue passengers and 7,804.8 tons of freight. In April, 1947, international and overseas American airlines flew 6,506,202 revenue miles, carried 106,907 revenue passengers and 1,894.8 tons of freight.

In 1933, 1% of traffic was by airplane, by 1936 it had increased to 1.7%, and in 1938, it was 2.4%, in 1940, 4.2%, and the estimate for 1948 is 14.4%. Cargo planes today carry 9½ tons and it has been said that future airplane activity will be greatest in the fields of agriculture, photography, fire control and private flying. Estimates indicate that there will soon be 350,000 private planes in the US. With present knowledge 300,000-lb. planes with luxurious accommodations for several hundred people and cargo are entirely practical.

The safety record of domestic airlines in 1946 reached 80 million passenger miles per passenger fatality or the equivalent of 15,000 round trips across this continent per passenger killed. The new forms of radio and radar promise reliable operation independent of weather, and the future pictures supersonic speeds. The world grows smaller with such flights as the recent round-the-world flight of 78 hrs. and 55½ minutes, thus daily giving us new neighbors.



## Radio

Radiotelegraphy has been used since the beginning of the twentieth century, principally by ships communicating with other ships and shore stations. It has served to make the science of navigation safer.

Radiotelephony became a reality in 1915 when, through the research work of the engineers of the American Telephone and Telegraph Company, wire systems were used in connection with the radiotelephone. At first headphones were used, but since 1920 rapid improvements have been made. A brief history of progress in this science follows.

### HIGHLIGHTS IN THE HISTORY OF RADIO

In 1864, James Clerk Maxwell formulated the theory of electromagnetic waves radiating from oscillating charges and Hertz, in 1887, experimentally verified this theory. While working on the development of the incandescent lamp, Thomas A. Edison discovered that a feeble flow of electrons came from the heated filament. This phenomenon, which was first observed in 1883, is known as the "Edison Effect" and is the basis of operation of all vacuum tubes. Fleming made use of the "Edison Effect" and in 1904 developed the two element vacuum tube. In 1906, De Forest introduced a third element, a grid, to control the flow of electrons from the heated filament to the plate.

Marconi invented wireless telegraphy in 1895. He successfully sent a message across the English Channel in 1899, and spanned the Atlantic Ocean with wireless in 1901. In the early days of wireless telegraphy, communication was almost exclusively restricted to ships and shore stations.

The first wireless SOS was sent by the sinking transatlantic liner Republic in January, 1909.

The Congress of the United States was the first to recognize this aid to navigation, and in 1910 passed the Radio Act, which re-

quired wireless equipment and an operator on every deep sea vessel carrying more than 50 persons. In April, 1912, the Titanic sent out an SOS that was heard by the S.S. Carpathia, which arrived in time to save 706 lives. Because of the failure of a closer ship to hear the SOS (its wireless operator was off duty) and come to the rescue of the stricken vessel, Congress amended the Radio Act in 1912 and, among other requirements, called for two operators to be on duty on ships at sea.

The first radio station, KDKA, was established for organized broadcasting on November 2, 1920. Five months later Station WEW was inaugurated by St. Louis University, the first university in the world to establish its own radio station. The first commercially sponsored program was broadcast from Station WEAf on September 7, 1922. The neutrodyne circuit was introduced by L. A. Hazeltine in March, 1923, and the superheterodyne receiver was demonstrated in March, 1924, by Edwin H. Armstrong. The first multiple station broadcast of Stations WEAf of New York City, WGY of Schenectady, KDKA of Pittsburgh, and KYW of Chicago was made in June, 1923. The first international program was sent from



Coventry, England, to Houlton, Me., thence by telephone wires to Station WJZ, New York City, in March, 1924.

The A. C. Vacuum tubes were introduced in August, 1925. The National Broadcasting Company was organized on November 1, 1926. The first coast-to-coast broadcasting hook-up was used to broadcast the Rose Bowl football game, on January 1, 1927. Transatlantic radio-telephone service was opened between New York and London on January 7, 1927. The Federal Radio Commission was appointed on March 2, 1927. This Radio Commission provided for the assignment of wave-lengths and the regulation of broadcasting stations. The Columbia Broadcasting System was organized in September, 1927. The first transatlantic television transmission was made on February 8, 1928, by John L. Baird. The cathode-ray television receiver was demonstrated by V. K. Zworykin in 1929.

The Vatican City Station HVJ transmitted for the first time, February 12, 1931, carrying Pope Pius XI's voice, through an international broadcast, around the world. The Metropolitan Opera House, on December 25, 1931, presented an opera, "Hansel and Gretel," for the first time by radio. The Mutual Broadcasting System was organized September 30, 1934. The Bell Telephone announced the development of a coaxial cable for television in 1936. The Electron Projection Gun, which projects a television picture 8x10 feet, on a screen, was demonstrated by V. K. Zworykin and R. R. Law in 1937. A foghorn synchronized to operate with radio signals was developed by the U. S. Lighthouse Service to provide the means of determining a vessel's distance, as well as the direction from a lighthouse, in 1937.

In 1938 there was a great increase in the size of the networks. The Canadian Transcontinental Network was hooked up with the United States Networks.

On March 2, 1939, a waiting world heard the announcement from Vati-

can City that His Eminence Eugenio Cardinal Pacelli had been elected Pope by the Conclave, and had chosen the name Pius XII. On March 12, 1939, the Columbia, Mutual and National Broadcasting Companies broadcast the complete ceremony of the coronation of Pius XII.

At the end of 1940 N. B. C. announced it had received over 1,000,000 letters from listeners interested in religious programs broadcast by representatives of all faiths.

After the invasion of Poland by Germany on September 1, 1939, newscasting plans formulated by American broadcasters were set in motion to give the widest possible coverage of events. From 1937 through 1941 N. B. C.'s Red Network alone devoted to newscasting 2,463 hours, over 204 of which featured foreign pickups; and from 1942 through 1945 N. B. C. aired 6,364 hours of news including foreign pickups totaling 787 hours. C. B. S. correspondingly increased its news programming, as also did Mutual and A. B. C. (which separated from N. B. C. in 1942 and was known as the Blue Network until 1945).

Major network organizations have contributed greatly in bringing closer together the peoples of the Americas. N. B. C.'s Pan American network, formed in 1941 with 109 outlets in Latin America, includes (as of June 1, 1947) 132 affiliated stations. Some of these stations operate both long and short wave transmitters, bringing to 186 the total number of transmitters giving N. B. C. programs.

Television, long considered merely an experimental venture, became a commercial industry in 1941 when Station W2XBS, atop the Empire State tower, dropped its experimental license on July 1 and acquired the right to use the new call letters, WNBT, and to accept sponsored television programs. This became the first commercial television station in New York City.

In January, 1942, the N. B. C. Red and Blue networks became independent companies. N. B. C. retain-

ed the Red Network as its chain, and the new owners kept the name of the Blue network until 1945 when it was officially changed to the American Broadcasting Company (A. B. C.).

As of January 1, 1947, there were 203 stations on the A. B. C. Network, 320 on the Mutual and 154 on the C. B. S. At present there are 167 stations affiliated with the N. B. C. There are also several fairly large regional networks, and many of lesser size, that have been organized to provide special-interest programs of regional appeal or to serve advertisers desiring sectional rather than national programs.

As of Sept. 1, 1947, there were 2,052 standard broadcasting stations licensed by the Federal Communications Commission, with 493 under construction, as compared with the 30 stations operating in 1922. A survey made in Feb., 1947, showed a total of 35,900,000 American homes with radios and a total of 60,000,000 radios in civilian use.

Popular interest in the production of radio programs can be gauged by the fact that some 12,014,356 persons have attended N. B. C. broadcasts in Radio City from its establishment in 1934 until June 1, 1947.

Frequency modulation, known as FM to distinguish it from AM (the amplitude modulation system of broadcasting) is an improved sound broadcasting service developed by Dr. Edwin H. Armstrong and introduced on a limited scale prior to the war. FM is a new way of putting sound waves on the airwaves and operates in the very high frequency portion of the radio spectrum. FM programs are transmitted on waves from 6 to 7½ meters in length.

The new method of broadcasting promises almost unlimited accuracy and fidelity in the transmission and reception of sound; almost total freedom from natural and man-made static, because of the high frequencies used, the method of modulation used; and a superior

quality of selectivity. Because of the radiating characteristics of FM on the higher frequencies — which act very much like light waves — individual stations are generally limited in service to the area bound by the horizon, with good reception reported at distances up to 160 miles. Most of the Frequency Modulation stations are heard for distances of 110 to 140 miles.

As of June 23, 1947, 235 commercial FM stations and 8 non-commercial educational stations were on the air, in addition the Federal Communications Commission had authorized 666 commercial and 26 educational stations for construction by the end of 1947 or early in 1948, while applications were on file for 164 commercial and 18 educational FM stations. Results of a survey released by the Radio Manufacturers Assn. indicated that the FM set production would exceed 3,000,000 in 1947. The FM Assn. estimated, however, that manufacturers would produce 5 to 8 million FM sets in 1947.

The Federal Communications Commission has set aside 20 channels (88.1-91.9 megacycles) for non-commercial educational FM use. By midsummer, 1947, eight stations were licensed and operating in the non-commercial educational field under the auspices of the school boards of Chicago, Cleveland, New York and San Francisco, and the Universities of Illinois, Kentucky, Iowa and Fordham. Twenty-nine more stations were under construction.

Facsimile, the radio printing press, which transmits texts or pictures by wire or over the air, went into commercial operation between Los Angeles and New York in 1941.

The electron microscope, developed from the radio practice of Dr. Zworykin, made great strides in 1941. The instrument magnifies 50 times more than the best optical microscope. About 15 of them are in laboratory use

## TELEVISION

A picture being televised is dissected, in sequence, into small areas which are transformed into varying electrical currents by means of a photo-electric cell. These currents are transmitted over a carrier wave and then transformed back into a picture in the receiving set. The human eye, because of persistency of vision, is not sensitive to rapid changes in motion. If in a series, twenty pictures a second are reproduced, the eye will perceive a moving picture without a flicker. In the earlier television sets a scanning disc was employed. Because of technical difficulties this apparatus has been replaced by the cathode-ray tube.

The Federal Communications Commission has assigned a number of channels between 50 and 216 megacycles for television transmission. As the maximum range of these shortwaves extends as far as the optical horizon and the immediate vicinity, a number of transmitters would be needed to cover an extensive area. In the light of present knowledge this would be done by use of the coaxial cable developed by the Bell Telephone Laboratories, or by a series of automatic hill-top relay stations spaced ten to twenty miles apart, as worked out by the Radio Corporation of America.

Television sets must be accurately synchronized with the transmitter sending the program or images will be illegible. This means that any change in the method used in transmitting television signals requires a similar change in the receiver. Because of this, the F. C. C. has insisted on a set of standards under which all groups interested in television must operate.

In 1938 the Radio Manufacturers Association adopted standards to be applied to television. Among other items, the regulations specified that the term "television receiver" is to be applied only to sets which receive the picture and accompanying sound as a unit. A "picture receiver with sound converter" is the term to be used when a television instrument re-creates only the im-

age, with the sound reproduced by suitable attachment with a standard broadcast set.

The size of the picture produced on a home television set varies from the smallest, about 2 by 3 inches, to the largest, about 18 by 24 inches. Experimental models have been demonstrated in which the picture is thrown on a screen 3 by 4 feet in dimension.

While natural static produces little interference with the television image and none with the accompanying sound, since the latter is now transmitted by FM, automobile ignition systems, diathermy devices and X-ray equipment cause considerable annoyance unless special arrangements can be made at the receiving end to overcome them.

During 1938 the National Broadcasting Company gave more than 125 satisfactory demonstrations of television broadcasts. The development of a mobile unit made possible a number of novel pickups out-of-doors, in addition to the studio shows. The N. B. C. commenced regular programming in the New York area in April, 1939, with two hours' broadcasting scheduled for each week, and four or five hours of broadcasts each day at the New York World's Fair. The estimated cost of operating the broadcasting station, exclusive of talent costs, is \$2,000 an hour. In 1941 the N. B. C. exhibited the potentialities of radio by picking up scenes at Camp Upton, Long Island, and re-creating them on a 10 by 15 foot screen in the New Yorker Theatre, showing soldiers in action 68 miles distant.

The Columbia Broadcasting System took quarters for a television studio in the Grand Central Terminal, and has a transmitter for its television station, WCBW, in the nearby Chrysler tower. Tests were satisfactorily completed, and in 1941 C. B. S. began a regular program schedule of several hours a week. These programs, interrupted temporarily because of the war, were resumed in May, 1944.

Eleven television stations are now in operation for two or more hours

a week: WCBW, WBNT, WABD, New York; WBKB, Chicago; WRGB, Schenectady; WPTZ, Philadelphia; KTSL, Hollywood; KTLA, Los Angeles; WTTG, Washington, D C; KSD-TV, St Louis; WDDT, Detroit.

The Federal Communications Commission, after listening to considerable testimony during extensive technical hearings on the matter, ruled that color television has not yet attained a degree of perfection required for commercial operation. The important decision was rendered by the FCC on March 18, 1947.

Experimental research in color has been actively conducted by the Columbia Broadcasting System, Radio Corporation of America, Allen B. Du Mont Laboratories Inc., Philco Corporation, and others.

With the end of the war, television started forward on a gigantic

scale. Between Jan. 1 and June 30, 1946, the Federal Communications Commission granted 20 new television permits, and by midyear commercial licenses had been granted to stations in 16 cities in 14 states. During 1944 the Bell Telephone Company announced it would extend its coaxial cable across the continent so that by 1950 a national television network could be in operation. The Bell Telephone Company, the International Business Machine Company and the Philco and Television Corporation all announced that they are setting up relay stations to transmit television images from point to point as another means of a network service. The Television Broadcasters' Association, Inc., was formed in 1944 to establish television as a national industry.

## CATHOLIC RADIO WORK IN THE UNITED STATES

*(Courtesy of William C Smith, Radio Director, NCCM)*

Regular weekly Catholic broadcasts were heard over individual stations in the United States as early as 1923, not long after the beginning of organized broadcasting. These grew in number in the seven years following, many of them being broadcast over Catholic stations. In 1929 the first regular network program was put on the air under Catholic auspices. This was the Catholic Truth Period, begun by the Rev. M. J. Ahern, S. J., over the Yankee network in New England. Now known as the Catholic Question Box, this program is in its fifteenth year over the same network and under the same direction.

The next year (1930) the nationwide Catholic Hour was begun over the N. B. C. network by the National Council of Catholic Men and is still heard every Sunday at 6 p. m., Eastern Standard Time. (See below.)

Another program produced by the National Council of Catholic Men was inaugurated on Oct. 17, 1943, as the Hour of Faith. It is broad-

cast at 11:30 a. m. E. S. T., each Sunday. Dedicated to "a spirit of joyous faith and hope and good-will to pay homage to God," the program includes good music and stimulating talks. The Hour of Faith, at its inception, was broadcast over 26 stations affiliated with the Blue Network, Inc. It is currently being heard over 57 stations. It is marked by informality of presentation, being conceived as a quiet, restful program for Sunday morning listeners and slanted towards non-Catholics as well as Catholics.

The C. B. S. Church of the Air was inaugurated in 1931. This program presents speakers of different religious faiths, Protestant, Jewish and Catholic, on different Sundays throughout the year. A Catholic program to be heard over C. B. S. on alternate Sunday mornings from 10:00 to 10:30 A. M., E. S. T., was begun Oct. 1, 1946; beginning Apr 1, 1947, these programs were broadcast a half-hour later. In Oct., 1946, the NCCM added a third program to its roster

—“Faith of Our Times,” broadcast every Thursday morning (10·15-10·30, E S. T.) over 52 stations of the Mutual Broadcasting system. This program consists of music, a talk on some phase of family life or a consideration of some spiritual problem. The inaugural speaker was Fr. Hugh Calkins, of the Servite Fathers.

The Sacred Heart program, only Catholic daily broadcast on the air, is a 15-minute presentation of Catholic thought and prayer originating in the studio of WEW, the St. Louis University Station. Its purpose is to promote devotion to the Sacred Heart. Directed by Rev. Eugene P. Murphy, S. J., the program is now world-wide in extent and is heard by transcription in the United States, Canada and Alaska; Newfoundland, Panama, Cuba, Puerto Rico, Trinidad, British West Indies, Hawaii, Japan, the Philippines, Okinawa, Guam and the Admiralty Islands. Vatican Radio has set up a regular schedule for the broadcast, and it is likewise heard on Radio Eireann in Eire. A Spanish version originating in Bogota, Colombia, is carried by a network of 22 stations in Venezuela, Colombia, and Ecuador.

The Ave Maria program was begun in 1935 by the Franciscan Friars of the Atonement at Graymoor, Garrison, N. Y., and the program is carried by 130 stations throughout the United States. These broadcasts are dramatizations of lives of the saints. Transcriptions are distributed to over 120 stations throughout the country.

Rev. Louis A. Gales directs a program, “The Catechism Comes to Life,” over station KSTP, St. Paul, Minn., which is rebroadcast over station KFAM, St. Cloud, Minn.

Catholic laymen have conducted the Catholic Forum of the Air for the past eight years over Station WDEL, Wilmington, Del.

A recent survey indicated that there are 102 Catholic programs, exclusive of recorded programs, regularly carried on in radio stations throughout the country. Two

new network religious radio programs of considerable interest were launched during the past year. One is the Family Theatre, over stations of the Mutual Broadcasting System, inaugurated on Feb. 13, 1947, by Rev. Patrick Peyton, C. S. C., Director of the Family Rosary Crusade. This program is a sustaining feature on MBS, which means that the network provides time and facilities while the organization provides actors, music and script. The program features dramas with all-star casts from radio, stage and screen.

The second program is “The Greatest Story Ever Told,” produced by Fulton Oursler, Catholic layman. It was inaugurated on the American Broadcasting System on March 23, 1947. This program, consisting of dramatizations of incidents of the Life of Christ, is unique in that it is commercially sponsored by the Goodyear Tire and Rubber Co.

In the field of radio-recording, the Knights of Columbus distribute free to any radio station that cares to employ them, a series of transcribed dramatic episodes entitled, “Safeguards to America,” which are being used over 228 stations. The Third Order of St. Francis has also entered the recording field with a transcribed series of dramas called the “Hour of St. Francis,” which was inaugurated on fifty stations throughout the country. The National Council of Catholic Men has recorded addresses of Catholic Hour speakers, which local organizations can sponsor at nominal cost.

A special series of Holy Week dramatizations has been offered for several years by the NCCM, originally as a “live” program, now in the form of transcriptions. These are dramatizations of a script entitled “The Living God,” played by a professional Hollywood cast.

The following Catholic colleges and universities have courses in radio: Boston College, Catholic University of America, Chestnut Hill College, Creighton University, University of Detroit, Duquesne Uni-

versity, Fordham University, College of New Rochelle, La Salle College, Marygrove College, Mount Mercy College, Mundelein College, Providence College, Rockhurst College, Rosary College, St. Bonaventure College, St. Catherine's College, St. Francis College (Brooklyn), St. John's University, St. Joseph College (West Hartford), St. Louis University, St. Martin's College, St. Mary's College (South Bend), St. Mary's University, St. Scholastica College, Siena Heights College, Trinity College, Webster College. The "Queen's Work," St. Louis, also has a radio workshop, as does Mt St Joseph Teachers College, for teaching Sisters, Buffalo.

### The Catholic Hour

The nation-wide Catholic Hour, now grown to be the world's largest regular religious radio broadcast, was inaugurated on March 2, 1930, by the National Council of Catholic Men and the National Broadcasting Company jointly. The inaugural program was carried on 22 stations associated with the National Broadcasting Company, and this number has now grown to 102, located throughout the United States and Hawaii. It is estimated that as high as 10 per cent of the radio sets of the nation are tuned in on the Catholic Hour. The NCCM produces the program in its entirety, and attends to all administrative details, etc. N. B. C. and its associated stations co-operate by providing studio facilities and radio service.

The program, originally of one hour's duration, now lasts only a half-hour and consists of a fifteen-minute address, thirteen minutes of music, and announcements. Many speakers deliver a series of addresses in sequence, some of the series continuing through as many as twelve weeks. The subjects are usually doctrinal, moral, or historical. The priest-speakers are chosen from many sections of the country by a special committee established by the NCCM.

Special features on the Catholic Hour during 1945 included a series

A Catholic Radio Bureau was organized in November, 1938, by the National Council of Catholic Men as a service to Catholics interested in the work. It is the aim of the Bureau to assist them in their relations with the station manager, in securing time for a program, to help in deciding on the type of program and its chief features, to help in the production of the program, to serve as a means of contact for Catholic radio groups and to act as a clearing-house for information helpful to Catholic broadcasters. A brochure entitled "The Production of religious Radio Programs" has been issued by the NCCM, and contains helpful information.

of talks by prominent Catholic laymen and a series of dramatizations written by Rev Timothy J. Mulvey, O.M.I., author of the 1944 dramatizations described by "Variety" as "among the best things of this kind ever to hit the air lanes."

The music on the Catholic Hour is provided by guest choirs and soloists from various cities. The music is designed not only as a secondary feature of the broadcast, but also to act as a stimulus to choirs throughout the country to encourage them in the performance of good church music.

The Catholic Hour elicits mail response of about 11,000 letters per month, averaged through the year; approximately 20 per cent of the total is from non-Catholics. Over 8,000,000 copies of the weekly addresses have been distributed since the inception of the program.

In 1945 the Catholic Hour received from the Institute for Education by Radio a first award for its dramatic series, "Salute to Valor." In 1946 it was given, by the National Conference of Christians and Jews, a citation for its "Letter from Paul"; and, by the Institute for Education by Radio, in 1946 and 1947, citations for the excellence of its musical presentations, talks and dramas

## FIRST AID TO THE INJURED

*(Courtesy of the First Aid Service, American National Red Cross)*

**First Aid** is just what its name implies: the immediate, temporary care given in case of accident or sudden illness before the arrival of a physician. Proper first aid may often save life or prevent further injury. Great haste in giving first aid is usually unnecessary and sometimes harmful. However, the first aider must act quickly in three kinds of cases: severe bleeding, cases where artificial respiration is needed, and poisoning.

**Hemorrhage**—Bleeding is usually best controlled by direct pressure applied into the wound with a dressing or cloth. If a sterile dressing—one free from germs—is at hand, use it. Otherwise, any cloth, the cleaner the better, must be applied. A bandage may be snugly applied over the dressing or cloth to hold it in place. Usually the victim should lie flat. In case of bleeding from an extremity, several pillows or other objects may be placed under the extremity to elevate it slightly. Sometimes direct pressure does not alone suffice to control bleeding. This is more likely to be so in case of bleeding from an extremity. In such case the first aider can decrease the bleeding by applying finger pressure against the artery which supplies the bleeding area. If the upper extremity is bleeding, the finger pressure should be applied on the inner side of the arm between the shoulder and elbow. This measure presses the artery against the underlying bone and diminishes the blood flow through it. In case of bleeding from the lower extremity, the finger pressure should be applied in the groin against the pelvic bone. Finger pressure should always be augmented by direct pressure into the wound.

Sometimes a tourniquet must be applied. Tourniquets, if improperly used, may cause harm and are needed only in exceptional cases. They are useful only for controlling bleeding of the extremities. They should be placed high on the

extremity in all cases, even though the bleeding is in the lower part. They are applied by tying a handkerchief, scarf, cravat or stocking around the limb about a hand's breadth below the armpit or groin, and twisting until the blood is stopped. They should be loosened for a few seconds every 15 minutes. When bleeding ceases they should be kept loosened but left in place.

In case of nose bleed, the victim should sit up with the head thrown back slightly. Sometimes the bleeding will stop if the nostrils are pinched together for a few minutes. Or a large cloth or towel may be moistened in cold water and applied to the nose and face. The victim should not cough, talk or walk about. He should not blow his nose.

**Artificial Respiration**—If a person has stopped breathing because of electric shock, gas poisoning, drowning, strangulation, poisoning by sedative drugs, or compression of the body following cave-ins, artificial respiration may save his life. The Red Cross and many other organizations recommend the Shaffer prone pressure method. It is extremely important in these cases to get started with artificial respiration very quickly. Seconds count. The essential objective is to secure passage of air in and out of the lungs. The prone pressure method is as follows:

1. Lay the victim on his belly, one arm extended directly overhead, the other arm bent at elbow and with the face turned outward and resting on hand and forearm, so that the nose and mouth are free for breathing.

2. Kneel, straddling the victim's thighs, with your knees about even with the victim's knees. Place the palms of the hands on the small of the back with fingers resting on the ribs, the little finger just touching the lowest rib, with the thumb and fingers in a natural position and the tips of the fingers just out of sight.

3 With the arms held straight, swing forward slowly, so that the weight of your body is gradually brought to bear upon the victim. The shoulder should be directly over the heel of the hand at the end of the forward swing. Do not bend your elbows. This operation should take about two seconds.

4. Now immediately *swing* backward so as to remove the pressure completely. Do not push backward with the hands.

5. After two seconds, replace the hands in position and swing forward again. Repeat unhurriedly twelve to fifteen times a minute the double movement of compression and release, a complete respiration in four or five seconds.

6. Continue artificial respiration without interruption until natural breathing is restored—if necessary, four hours or longer, or until a physician declares the victim dead.

7. As soon as artificial respiration has been started and while it is being continued, an assistant should loosen any tight clothing about the victim's neck, chest or waist. *Keep the victim warm.* Do not give any liquids by mouth until the victim is fully conscious.

8. To avoid strain on the heart when the victim revives, he should be kept lying down and not allowed to stand or sit up. If the doctor has not arrived by the time the victim has revived, he should be given some stimulant such as one teaspoonful of aromatic spirits of ammonia in a small glass of water, or a drink of hot coffee or tea, etc. He should be kept warm.

9 Resuscitation should be carried on at a spot as near as possible to the place where the victim received his injuries. He should not be moved from this point until he is breathing normally, of his own volition, and then moved only in a lying position. Should it be necessary, because of the weather conditions, etc., to move the victim before he is breathing normally, resuscitation should be carried on during the time he is being moved.

10. A brief return of natural res-

piration is not a certain indication for stopping the resuscitation. Not infrequently the victim may stop breathing again. The victim must be watched and if natural breathing stops, artificial respiration should be resumed at once.

11. In carrying out resuscitation it may be necessary to change the operator. This change must be made without losing the rhythm of respiration.

**Poisons**—The commoner poisons are carbolic, lysol, bichloride of mercury, iodine, arsenic, strychnine, sleep-inducing drugs, kerosene, denatured alcohol, exterminants, and acids and alkalies (see below). When anyone swallows poison, send for a doctor and give immediate first aid. For most cases, make the victim drink 4 to 7 glasses of harmless fluid—soapy water, salt and water, soda and water, dishwater, or lukewarm water. If the victim does not vomit, tickle the back of his throat with the finger. Continue to give fluids and induce vomiting until the vomited matter returns free of stomach contents. Then give the patient a soothing drink—milk, white of eggs, or starch and water. Treat for shock if necessary, and keep the victim quiet. Do not leave a would-be suicide alone, as he may repeat his attempt.

The above should be modified in case of poisoning by acids (sulphuric, nitric, hydrochloric, oxalic) or alkalies (lye, caustic potash, ammonia). Do not induce vomiting. Keep patient warm. For acids, give lime water, or baking soda in water, or milk of magnesia, then milk, olive oil or egg white. For alkalies, give lemon juice or vinegar to neutralize the poison; then milk.

**Infection**—In handling all injuries in which the skin is broken, care must be taken to avoid infection. If the injured person will be seen by a doctor, the first aider should, in most cases, do nothing except apply a sterile dressing. If the injury is a puncture wound, the first aider should attempt to induce some bleeding before he applies the



dressing Certain wounds discussed later — snake bite and animal bite — require special first aid. In case of very minor wounds, the injured person may not be taken to a physician. However, proper directions can best be given by a physician. Perhaps he will advise that the scratch be washed gently and carefully, and a sterile dressing then applied; or he may suggest use of an antiseptic. If no sterile dressings are at hand, a clean cloth may be sterilized by ironing with a hot iron or scorching over a flame.

**Shock** — All serious accidents are likely to cause shock. The victim of shock is weak and pale. The skin feels cool; beads of perspiration may be evident about the upper lip, forehead and armpits. Vigorous efforts should be made to prevent and combat shock in all cases of serious injury. Shock predisposes to wound infection and pneumonia, and may itself cause death. The victim of serious injury should lie flat except in cases of head or chest injury, when the shoulders and head may be elevated somewhat through use of pillows. Adequate covering, both above and below the person, should be provided. However, it is easily possible to overheat him. The first aider should consider the environment when he applies covering. Sweating should not be induced. If the victim is conscious, small sips of warm water should be given in most cases. Fluids, however, should not be given in case of abdominal injury, or if the patient is nauseated, or if it appears that an early operation will be necessary. Stimulants such as ammonia have no value in such cases.

**Fractures** — A fracture is a break in the bone. Usually the fracture area is tender, swelled and somewhat deformed; but many fractures are unsuspected, the victim thinking he has merely a bruise or a sprain. Pain may be present but is frequently absent if the part is kept quiet. The parts below the break, such as the fingers in a case of wrist fracture, can often be moved rather freely.

Fractures are simple or compound. If the skin near the break was penetrated by the object which caused the break or by a broken bone end, the fracture is **compound**. If no skin wound is present, the fracture is **simple**. Compound fractures are more serious than simple ones, because the danger of infection is much greater. A sterile dressing should be placed on compound fracture wounds. Often it is best to leave the victim where he lies, treating for shock until medical advice is obtained. In all fractures, motion of the broken ends and of adjacent joints should be prevented. Fractured limbs should be splinted, prior to even the slightest transportation, by snugly bandaging one or two splints against the limb. The splints should be long enough to extend well past adjacent joints. Transport on a pole or blanket stretcher. Transport back-or pelvis-fracture cases on a firm stretcher and without splints. Never permit walking if a lower extremity fracture is suspected. Do not twist back-fracture cases in handling.

**Skull Fracture and Brain Injuries** — The victim of either must be kept lying down. If the face is flushed, the head and shoulders may be raised slightly. Keep the victim quiet and do not give a stimulant.

**Dislocations and Sprains** — Dislocated bones should usually receive first aid similar to that given for fractures. For sprains, elevate the injured part somewhat and immediately apply cold applications. Massage gently toward the trunk. Have the part x-rayed.

**Burns and Scalds** — Apply any good burn ointment if the skin is merely reddened. If the skin is blistered or more severely burned, apply a sterile dressing and take the victim to a physician. If some time will elapse, apply sterile compresses wet with Epsom Salts or baking soda, three tablespoonfuls to quart of warm water. Treat for shock. For extensive burns, wrap a sterile or clean sheet about the victim over the clothes, cover adequately, and get doctor at once.

**Sun Stroke**—The pulse is rapid and full, the skin dry, and unconsciousness is often present. Transport the victim to a cool, shady place and remove the clothing. Sponge the entire body with cool water or wrap the victim in a wet sheet. Give no stimulants.

**Heat Prostration**—The skin is clammy and pale, the pulse sometimes rapid. Lay the patient down, cover him moderately, and repeatedly give salt water to drink, a half teaspoonful of one-third cup of water.

**Frost Bite**—Gently massage the area near the frozen part, but do not rub the injured area with snow. Place the victim in a moderately warm room but do not bring him near a hot stove.

**Prolonged Exposure to Cold**—Recent research indicates that the victim should be placed immediately in a room of average warmth. He should be put to bed and given a warm drink—tea, coffee or cocoa. If breathing has stopped, give artificial respiration at once.

**Simple Fainting**—These cases are prevented or revived quickly if the victim lies flat. When consciousness returns, give coffee or tea, but do not permit the victim to arise immediately. If revival does not quickly occur, summon a physician.

**Epileptic Convulsions (Fits)**—Do not restrain the victim, but pre-

vent him from injuring himself against near-by objects. Place a small stick between the teeth to prevent biting the tongue. After attack, let the victim sleep.

**Snake Bite**—Keep the victim quiet at once, and immediately tie a tight bandage around the extremity just above the bite. With a sharp instrument, make cuts through and about the fang marks, at least  $\frac{1}{4}$ " deep. Apply suction with the mouth or a suction pump. Snake venom is not poisonous if swallowed. Get medical attention, meanwhile continuing suction.

**Dog Bite**—Wash the wound at once with soap and water. Apply a mild solution of iodine. Pasteur treatment to prevent rabies (hydrophobia) may be necessary. Never wait to see whether rabies will develop; always consult a physician at once, because if rabies does develop, it is always fatal.

**Insect Bites**—Remove the sting if it is still present. Apply a paste made of baking soda and cold cream, or a compress moistened with ammonia water. The itching of mosquito and chigger bite is relieved by calamine lotion.

**Heart Attack**—Keep the patient quiet, if possible. If breathing is difficult, place pillows beneath the shoulders. If the victim can swallow, give warm coffee or tea. Cover him adequately and call a doctor.

## SAFETY AND PREVENTION MEASURES

**Fire in One's Clothing**—Keep the head down to avoid inhaling the flames. Protect especially the face, hair and hands. Do not run, but lie down at once and roll slowly in a carpet, rug or blanket, beating the flames with the hands. If possible, protect the hands with heavy cloth.

**Fire in the Building**—Keep low because the purest air is near the floor. Close doors and vents which permit drafts. Cover the face and head with protective material, preferably wet, if escape seems impossible. Open a window slightly and remain near it until rescued.

**Rescue From Drowning**—Do not make a swimming rescue unless

specially trained. In case of an overturned boat, tell the victim to grasp the boat, for it will remain afloat. Throw a buoyant object to the victim; or make a boat rescue if competent to do so.

**Note**—These suggestions are necessarily very limited. It is never possible to give good first aid without careful instruction and practice under trained and experienced leaders. The American Red Cross conducts classes in first aid, in life saving and water safety, and in home nursing and care of the sick. Your local Red Cross Chapter will gladly supply information on request, and help in organizing a class.

## SPORTS

The Catholic Church has always approved of legitimate recreation as an honest pursuit of a living, and she has found in it a powerful aid in the character formation of youth and also an occasion for mental training. The love for such sports as baseball and football developed in youth has led some of our finest Catholic men to seek their living on the baseball diamond and to win fame on the gridiron.

### Catholic Club Officials and Players in Major Leagues. Season-1947

#### National League

##### 1. Boston Braves

Louis R. Perini	Pres.
Guido L. Rugo	Vice-Pres.
Joseph Maney	Treasurer
John J. Quinn	Gen. Mgr.
George E. Lewis	Trav. Sec.
William H. Sullivan, Jr.	Pub. Rel.
Charles Barrett	Pitcher
Anton Karl	Pitcher
Walter Lafranconi	Pitcher
Warren Spahn	Pitcher
Ray Berres	Catcher
Hank Camelli	Catcher
Philip Masi	Catcher
Froilan Fernandez	Infielder
Cornelius Ryan	Infielder
Sebastian Sisti	Infielder
Thomas Holmes	Outfielder
Johnny Cooney	Coach

##### 2. Brooklyn Dodgers

James Mulvey	Vice-Pres.
Walter F. O'Malley	Sec.
Harold Parrott	Road Sec.
James Collins	Bus. Mgr.
Rex Barney	Pitcher
Ralph T. Branca	Pitcher
Joseph Hatten	Pitcher
Victor Lombardi	Pitcher
Robert Bragan	Catcher
Gil Hodges	Catcher
Thomas Brown	Infielder
Jack Jorgensen	Infielder
Stanley Rojek	Infielder
Edward R. Stanky	Infielder
Harry Lavagetto	In-Outfielder
Edward Miksis	In-Outfielder
Floyd Vaughan	In-Outfielder
Carl Furillo	Outfielder
Al Gionfriddo	Outfielder
Eugene Hermanski	Outfielder
Harold P. Reiser	Outfielder

##### 3. Chicago Cubs

James T. Gallagher	Vice-Pres. and Bus. Mgr.
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Earl W. Nelson	Treas.
Margaret Donahue	Sec.
John T. Shehan	Dir. Farm Clubs
George Doyle	Asst. Gen. Mgr.
Henry Borowy	Pitcher
Robert Chipman	Pitcher
Emil Kush	Pitcher
Clyde McCullough	Catcher
Robert Scheffing	Catcher
Don Johnson	Infielder
Leonard R. Merullo	Infielder
Philip Cavaretta	In-Outfielder
Harold Lowery	In-Outfielder
Dominic Dallesandro	Outfielder
Milton Stock	Coach
Red Smith	Coach

##### 4. Cincinnati Reds

Ed Erraut	Pitcher
John Hetki	Pitcher
Ray Lamanno	Catcher
Norman Young	Infielder
Benny Zientara	Infielder
Berthold Haas	In-Outfielder
Augie Galan	Outfielder
Edward Lukon	Outfielder
George Kelly	Coach
Ralph Boyle	Scout
Joe Frisa	Scout
Robert Mattick	Scout
Frank O'Rourke	Scout
Gee Walker	Scout

##### 5. New York Giants

Horace C. Stoneham	Pres.
Edward T. Brannick	Sec.
Edgar P. Feeley	Treas.
Charles S. Feeney	Vice-Pres.
Larry Jansen	Pitcher
David Koslo	Pitcher
Ernesto Lombardi	Catcher
John Kerr	Infielder
Joseph Lafata	Infielder
William Rigney	Infielder
Mickey Witek	Infielder
William Schaefer	Trainer

## 6. Philadelphia Phillies

L. Wister Randolph	Vice-Pres
Joseph F. Reardon	Dir. Farm Sys.
Sylvester Donnelly	Pitcher
Ken Heintzelman	Pitcher
Frank Hoerst	Pitcher
Andy Seminick	Catcher
Ralph La Pointe	Infielder
Emil Verban	Infielder
Charles Gilbert	Outfielder
John Wyrostek	Outfielder
Benny Bengough	Coach
Cy Perkins	Coach

## 7. Pittsburgh Pirates

Frank E. McKinney	Pres.
Bing Crosby	Vice-Pres.
Fred Ostermueller	Pitcher
Manny Perez	Pitcher

Nick Stricevich	Pitcher
Roger Wolff	Pitcher
William Sullivan	Catcher
Edward Basinski	Infielder
Frank Gustine	Infielder
James W. Russell	Outfielder
Waldon Westlake	Outfielder
John McKee	.. ..

## 8. St. Louis Cardinals

Leo Ward	Trav. Sec
Edward Dyer	Mgr.
John Grodzicki	Pitcher
Howard Pollett	Pitcher
Theodore Wilks	Pitcher
Joseph Garagiola	Catcher
George J. Kurowski	Infielder
Albert Schoendienst	Infielder
Stanley Musial	In-Outfielder
Joseph Medwick	Outfielder

## American League

### 1. Boston Red Sox

P. J. Troy	Asst. Gen. Mgr.
Tom Dowd	Trav. Sec.
E. S. Doherty	Dir. Pub. Rel.
Joe Cronin	Mgr.
Maurice G. Harris	Pitcher
John Murphy	Pitcher
Edward McGah	Catcher
Roy Partee	Catcher
George Tebbetts	Catcher
Sam Dente	Infielder
Edward C. Pellagrini	Infielder
John Pesky	Infielder
Dominic DiMaggio	Outfielder
Sabath Mele	Outfielder
Hugh Duffy	Coach
Paul Schreiber	Coach
Bill Barrett	Scout
Neil Mahoney	Scout
Win Green	Trainer
John Orlando	Asst. Trainer

### 2. Chicago White Sox

Mrs. J. Louis Comiskey	Pres.
Leslie M. O'Connor	.. ..
.. ..	Vice-Pres. and Gen. Mgr.
Mrs. Dorothy C. Rigney	Treas.
Miss Grace Lou Comiskey	.. ..
.. ..	Asst. Sec
F. H. McMahon	Trav. Sec.
Orval Grove	Pitcher
Edmund Lopat	Pitcher
Frank R. Papish	Pitcher
John D. Rigney	Pitcher
Michael Tresh	Catcher

Casimir E. Michaels	Infielder
Robert Kennedy	Outfielder
Urban Faber	Coach
Mule Haas	Coach
Bing Miller	Coach

### 3. Cleveland Indians

Stephen J. Gromek	Pitcher
James E. Hegan	Catcher
Henry A. Edwards	Outfielder
George Metkovich	Outfielder
Henry Ruskowski	Outfielder
James P. Seerey	Outfielder
Oscar Melillo	Coach
George Susce	Coach

### 4. Detroit Tigers

W. O. Briggs, Sr.	Pres.
W. O. Briggs, Jr.	Vice-Pres.
C. T. Fisher	Treas.
Clair J. Berry	Road Sec
Stephen J. O'Neill	Mgr
Edward Fitzgerald	Dir. Pub. Rel
John J. Gorsica	Pitcher
Roy J. Cullenbine	Infielder
Edward Lake	Infielder
John McHale	Infielder
Edward J. Mayo	Infielder
Edward Mierkowicz	Outfielder
Patrick J. Mullin	Outfielder
Richard Wakefield	Outfielder
Frank Shellenbach	Coach
Bill Sweeney	Coach
A. J. Egan	Scout
George Moriarty	Scout

## 5 New York Yankees

Thomas J. Byrne	Pitcher
Joseph F. Page, Jr	Pitcher
Victor Raschi	Pitcher
Frank Shea	Pitcher
Charles Wensloff	Pitcher
Larry Berra	Catcher
Francis P. Crosetti	Infielder
Linus Frey	Infielder
John Lucadello	Infielder
Phil Rizzuto	Infielder
George Stirnweiss	Infielder
Joseph DiMaggio	Outfielder
Thomas D. Henrich	Outfielder
John Corridon	Coach
Charles Dressen	Coach
Frank Schulte	Coach

Henry Majeski	Infielder
Donald Richmond	Infielder
Peter Suder	Infielder
George Binks	Outfielder
Wm. McCosky	Outfielder
Elmer Valo	Outfielder
Dave Keefe	Coach
Al Simmons	Coach
James Tadley	Trainer

## 7. St. Louis Browns

Harold Ruel	Manager
Samuel Zoldak	Pitcher
Joseph C. Schultz	Catcher
John Berardino	Infielder
Jerome Witte	Infielder
Walter F. Judnich	Out-Infielder
Allen L. Zarilla	Outfielder

## 6. Philadelphia Athletics

Cornelius McGillicuddy	
Pres, Treas, Mgr	
Roy McGillicuddy	Vice-Pres, Sec
Earl McGillicuddy	Asst Mgr
Joseph Coleman	Pitcher
Jesse Flores	Pitcher
Philp J. Marchildon	Pitcher
Robert Savage	Pitcher
Fermin Guerra	Catcher
Warren V. Rosar	Catcher

## 8. Washington Senators

Milo Candini	Pitcher
Thomas Ferrick	Pitcher
Walter E. Masterson	Pitcher
Marino P. Pieretti	Pitcher
Frank Mancuso	Catcher
Gerald Priddy	Infielder
John Sullivan	Infielder
Edward Yost	Infielder
Thomas McBride	Outfielder

## Final Standings of Baseball Teams at End of 1947 Season

American League				National League			
Team	Won	Lost	Pct	Team	Won	Lost	Pct
New York	97	57	.630	Brooklyn	94	60	.610
Detroit	85	69	.552	St. Louis	89	65	.578
Boston	83	71	.539	Boston	86	68	.558
Cleveland	80	74	.519	New York	81	73	.526
Philadelphia	78	76	.506	Cincinnati	73	81	.474
Chicago	70	84	.455	Chicago	69	85	.448
Washington	64	90	.416	Philadelphia	62	92	.403
St. Louis	59	95	.383	Pittsburgh	62	92	.403

## The World Series, 1947

### Final Standing of the Teams

	W	L
New York (A. L.)	4	3
Brooklyn (N. L.)	3	4

### Results of Games

#### 1st Game (Yankee Stadium, New York)

	R	H	E
Brooklyn	3	6	0
New York	5	4	0

Branca, Behrman, Casey and Edwards, Shea, Page and Berra

#### 2nd Game (Yankee Stadium, New York)

	R	H	E
Brooklyn	3	9	2
New York	10	15	1

Lombardi, Gregg, Behrman, Barney and Edwards, Reynolds and Berra.

#### 3rd Game (Ebbets Field, Brooklyn)

	R	H	E
New York	8	13	0
Brooklyn	9	13	1

Newsom, Raschi, Drows, Chandler,  
Page, Lollar and Berra, Hatten,  
Bianca, Casey and Edwards

*4th Game (Ebbets Field, Brooklyn)*

	R	H	E
New York	2	8	1
Brooklyn	3	1	3

Bevens and Berra, Gregg, Behr-  
man, Casey and Edwards

*5th Game (Ebbets Field, Brooklyn)*

	R	H	E
New York	2	5	0
Brooklyn	1	4	1

Shea and A. Robinson, Barney,  
Hatten, Behrman, Casey and Ed-  
wards

*6th Game (Yankee Stadium, New York)*

	R	H	E
Brooklyn	8	12	1
New York	6	15	2

Lombardi, Branca, Hatten, Casey  
and Edwards, Reynolds, Drows,  
Page, Newsom, Raschi, Wensloff,  
Lollar and A. Robinson.

*7th Game (Yankee Stadium, New York)*

	R	H	E
New York	5	7	0
Brooklyn	2	7	0

Gregg, Behrman, Hatten, Barney,  
Casey and Edwards, Shea, Bevens,  
Page and A. Robinson

### Baseball Championships

#### National League (Originated 1876)

Team	Pennants	W S. <sup>1</sup>
Chicago	16	2
New York	15	4
Boston	9	1
St. Louis	9	6
Pittsburgh	6	2
Brooklyn	7	0
Cincinnati	3	2
Philadelphia	1	0

#### American League (Originated 1901)

Team	Pennants	W S. <sup>1</sup>
New York	15	11
Philadelphia	9	5
Detroit	7	2
Boston	7	5
Chicago	4	2
Washington	3	1
Cleveland	1	0
St. Louis	1	0

<sup>1</sup> World Series began in 1903

### The Leading Pitchers

#### *American League†*

Player, Club	G	IP	H	BB	SO	W	L	Pct.
Shea, New York	27	179	127	89	89	14	5	.737
Reynolds, New York	34	242	207	123	129	19	8	.704
Dobson, Boston	33	229	203	73	110	18	8	.692
Marchildon, Philadelphia	35	277	228	141	128	19	9	.679
McCahan, Philadelphia	29	165	160	62	47	10	5	.667

†All figures official (American League Publicity Office)

#### *National League†*

Player, Club	G	IP	H	BB	SO	W	L	Pct.
Jansen, New York	42	248	241	57	104	21	5	.808
Munger, St. Louis	40	224	218	76	123	16	5	.762
Blackwell, Cincinnati	33	273	227	95	193	22	8	.733
Hatten, Brooklyn	42	225	211	105	76	17	18	.680
Spahn, Boston	40	290	245	84	123	21	10	.677

†All figures official (National League Publicity Office)

## The Big Ten

### *American League†*

Player, Club	G	AB	R	H	Pct.
Williams, Boston	156	528	125	181	.343
McCosky, Philadelphia	137	546	77	179	.328
Pesky, Boston	155	638	106	207	.324
Wright, Chicago	124	401	48	130	.324
Kell, Detroit	152	588	75	188	.320

†All figures official (American League Publicity Office)

### *National League†*

Player, Club	G	AB	R	H	Pct.
H. Walker, Philadelphia	140	513	81	186	.363
Elliot, Boston	150	555	93	176	.333
Cavaretta, Chicago	127	459	56	144	.314
Galan, Cincinnati	124	392	60	123	.314
Kiner, Pittsburgh	152	565	118	177	.313

†All figures official (National League Publicity Office)

## All-Star Catholic Team

### *American League*

Player, Club	Position	Batting Average†
Cullenbine, Tigers	1B	.250
Bernardino, Browns	2B	.261
Pesky, Red Sox	SS	.324
Kennedy, White Sox	3B	.262
McCosky, Athletics	OF	.340
J. DiMaggio, Yankees	OF	.315
Henrich, Yankees	OF	.287
Hegan, Indians	C	.250
Masterson, Senators	P	W-12; L-16
Marchildon, Athletics	P	W-19; L-9
Shea, Yankees	P	W-14; L-5

### *National League*

Player, Club	Position	Batting Average†
Musial, Cardinals	1B	.312
Rigney, Giants	2B	.267
Kerr, Giants	SS	.287
Gustine, Pirates	3B	.297
Galan, Reds	OF	.314
Holmes, Braves	OF	.309
Furillo, Dodgers	OF	.295
Masi, Braves	C	.304
Spahn, Braves	P	W-21; L-10
Jansen, Giants	P	W-21; L-5
Ostermueller, Pirates	P	W-12; L-10

†All figures official

## College Football Teams and Records for 1947

East							
Name	W.	L.	T.	Name	W.	L.	T.
Amherst	4	4	0	Lehigh	5	4	0
Army	5	2	2	Maryland Univ.	7	2	1
Bates	4	3	0	Muhlenberg	9	1	0
Boston Univ.	5	3	0	Navy	1	7	1
Bowdoin	3	4	0	New Hampshire Univ.	8	0	0
Brown	4	4	1	N. Y. U.	2	5	1
Bucknell	2	7	0	Penn. State	9	0	0
Buffalo	8	1	0	Pennsylvania Univ.	7	0	1
Colgate	1	5	2	Pittsburgh	1	8	0
Columbia	7	2	0	Princeton Univ.	5	3	0
Cornell	4	5	0	Rochester	6	1	1
Dartmouth	4	4	1	Rutgers	8	1	0
Delaware	4	4	0	Syracuse	3	6	0
G. Washington Univ.	1	7	1	Temple	3	6	0
Harvard	4	5	0	West Virginia	6	4	0
Lafayette	6	3	0	Yale	6	3	0

South			West		
Alabama	8	2	0	Baldwin-Wallace	. 5 4 0
Auburn	2	7	0	Bowling Green	5 5 0
Clemson	4	5	0	Case	1 7 0
Duke	4	3	2	Cincinnati	. 7 3 0
Florida	4	5	1	Denison	9 0 0
Georgia	7	4	0	Illinois	5 3 1
Georgia Tech	9	1	0	Indiana	4 4 1
Kentucky	7	3	0	Iowa	3 5 1
Louisiana State	. 5	3	1	Iowa State	3 6 0
Miami . . .	. 1	8	1	Miami (Ohio)	8 0 1
Mississippi	8	2	0	Michigan . . . . .	9 0 0
Mississippi State	7	3	0	Michigan State	. 7 2 0
N. Carolina	8	2	0	Minnesota . .	. 6 3 0
N. Caroline State ....	5	3	1	Northwestern	3 6 0
S. Carolina	6	2	1	Oberlin .	. 3 4 1
Tennessee	. 6	4	0	Ohio State	. 2 6 1
Tulane . .	2	6	1	Purdue .	5 4 0
Vanderbilt	6	4	0	Wisconsin	5 3 1
Virginia .	7	3	0		
Wake Forest	. 6	4	0		

Southwest			Far West		
Arkansas . .	. 5	4	1	California . .	. 9 1 0
Baylor .	5	5	0	College of Pacific . .	. 9 1 0
Hardin-Simmons	7	3	0	Colorado College	4 5 0
Rice . . . . .	. 5	3	1	Colorado Univ.	4 5 0
Southern Methodist . .	9	0	1	Denver .	4 4 1
Texas . .	. 9	1	0	Montana State . .	. 5 4 0
Texas A. & M .	3	6	1	Nevada . . . .	. 8 2 0
Texas Christian	4	4	2	New Mexico Univ. . .	4 5 1
Texas Tech. .	6	4	0	Oregon .	. 7 3 0
Midlands			Oregon State	5 5 0	
Drake . . .	. 1	6	1	So. California	7 1 1
Kansas	8	0	2	Stanford	0 9 0
Missouri . .	. 6	4	0	U. C. L. A .	5 4 0
Nebraska . .	. 2	7	0	Utah State	. 6 4 0
Oklahoma .	7	2	1	Utah Univ.	9 1 0
Oklahoma A. & M. . . .	3	7	0	Washington .	. 3 6 0
Tulsa . . . . .	4	5	0	Washington State	3 7 0

#### Catholic College Football Teams and Records for 1947

Name	W.	L.	T.	Name	W.	L.	T.
Boston College .	. 5	4	0	St. Ambrose . . . .	. 5	3	0
Canisius . . .	. 7	2	0	St. Bonaventure	. 6	3	0
Detroit Univ. . .	. 6	4	0	St. Louis Univ. . . . .	3	7	0
Duquesne . .	. 2	8	0	St. Mary (Calif) .	. 3	7	0
Fordham	. 1	6	1	San Francisco .	. 7	3	0
Georgetown . .	. 3	4	1	San Jose . . . . .	7	3	0
Holy Cross College . .	4	5	1	Santa Clara . . . . .	. 4	4	0
Loras . . . .	. 9	0	0	Scranton Univ.	3	5	1
Marquette . .	4	5	0	Villanova . . . . .	. 6	2	1
Notre Dame . . .	. 9	0	0				



## Conference Football Champions for 1947

Western	Michigan
Pacific Coast	Southern California
Big Seven	Utah
Big Six	Kansas and Oklahoma
Border . . . . .	Hardin-Simmons
Ivy League	Pennsylvania
Missouri Valley	Tulsa University
Southeastern . . . . .	Georgia Tech
Southwestern	Southern Methodist
National Champions	Notre Dame

## All-American Football Team for 1947

First Team			Second Team	
Name	College	Position	Name	College
Poole	Mississippi	End	Swiacki	Columbia
Connor	Notre Dame	Tackle	Ferraro	So California
Fischer	Notre Dame	Guard	Suhey	Penn State
Bednarik	Pennsylvania	Center	Scott	Navy
Steffy	Army	Guard	Nomellini	Minnesota
Davis	Georgia Tech	Tackle	Czarobski	Notre Dame
Cleary	So California	End	Mann	Michigan
Lujack†	Notre Dame	Back	Layne	Texas
Evans	Kansas	Back	Conerly	Mississippi
Walker**	S M U	Back	Gilmer	Alabama
Chappius	Michigan	Back	Elliot	Michigan

†Winner of Heisman Trophy for outstanding player in country, 1947

†\*Maxwell Trophy Winner — best back in country

## National Football League Final Standings

### Eastern Division

Team	W.	L.	T.	Pct.
Philadelphia	8	4	0	.667
Pittsburgh	8	4	0	.667
Boston	4	7	1	.375
Washington	4	8	0	.300
New York	2	8	2	.200

In the championship game played in Pittsburgh Dec 21, the Philadelphia Eagles defeated the Pittsburgh Steelers 21-0

### Western Division

Team	W.	L.	Pct
Chicago Cardinals	9	3	.750
Chicago Bears	8	4	.666
Green Bay	6	5	.545
Los Angeles	6	6	.500
Detroit	3	9	.250

In the League Championship game played at Comiskey Park, Chicago, Dec 28 the Chicago Cardinals defeated the Philadelphia Eagles 28-21.

# All-American Football Conference Final Standings

Eastern Division				
Team	W.	L.	T.	Pct
New York	11	2	1	816
Buffalo	8	4	2	667
Brooklyn	3	10	1	230
Baltimore	2	11	1	154

Western Division				
Team	W.	L.	T.	Pct.
Cleveland	12	1	1	923
San Francisco	8	4	2	.667
Los Angeles	7	7	0	500
Chicago	1	13	0	064

The Cleveland Browns defeated the New York Yankees in playoff for League Championship, 14-3

## Catholic College Basketball Coaches and Records for 1946-1947

(From the "Official NBC Basketball Guide,"  
copyright 1947; A S Barnes, New York)

College	Coach	Won	Lost
Canisius College (N Y.)	Earl Brown	18	13
Catholic University (D C)	Eugene Augusterfer	5	20
Creighton University (Nebr)	Eddie Hickey	19	8
De Paul University (Ill)	Ray Meyer	16	9
Detroit University (Mich)	John Shada	12	13
Duquesne University (Pa)	Charles Davies	20	2
Fordham University (N Y)	Frank Adams	18	5
Gannon College (Pa)		2	15
Georgetown University (D C)	Elmer Ripley	19	7
Gonzaga University (Wash)	Claude McGrath	20	9
Holy Cross College (Mass)	Alvin Julian	27	3
LaSalle College (Pa)	Charles McGlone	20	6
Loras College (Ia)	Vin Dowd	23	3
Loyola College (Md)	Emil Reitz	21	12
Loyola University (Ill.)	Tom Haggerty	19	8
Loyola of Los Angeles (Calif.)	Ed McDonald	12	17
Loyola of South (La)	J C Orsley	16	9
Manhattan College (N Y)	Ken Norton	13	13
Marquette University (Wis)	Wm Chandler	9	14
Mt. St. Mary's College (Md)	Walt Opekum	17	6
Niagara University (N Y)	John Gallagher	13	8
Notre Dame University (Ind)	Ed Krause	20	4
Providence College (R I)	Lawrence J Drew	8	11
Regis College (Colo)	Larry Varnell	9	8
St Ambrose College (Ia)	Pat McCarthy	13	12
St Anselm's College (N H.)	Ted McConnon	10	8
St. Benedict's College (Kans)	Martin Peters	12	7
St Bonaventure's College (N Y.)	Harry Singleton	10	11
St Francis' College (N Y.)	Joseph Brennan	14	7
St Francis' College (Pa.)	Wm Hughes	11	8
St John's University (Minn.)	Joseph Benda	12	8
St. John's University (N Y)	Frank McGuire	16	7
St Joseph's College (Ind)	Arthur Cosgrove	8	11
St Joseph's College (Pa)	Wm Ferguson	16	6
St. Louis University (Mo)	Eddie Hickey	18	11
St Mary's College (Calif)		13	17

College	Coach	Won	Lost
St. Michael's College (Vt.)	.P. J. Ryan .	11	9
St. Norbert College (Wis.) .	..John Biolo	8	7
St. Thomas College (Minn.)	..John Kundla	11	11
St. Vincent's College (Pa.) .	.Guy Bernardine	3	17
San Francisco University (Calif.)	Peter Newell	13	14
Santa Clara University (Calif.)	Ray Pesco	21	4
Scranton University (Pa.)	.James Freeman	10	18
Seton Hall College (N. J.)	..Robert Davies	24	3
Siena College (N. Y.)	..Dan Cunha	12	11
Villanova College (Pa.)	..A. G. Severance	17	7
Washington University (Mo.)	.Blair Gullion	10	15
Xavier University (O.)	.Lewis Hirt	8	17

#### Conference Basketball Champions 1946-47

Eastern Intercollegiate League (Ivy League)	.Columbia	15	5
New England Independents	.Holy Cross	27	3
Middle Atlantic Independents	Duquesne	20	2
Metropolitan New York . . . . .	.St. John's	16	7
Southeastern . . . . .	Kentucky .	34	3
	(won conference championship)		
Mason-Dixon . . . . .	.Delaware . . . . .	9	7
	(Loyola, Md, won conference championship)		
Big Seven . . . . .	Wyoming .	22	6
Big Nine . . . . .	Wisconsin	16	6
Midwest Independents . . . . .	Notre Dame	20	4
Big Six . . . . .	Oklahoma .	24	7
Missouri Valley . . . . .	St. Louis	18	11
Southwest . . . . .	Texas . . . . .	26	2
Border Intercollegiate . . . . .	Arizona .	21	3
Rocky Mountain . . . . .	Montana State	25	11
Pacific Coast (Northern Div.) ..	Oregon State ..	29	5
	(won conference championship)		
Pacific Coast (Southern Div.) . . . . .	U C. L. A. . . . .	18	7

#### Colored Conferences

Southwestern . . . . .	..Langston . . . . .	28	2
Midwestern . . . . .	..Kentucky State . . . . .	23	3

All records are for full season, not conference records alone.

#### N. C. A. A. and National Invitation Basketball Tournaments

The teams selected to play in the Eastern half of the N. C. A. A. Tournament were Holy Cross College, City College of New York, University of Wisconsin and the United States Naval Academy. The final game found Holy Cross winning over C. C. N. Y. 60 to 45.

The teams selected to play in the Western half of the N. C. A. A. Tournament were Texas University, Wyoming, Oklahoma and Oregon State. In the finals Oklahoma defeated Texas 55 to 54.

The Western champions, Oklahoma A & M, were defeated by a newcomer to the tourney, Holy Cross College of Worcester, Mass. The New Englanders proved by their drive and marksmanship to be worthy of the new honor of champions, defeating a great Oklahoma team 58 to 47.

The teams selected to play in the National Invitation Tournament were Utah, Duquesne, Kentucky, Long Island University, West Virginia, Bradley, North Carolina State and St. John's University. In the final round Utah proved to be a little too much for Kentucky by nipping eager Kentuckians 49 to 45.

## World Track and Field Records

Recognized by the International A. A. Federation Congress at Paris,  
Feb. 28, 1938

(From *Spalding's Athletic Manual*)

### Running

100 yards, 9.4s. . . . .	Frank Wykoff, U. S., Los Angeles, Calif., May 10, 1930
	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
220 yards, 20.3s . . . . .	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards, 46.4s. . . . .	Ben Eastman, U. S., Palo Alto, Calif., March 26, 1932.
880 yards, 1m. 49.6s. . . . .	Elroy Robinson, U. S., Randalls Island, N. Y., July 11, 1937.
1 mile, 4m. 6.4s. . . . .	Sydney Wooderson, Great Britain, Motspur Park, August 28, 1937.
2 miles, 8m. 56s. . . . .	Miklos Szabo, Hungary, Budapest, September 30, 1937.

### Running — Metric Distances

100 meters, 10.2s. . . . .	Jesse Owens, U. S., Chicago, Ill., June 20, 1936.
200 meters, 20.3s. . . . .	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
400 meters, 46.1s. . . . .	Archie Williams, U. S., Chicago, Ill., June 19, 1936.
800 meters, 1m. 49.6s. . . . .	Elroy Robinson, U. S., Randalls Island, N. Y., June 11, 1937.

### Hurdles (10 Hurdles)

120 yards (3ft.6in.hurdles)	
13.7s. . . . .	Forrest G. Towns, U. S., Oslo, August 27, 1936.
220 yards (2ft.6in.hurdles)	
22.6s. . . . .	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
440 yards (3ft.hurdles) 52.6s.	John A. Gibson, U. S., Lincoln, Neb., July 2, 1927.

### Hurdles — Metric Distances (10 Hurdles)

110 meters (3ft.6in.hurdles)	
13.7s. . . . .	Forrest G. Towns, U. S., Oslo, August 27, 1936.
200 meters (2ft.6in.hurdles)	
22.6s. . . . .	Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
400 meters (3ft.hurdles)	
50.6s. . . . .	Glenn Hardin, U. S., Stockholm, July 26, 1934.

## Relay Races

- 440 yards (4x110) 40.8s. . . .Univ. of S. Calif., U. S., Fresno, Calif., May 9, 1931. (Roy Delby, Milton Maurer, Maurice Guyer, Frank Wykoff.)
- 880 yards (4x220) 1m. 25s. . .Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)
- 1 mile (4x440) 3m 11.6s. . . .Univ. of S. Calif., U. S., Fresno, Calif., May 16, 1936. (E. Johnson, J. Cassin, H. Smallwood, A. Fitch.)
- 2 miles (4x880) 7m. 35 8s. . .National Team, U. S., London, August 15, 1936 (Charles Hornbostel, Bob Young, Harry Williamson, John Woodruff.)

## Relay Races — Metric System

- 400 meters (4x100) 39.8s. . . .National Team, U. S., Berlin, August 9, 1936 (Jesse Owens, Ralph Metcalfe, Foy Draper, Frank Wykoff )
- 800 meters (4x200) 1m. 25s .Stanford Univ., U. S., Fresno, Calif., May 15, 1937. (Kneubuhl, Hiserman, Malott, Weiershauser.)

## Field Events

- Running high jump, 6ft.  
9¾ in. (207cm.) . . . .C. Johnson, U. S., New York, July 12, 1936.  
D. Albritton, U. S., New York, July 12, 1936
- Running broad jump, 26ft.  
8¼ in. (8.13m.) . . . . .Jesse Owens, U. S., Ann Arbor, Mich., May 25, 1935.
- Running hop, step, jump, 52ft.  
5½ in. (16m.) . . . . .Naoto Tajima, Japan, Berlin, August 6, 1936.
- Pole vault, 14ft. 11in.  
(454cm) . . . . .William Sefton, U. S., Los Angeles, Calif., May 29, 1937.  
Earle Meadows, U. S., Los Angeles, Calif., May 29, 1937.
- 16-lb. shot put, 57ft. 1 in.  
(17.40m.) . . . . .Jack Torrence, U. S., Oslo, August 5, 1934
- 16-lb. hammer throw, 189 ft.  
6½ in. (57.77m.) . . . . .P. J. Ryan, U. S., New York, August 17, 1913.
- Discus throw, 174ft. 2½ in.  
(53.10m.) . . . . .Willi Schroder, Germany, Magdeburg, April 28, 1935.
- Javelin throw, 253ft. 4½ in.  
(77.23m.) . . . . .Matti Jarvinen, Finland, Helsinki, June 18, 1936.
- Decathlon, 7900 point . . . .Glenn Morris, U. S., Berlin, August 7-8, 1936.

## Olympic Records

(From Spalding's Athletic Manual)

### Track and Field — Men

100m. run, 10.3s. . . . .	Eddie Tolan, U. S., Los Angeles, 1932.
200m. run, 20.7s. . . . .	Jesse Owens, U. S., Berlin, 1936
400m. run, 46.2s. . . . .	William Carr, U. S., Los Angeles, 1932.
800m. run, 1m. 49.8s. . . . .	Thomas Hampson, Great Britain, Los Angeles, 1932.
1500m. run, 3m. 47.8s. . . . .	Jack Lovelock, New Zealand, Berlin, 1936
5000m. run, 14m. 22.2s. . . . .	Gunnar Hockert, Finland, Berlin, 1936.
10,000m. run, 30m. 11.4s . . . . .	Janusz Kusocinski, Poland, Los Angeles, 1932.
Marathon 2h. 29m. 19.2s. . . . .	Kitei Son, Japan, Berlin, 1936.
10,000m. walk, 46m. 28.4s. . . . .	G. H. Goulding, Canada, Stockholm, 1912.
50,000m. walk, 4h. 30m. 41.4s. . . . .	Harold Whitlock, Great Britain, Berlin, 1936.
110m. hurdles, 14.1s. . . . .	Forrest Towns, U. S., Berlin, 1936.
400m. hurdles, 52s. . . . .	Glenn Hardan, U. S., Los Angeles, 1932
High jump, 6ft. 7 15-16in. . . . .	Cor. Johnson, U. S., Berlin, 1936.
Broad jump, 26ft. 5 5-16 in. . . . .	Jesse Owens, U. S., Berlin, 1936.
Hop, step, jump, 52ft. 5 7/8 in. . . . .	Naoto Tajima, Japan, Berlin, 1936.
Pole vault, 14ft. 3 1/4 in. . . . .	Earle Meadows, U. S., Berlin, 1936.
Discus, 165ft. 7 7/8 in. . . . .	Kenneth Carpenter, U. S., Berlin, 1936
Javelin, 238ft. 7 in. . . . .	Matti Jarvinen, Finland, Los Angeles, 1932
16-lb. shot, 53ft. 1 1/4 in. . . . .	Hans Woellke, Germany, Berlin, 1936.
16-lb. hammer, 185ft 4 3-16in. . . . .	Karl Hein, Germany, Berlin, 1936.
56-lb. weight, 36ft. 11 1/2 in. . . . .	P. J. McDonald, U. S., Antwerp, 1920
Pentathlon, 14 pts. . . . .	E. R. Lehtonen, Finland, Antwerp, 1920.
Decathlon 7900 pts. . . . .	Glenn Morris, U. S., Berlin, 1936
400m. relay, 39.8s. . . . .	Jesse Owens, U. S., Berlin, 1936.
	Ralph Metcalfe, U. S., Berlin, 1936.
	Foy Draper, U. S., Berlin, 1936.
	Frank Wykoff, U. S., Berlin, 1936.

### Track and Field — Women

100m. run, 11.5s. . . . .	Helen Stephens, U. S., Berlin, 1936.
800m. run, 2m. 16 4-5s. . . . .	L. Radke, Germany, Amsterdam, 1928.
800m. hurdles, 11.6s.(heat) . . . . .	Trebisonda Valla, Italy, Berlin, 1936
High jump, 5ft.5 1/4 in. . . . .	Jean Shiley, U. S., Los Angeles, 1932.
Discus, 156ft. 3 3-16in. . . . .	Gisela Mauermayer, Germany, Berlin, 1936.
Javelin, 148ft. 2 1/2 in. . . . .	Hilde Fleischer, Germany, Berlin, 1936.
400m. relay, 47s. . . . .	Mary Carew, U. S., Los Angeles, 1932.
	Evelyn Furtsch, U. S., Los Angeles, 1932
	Annette Rogers, U. S., Los Angeles, 1932.
	Wilhelmina Von Bremen, U. S., Los Angeles, 1932.

## WEIGHTS AND MEASURES

### Measure of Length

12 inches	=1 foot
3 feet	=1 yard
6 feet	=1 fathom
5½ yards	=1 rod
40 rods	=1 furlong
5,280 feet	=1 mile
3 miles	=1 league
69½ miles	=1 degree

### Measure of Surface

144 sq. inches	=1 sq. foot
9 sq. feet	=1 sq. yard
30¼ sq. yards	=1 sq. rod
40 sq. rods	=1 rood
43,560 sq. feet	=1 acre
4,840 sq. yards	=1 acre
160 sq. rods	=1 acre
640 acres	=1 sq. mile

### Solid or Cubic Measure

1,728 cu. inches	=1 cu. foot
27 cu. feet	=1 cu. yard
128 cu. feet	=1 cord

### Liquid Measure

4 gills	=1 pint
2 pints	=1 quart
4 quarts	=1 gallon

### Dry Measure

2 pints	=1 quart
8 quarts	=1 peck
4 pecks	=1 bushel

### Paper Measure

24 sheets (sh.)	=1 quire
20 quires (qu.)	=1 ream
10 reams (r.)	=1 bale (ba.)

### Avoirdupois Weight

27 34 grains	=1 dram (dr.)
16 drams	=1 ounce (oz.)
16 ounces	=1 pound (lb.)
25 pounds	=1 quarter (qr.)
100 pounds	=1 hundredweight (cwt.)

2,000 pounds	=1 ton (short)
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2,240 pounds	=1 ton (long)
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### Apothecaries' Weight

20 grains	=1 scruple
3 scruples	=1 dram
8 drams	=1 ounce
12 ounces	=1 pound

### Troy Weight

24 grains	=1 pennyweight
20 pennyweights	=1 ounce
12 ounces	=1 pound

### Metric System Equivalents

3937 inches	=1 centimeter
39 37 inches	=1 meter
.62137 miles	=1 kilometer
1,550 sq. inches	=1 sq. meter
35 314 cu. feet	=1 cu. meter
.015 grain	=1 milligram
15 432 grains	=1 gram
2,204 6 pounds	=1 metric ton
1 056 liquid quarts	=1 liter

## HEALTH FACTS

### Pulse

Normal pulse reading:	
for men	... . 72
for women	.. . . 80
for new-born infants:	
male	... . 120
female	.. . . 140

### Temperature

Normal temperature reading, 98.6°  
Some individuals have a normal temperature reading half a degree higher or lower than this

### Calories

Average daily requirement:	
Deskworker	... . 3,000
Laborer	.. . . 4,500
Sedentary	... . 2,000

There is no proof that a laborer needs more red meat than a lighter worker.

All diet should contain daily:

- eggs, meat or fish;
- at least 1 vegetable that grows above ground;
- at least 1 vegetable that grows below ground;
- 1 pint of milk.

### Vitamins

Vitamin therapy is overrated!

### Common Cold

Contagious.

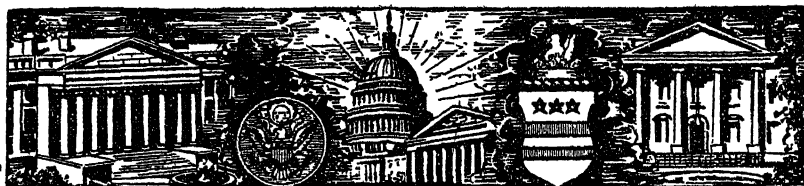
Avoid by keeping resistance up.

Method.

- proper elimination;
- sufficient fresh air, sunshine;
- balanced diet, including citrus fruits

### After Forty

A yearly check-up on all individuals over forty years of age can prevent many serious maladies.



## United States Government

### FEDERAL OFFICIALS

President—Harry S. Truman, of Missouri Salary, \$75,000.

Vice-President—

Cabinet Members— The President's Cabinet consists of the administrative heads of the Federal Departments. Salary, \$15,000.

Secretary of State—Gen. George C Marshall, of Pennsylvania.

Secretary of the Treasury—John W. Snyder, of Missouri.

Secretary of Defense — James V. Forrestal, of New York.

Attorney General—Thomas C. Clark, of Texas.

Postmaster General — Jesse M Donaldson, of Illinois

Secretary of the Interior—Julius A Krug, of Wisconsin.

Secretary of Agriculture—Clinton P. Anderson, of New Mexico.

Secretary of Commerce—W. Averell Harriman, of New York.

Secretary of Labor—Lewis B. Schwellenbach, of Washington.

### SUPREME COURT OF THE UNITED STATES

Chief Justice—Frederick Moore Vinson, of Kentucky. Appointed June 20, 1946. Salary, \$20,500.

Associate Justices are eight in number. Salary, \$20,000

Hugo Lafayette Black, of Alabama, appointed Aug. 17, 1937.

Stanley Forman Reed, of Kentucky, appointed Jan. 25, 1938.

Felix Frankfurter, of Massachusetts, appointed Jan 17, 1939.

William Orville Douglas, of Connecticut, appointed April 4, 1939

Frank Murphy, of Michigan, appointed Jan. 4, 1940.

Robert Houghwout Jackson, of New York, appointed July 7, 1941

Wiley Blount Rutledge, Jr, of Iowa, appointed Feb. 8, 1943.

Harold Hitz Burton, of Ohio, appointed Sept. 19, 1945.

### APPORTIONMENT OF REPRESENTATIVES

According to the 1940 census, seats in the House of Representatives are apportioned to the States as follows on the basis of one Representative to every 301,164 inhabitants:

State	Representatives	State	Representatives	State	Representatives	State	Representatives
Alabama . . . . .	9	Iowa . . . . .	8	Nebraska . . . . .	4	South Carolina . .	6
Arizona . . . . .	2	Kansas . . . . .	6	Nevada . . . . .	1	South Dakota . . .	2
Arkansas . . . . .	7	Kentucky . . . . .	9	New Hampshire . .	2	Tennessee . . . .	10
California . . . . .	23	Louisiana . . . . .	8	New Jersey . . . .	14	Texas . . . . .	21
Colorado . . . . .	4	Maine . . . . .	3	New Mexico . . . .	2	Utah . . . . .	2
Connecticut . . . .	6	Maryland . . . . .	6	New York . . . . .	45	Vermont . . . . .	1
Delaware . . . . .	1	Massachusetts . .	14	North Carolina . .	12	Virginia . . . . .	9
Florida . . . . .	6	Michigan . . . . .	17	North Dakota . . .	2	Washington . . . .	6
Georgia . . . . .	10	Minnesota . . . .	9	Ohio . . . . .	23	West Virginia . . .	6
Idaho . . . . .	2	Mississippi . . . .	7	Oklahoma . . . . .	8	Wisconsin . . . . .	10
Illinois . . . . .	26	Missouri . . . . .	13	Oregon . . . . .	4	Wyoming . . . . .	1
Indiana . . . . .	11	Montana . . . . .	2	Pennsylvania . . .	33		
				Rhode Island . . .	2	Total . . . . .	435



# GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

State	Party	Governor	Expira- tion of Term	Length of Term	Party	Senators	Expira- tion of Term	Party	Representatives
ALA	D	James E. Folsom	Jan 1951	4	D	Lister Hill J. J. Sparkman	1951 1949	9	1 F. W. Boykin 2 G. M. Grant 3 G. W. Andrews 4 S. Hobbs 5 A. Rains 6 P. Jarman 7 C. Manasco 8 R. L. Jones, Jr. 9 L. C. Battle At-L. R. F. Harless and J. R. Mur- dock
ARIZ	D	S. P. Osborn	Jan 1949	2	D	Carl Hayden	1951	2	1 E. C. Gathings 2 W. D. Mills 3 J. W. Tumble 4 F. Cravens, 5 B. Hays 6 W. F. Norell 7 O. Harris.
ARK.	D	Ben Laney	Jan. 1949	2	D	E. W. McFarland John L. McClellan J. W. Fulbright	1953 1949 1951	13	1 C. F. Lea (D), 2 Clair Engle (D), 3 J. L. Johnson (R), 4 F. R. Hav- enue (D), 5 R. J. Welch (R), 6 G. P. Miller (D), 7 J. J. Allen, Jr. (R), 8 J. Z. Anderson (R), 9 B. W. Geubart (R), 10 A. J. Elliott (D), 11 E. K. Bramblett (R), 12 R. M. Nixon (R), 13 N. Poulson (R), 14 Helen G. Douglas (D), 15 G. L. McDonough (R), 16 D. L. Jackson (R), 17 C. R. King (D), 18 W. W. Bradley (R), 19 C. Holfield (D), 20 C. Hinshaw (R), 21 H. R. Sheppard (D), 22 J. Phillips (R), 23 C. K. Fletcher (R)
COLO	D	William L. Knous	Jan. 1949	2	D	Edwin C. Johnson Eugene D. Millikin	1949 1951	1	1 J. A. Cautell (D), 2 W. S. Huff (R), 3 J. E. Glenoweth (R), 4 R. 1 Rockwell (R)
CONN	R	J. L. McConaughy	Jan 1949	2	D	Brien McMahon Raymond E. Baldwin	1951 1953	6	At-L. A. N. Sadlak 1 W. I. Miller, 2 H. Seely-Brown 3 E. B. Foote 4 J. B. Lodge 5 J. T. Patterson
DEL.	R	Walter W. Bacon	Jan. 1949	4	R	C. Douglas Buck	1949	1	At-L. J. C. Boggs
FLA.	D	Millard Caldwell	Jan 1949	4	D	John J. Williams Claude Pepper Spessard L. Holland	1953 1953 1953	6	1, J. H. Peterson 2 E. H. Price 3, R. L. F. Sikes 4, G. A. Smathers, 5 J. Hendricks 6, D. I. Rogers 1 P. H. Pieston 2 E. E. Cox 3 S. Pace 4 A. S. Camp 5 J. C. Davis 6 C. Vinson 7 H. Lamham 8 W. Wheeler 9 J. S. Wood 10 P. Brown
GA	D	Melvin E. Thompson	Jan 1951	4	D	Walter F. George Richard B. Russel	1951 1949	2	1 A. M. Goff 2 J. Sandborn
IDAHO	R	Dr. C. A. Robins	Jan 1949	2	D	Glenn H. Taylor	1951	6	At-L. W. Stratton (R) 1 W. L. Dawson (D) 2 R. B. Vail (R), 3
ILL	R	Dwight H. Green	Jan 1949	4	D	Henry C. Dworshak Scott W. Lucas C. W. Brooks	1949 1951 1949	19	

GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

IND.	R	Ralph F Gates	Jan. 1949	4	R R	Homer E Capehant William E. Jenner	1951 1953	2	9	F Busbey (R) 4 M Gorski (D) 5 A J Sabath (D) 6 T J O'Brien (D) 7 T Owens (R) 8 T S Gordon (D) 9 R Twyman (R) 10 R E. Church (R) 11 C W Reed (R) 12 M M. Mason (R) 13 L E Allen (R) 14 A J Johnson (R) 15 R. B. Chipfield (R) 16 E. M. Dirksen (R) 17 L C. Arends (R) 18 E. A. Jensen (R) 19 R C McMillan (R) 20 S Simpson (R) 21 22 M Price (D) 23 C W Vursell (R) 24 Roy Clippinger (R) 25 C W Bishop (R)
IOWA	R	Robert D. Blue	Jan. 1949	2	R R	George A. Wilson B B Hickenlooper	1949 1951	8	1. R. J. Madden (D) 2. C. A. Hal-leck (R) 3. R. A. Grant (R) 4. G W. Gillie (R) 5 F A. Harnes (R) 6. N J Johnson (R) 7. G W Landis (R) 8 E. A. Mitchell (R) 9 E Wilson (R) 10 Ralph Harvey (R) 11 L Ludlow (D) 1. T E Martin 2 H O Talle 3 J W Gwynne 4 K. M. LeCompte 5 P Cunningham 6 J I Dolliver. 7. B F. Jensen. 8 C B. Hoeven 1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	
KANS.	R	Frank Carlson	Jan. 1949	2	R R	Arthur Capper Clyde M Reed	1949 1951	6	1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	
KY	D	Earle C. Clements	Dec 1951	4	D R	Alban W Barkley John S Cooper	1951 1949	5	1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	
LA.	D	James Davis	May 1948	4	D D	John H. Overton Allen J Ellender	1951 1949	8	1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	
ME.	R	H. A Hildreth	Jan. 1949	2	R R	W H White, Jr O Brewster	1949 1953	3	1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	
MD.	D	William P Lane, Jr	Jan. 1951	4	D D	M. E. Tydings H R O Connor	1951 1953	4	1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	
MISS	R	Robert F. Bradford	Jan. 1949	2	R R	Leverett Saltonstall Henry C Lodge, Jr	1949 1953	4	1. A M Cole. 2 E P Scrivner 3 H A Meyer 4 E H Rees 5. C R Hope 6 W Smith 2 1 N J Gregory (D) 3 T B Morton (R) 4 F. L. Chief (D) 5 B Spence (D) 6. V Chapman (D) 7 W. H Meade (R) 8 J B Bates (D) 9 J. M. Robison (R) 10 J. F. E Hebert 2 H Boggs. 3 J Domengeaux 4 O. Brooks 5 O E Passman 6 J H Morrison. 7 H D Larcade, Jr 8 A L Allen 1 R Hale 2 Margaret C Smith 3. F Fellows.	

MICH.	R	Kim Sugler	Jan. 1949	2	R	A. H. Vandenberg Honore Ferguson	1953 1949	3	14	T. J. Lane (D). 8. A. I. Goodwin (R). 9. D. W. Nicholson (R). 10. C. A. Heter (R). 11. J. F. Kennedy (D). 12. J. W. McCormack (D). 13. R. B. Wiggleworth (R). 14. J. W. Martin Jr. (R)
MINN.	R	L. W. Youngdahl	Jan. 1949	2	R	J. H. Ball Edward J. Thyne	1949 1953	1	8	1. G. G. Sadowski (D). 2. E. C. Michener (R). 3. P. W. Shaffer (R). 4. C. E. Hoffman (R). 5. B. J. Jonkman (R). 6. W. W. Blackney (R). 7. J. P. Wolcott (R). 8. F. L. Crawford (R). 9. A. J. Engle (R). 10. R. O. Woodruff (R). 11. C. E. Potter (R). 12. J. Bennett (R). 13. H. Coffin (R). 14. H. Youngblood (R). 15. J. D. Dingell (D). 16. J. Lesinski (D). 17. G. A. Dondero (R).
MISS.	D	Fielding L. Wright	Jan. 1952	4	D	John E. Stennis J. O. Eastland	1953 1949	7		1. A. H. Andersen (R). 2. J. P. O'Hara (R). 3. G. MacKinnon (R). 4. E. J. Devitt (R). 5. W. H. Judd (R). 6. H. Knutson (R). 7. H. C. Andersen (R). 8. J. A. Blatnik (D). 9. H. C. Hagen (R). 10. J. E. Rankin (R). 11. W. M. Whittington (R). 12. T. G. Abernethy (R). 13. A. Winstead (R). 14. J. B. Williams (R). 15. W. Arnold (R). 16. M. Schwabe (R). 17. W. C. Cole (R). 18. J. Bell (D). 19. A. L. Reeves, Jr. (R). 20. M. T. Bennett (R). 21. D. Short (R). 22. P. M. Banta (R). 23. C. Cannon (D). 24. O. Zimmerman (D). 25. C. Bakewell (R). 26. W. C. Ploeser (R). 27. F. M. Karsten (D). 28. M. Mansfield (D). 29. A. d'Ewart (R).
MO.	D	Phil M. Donnelly	Jan. 1949	4	R	F. C. Donnell James P. Kem	1951 1953	4	9	1. C. T. Curtis. 2. H. H. Buffett. 3. K. Stephen. 4. A. L. Miller. At-L.-C. Russell
MONT.	R	Sam C. Ford	Jan. 1949	4	D	James E. Murray Zales N. Ecton	1949 1953	1	1	1. Chester E. Marrow. 2. N. Cotton
NEB.	R	Val Peterson	Jan. 1949	2	R	Hugh A. Butler Kenneth Wherry	1953 1949	1	4	1. C. A. Wolverton (R). 2. T. M. Hand (R). 3. J. C. Auchincloss (R). 4. F. A. Mathews, Jr. (R). 5. C. A.
NEV.	D	Vail Pittman	Jan. 1951	4	D	Pat A. McCarran George W. Malone	1951 1953	2	12	
N. H.	R	Charles M. Dale	Jan. 1949	2	R	Styles Bridges C. W. Tobey	1949 1951			
N. J.	R	Alfred E. Driscoll	Jan. 1950	3	R	Albert W. Hawkes H. A. Smith	1949 1953			

GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

N. M.	D	Thomas J. Mabry	Jan. 1949	2	D	Carl Hatch Dennis Chavez R. F. Wagner I. M. Ives	1949 1953 1951 1953	2	16 1 A	28 1 A	1. W. K. Macy (R). 2 L. W. Hall (R). 3. H. J. Latham (R) 4. G. McMahon (R). 5. R. T. Ross (R). 6. R. Nodari, Jr. (R) 7. J. J. Delaney (D) 8 J. L. Pfeifer (D). 9. E. J. Keogh (D). 10 A. I. Somers (D). 11. J. J. Heffernan (D). 12 J. J. Rooney (D). 13. D. L. O'Toole (D) 14 A. J. Multer (D) 15 E. Celler (D). 16 E. B. Buck (R) 17 F. R. Coudert, Jr. (R) 18 V. Marcantonio (AL). 19 A. G. Klein (D). 20 S. Bloom (D) 21. J. K. Javits (R). 22. A. C. Powell (D). 23. W. A. Lynch (D). 24. B. J. Rabin (D). 25. C. A. Buckley (D) 26. D. M. Poits (R). 27 R. W. Gwinn (R). 28 R. A. Gamble (R). 29. K. St. George (R) 30. J. Le Reve (R) 31 B. W. Kearney (R). 32. W. T. Byrne (D) 33. D. P. Taylor (R) 34 C. B. Kilburn (R). 35. H. C. Fuller (R) 36 R. W. Riehlman (R) 37. E. A. Hall (R). 38. J. Taber (R) 39 W. S. Cole (R). 40. K. B. Keating (R). 41. J. W. Wadsworth (R). 42. W. G. Andrews (R) 43 B. J. Blaeser (R). 44 J. C. Butler (R). 45. D. A. Reed (R).
N. C.	D	R Gregg Cherry	Jan. 1949	4	D D	Clyde R. Hoey William B. Umstead	1951	12			1. H. C. Banner 2 J. H. Kerr. 3. G. A. Barden 4 H. D. Cooley. 5 J. H. Folger. 6 C. T. Durham 7 J. B. Clark 8 C. B. Deane 9 R. L. Doughton. 10 H. C. Jones 11. A. L. Eshwin. 12. M. M. Redden. At-L.: W. Lemke and C. R. Robertson
N. D.	R	Fred G. Aamdahl	Jan. 1949	2	R	William Langer Milton R. Young Robert A. Taft	1953 1951 1951				At-L.: G. H. Bender 1 C. H. Elston (R) 2. W. E. Hess (R). 3.
OHIO	R	Thomas J. Herbert	Jan. 1949	2	R R R	John W. Bricker	1953	4	19		



GOVERNORS, SENATORS AND REPRESENTATIVES OF THE VARIOUS STATES

S D.	R	G T. Mickelson	Jan 1949	2	R	Harlan Bushfield Charles Gurney K D McKellar Tom Stewart	1949 1951 1953 1949	8	2	1 K E Mundt 2 F. Case	1. D Phillips (R) 2 J Jennings, J. (R) 3 E Kefauver (D) 4 A. Cons (D) 5 J L Ewins (D) 6 J F Priest (D) 7 W Courtney (D) 8 T. Murray (D) 9 J Casper (D) 10 C Davis (D) 1. W. Patman 2. J M Combs 3
TENN	D	Jim Nance McCord	Jan 1949	2	R						
TEX.	D	Beauford H. Jester	Jan. 1949	2	D	Tom Connally	1953	21			
					D	W Lee O'Daniel	1949				
UTAH	D	Herbert B Maw	Jan. 1949	4	D	Elbert D. Thomas	1951	1	1	1 W Granger (D) 2 W A Daw- son (R)	
Vt.	R	Ernest W Gibson	Jan. 1949	2	R	Arthur V. Watkins	1955		1	At-L C A Plumley.	
VA.	D	William M Tuck	Jan. 1950	4	D	George D. Aiken Ralph B. Flinders Harry F Byrd A Willis Robertson	1951 1951 1955 1949	9			
WASH	D	Mon C Wallgren	Jan 1949	4	D	Warren G. Magnuson Harry P. Cain	1951 1955	1	5	1 S O Bland 2 P Hardy, Jr 3. J V. Gary 4 P H Drewry 5 T B Stanley 6 J. Almond, Jr 7 B. W. Harrison 8 H W Smith 9 J. W. Flannagan, Jr	
W VA.	D	C. W. Meadows	Jan. 1949	4	D	Harley M Kilgore Chapman Revercomb	1951 1955			1. H. R Jones (R), 2 H M Jack- son (D) 3 R V Mack (R) 4 Hal- Holmes (R) 5. W Horan (R) 6. T C Tollefson (R)	
Wis.	R	Oscar Rennebohm	Jan. 1949	2	R	Alexander Wiley Joseph R. McCarthy	1953 1949	2	4	1 R J Love (R), 2 M C Snyder (R) 3 E G Rohrbough (R) 4. H S Ellis (R) 5 J Kee (D) 6 E H Hedrick (D)	
WYO.	D	Lester C Hunt	Jan 1949	4	R	Ios. C. O'Mahoney E V Robertson	1951 1955		10	1 L H Smith 2 G R Davis 3 W. Stevenson 4 J C Brophy 5 C J Kersten 6 F B Keele 7 R F. Murray 8 J W Byrnes 9 M Hull 10 A E. O'Konski At-L. F. A Barrett.	
ALASKA HAWAII P RICO		Ernest Gruening Ingram M. Stansback Jesus T. Finero	Jan 1951 1948 1950 Indef	4 4 4	D		1953 1949	1	1	Edward L. Bartlett (Delegate) Joseph R. Farrington (Delegate) Dr. Antonio Fernos-Isern (Resident Commissioner until Jan 3, 1949)	
VIR. IS.		William H. Hastie	Indef					P-D			

## UNITED STATES FOREIGN SERVICE

Country	Post	Name	Rank*	From	Assigned
Afghanistan	Kabul	Ely E. Palmer	E.E. and M.P.	Rhode Island	1945
Argentina	Buenos Aires	James Bruce	A.E. and P.	Maryland	1947
Australia	Canberra	Robert G. Butler	A.E. and P.	Minnesota	1946
Austria	Vienna	John G. Erhardt	E.E. and M.P.	New York	1946
Belgium	Brussels	Adm. Alan G. Kirk	A.E. and P.	U. S. A.	1946
Bolivia	La Paz	Joseph Flack	A.E. and P.	Pennsylvania	1946
Brazil	Rio de Janeiro	William D. Pawley	A.E. and P.	Florida	1946
Bulgaria	Sofia	Donald R. Heath	E.E. and M.P.	Kansas	1947
Burma	Rangoon	Jerome Klahr Huddle	A.E. and P.	Ohio	1947
Canada	Ottawa	Ray Atherton	A.E. and P.	Illinois	1943
Chile	Santiago	Claude G. Bowers	A.E. and P.	New York	1939
China	Nanking	Dr. J. Leighton Stuart	A.E. and P.	New York	1946
Colombia	Bogota	Willard L. Beaulac	A.E. and P.	Rhode Island	1947
Costa Rica	San Jose	Nathaniel P. Davis	A.E. and P.	New Jersey	1947
Cuba	Havana	R. Henry Norweb	A.E. and P.	Ohio	1945
Czechoslovakia	Prague	Laurence A. Steinhart	A.E. and P.	New York	1944
Denmark	Copenhagen	Josiah Marvel, Jr.	A.E. and P.	Delaware	1946
Dominican Republic	Ciudad Trujillo	George H. Butler	A.E. and P.	Illinois	1946
Ecuador	Quito	John F. Simmons	A.E. and P.	New York	1947
Egypt	Cairo	S. Pinkney Tuck	A.E. and P.	New York	1944
El Salvador	San Salvador	Albert F. Nufer	A.E. and P.	New York	1947
Ethiopia	Addis Ababa	George Merrell	E.E. and M.P.	Missouri	1947
Finland	Helsinki	Avra M. Warren	E.E. and M.P.	Maryland	1947
France	Paris	Jefferson Caffery	A.E. and P.	Louisiana	1944
Germany	Berlin	Robert D. Murphy	P A 1	Wisconsin	1944
Great Britain	London	Lewis W. Douglas	A.E. and P.	Arizona	1947
Greece	Athens	Lincoln MacVeagh	A.E. and P.	Connecticut	1943
Guatemala	Guatemala	Edwin J. Kyle	A.E. and P.	Texas	1945
Haiti	Port-au-Prince	Harold H. Tittman	A.E. and P.	Missouri	1946
Honduras	Tegucigalpa	Herbert Sidney Bursley	E.E. and P.	Washington, D. C.	1947
Hungary	Budapest	Selden Chapin	E.E. and M.P.	Washington, D. C.	1947
Iceland	Reykjavik		E.E. and M.P.		
India	New Delhi	Dr. Henry F. Grady	A.E. and P.	California	1947
Iran	Teheran	George V. Allen	A.E. and P.	Maryland	1946
Iraq	Baghdad	George Wadsworth	A.E. and P.	New York	1946
Ireland	Dublin	George A. Garrett	E.E. and M.P.	Washington, D. C.	1947
Italy	Rome	James C. Dunn	A.E. and P.	New York	1946

Japan	.....	Tokyo	.....	William J. Sebald	.....	P. A. <sup>2</sup>	.....	Maryland	.....	1947
Korea	.....	Seoul	.....	Joseph E. Jacobs	.....	P. A.	.....	S. Carolina	.....	1947
Lebanon	.....	Beirut	.....	Lowell C. Pinkerton	.....	E. E. and M. P.	.....	Missouri	.....	1946
Liberia	.....	Monrovia	.....	Raphael O. Lanier	.....	E. E. and M. P.	.....	Texas	.....	1946
Liechtenstein	.....	Vaduz	.....	Austin R. Preston	.....	C. G.	.....	New York	.....	1947
Luxembourg	.....	Luxembourg	.....	Adm. Alan G. Kirk	.....	E. E. and M. P.	.....	U. S. A.	.....	1946
Mexico	.....	Mexico, D. F.	.....	Walter Thurston	.....	A. E. and P.	.....	Arizona	.....	1946
Morocco	.....	Tangier	.....	Edwin A. Plitt	.....	E. E. and M. P.	.....	Maryland	.....	1947
Netherlands	.....	The Hague	.....	Herman B. Baruch	.....	A. E. and P.	.....	New York	.....	1947
New Zealand	.....	Wellington	.....	Robert M. Scotten	.....	E. E. and M. P.	.....	Michigan	.....	1947
Nicaragua	.....	Managua	.....	.....	.....	A. E. and P.	.....	.....	.....	.....
Norway	.....	Oslo	.....	Charles A. Bay	.....	A. E. and P.	.....	Ohio	.....	1946
Pakistan	.....	Karachi	.....	Paul H. Alling	.....	A. E. and P.	.....	Connecticut	.....	1947
Palestine & Transjordan	.....	Jerusalem	.....	Robert B. Macatee	.....	C. G.	.....	Virginia	.....	1946
Panama	.....	Panama	.....	Brig Gen. Frank T. Hines	.....	A. E. and P.	.....	Utah	.....	1945
Paraguay	.....	Asuncion	.....	Fletcher Warren	.....	A. E. and P.	.....	Texas	.....	1947
Peru	.....	Lima	.....	Prentice Cooper	.....	A. E. and P.	.....	Tennessee	.....	1946
Philippine Republic	.....	Manila	.....	Emmet O'Neal	.....	A. E. and P.	.....	Kentucky	.....	1947
Poland	.....	Warsaw	.....	Stanton Griffiths	.....	A. E. and P.	.....	Connecticut	.....	1947
Portugal	.....	Lisbon	.....	John C. Wiley	.....	A. E. and P.	.....	Indiana	.....	1947
Rumania	.....	Bucharest	.....	Rudolph E. Schoenfeld	.....	E. E. and M. P.	.....	Washington, D. C.	.....	1947
Saudi Arabia	.....	Jidda	.....	J. Rives Childs	.....	E. E. and M. P.	.....	Virginia	.....	1946
Siam	.....	Bangkok	.....	Edwin F. Stanton	.....	A. E. and P.	.....	California	.....	1946
Spain	.....	Madrid	.....	.....	.....	.....	.....	.....	.....	.....
Sweden	.....	Stockholm	.....	H. Freeman Matthews	.....	E. E. and M. P.	.....	Maryland	.....	1947
Switzerland	.....	Berne	.....	John Carter Vincent	.....	E. E. and M. P.	.....	Georgia	.....	1947
Syria	.....	Damascus	.....	James H. Keeley	.....	E. E. and M. P.	.....	California	.....	1947
Trieste, Free Territory of	.....	Trieste	.....	Robert Joyce	.....	P. A.	.....	California	.....	1947
Turkey	.....	Ankara	.....	Edwin C. Wilson	.....	A. E. and P.	.....	Florida	.....	1945
Union of South Africa	.....	Pretoria	.....	Gen Thos Holcomb	.....	E. E. and M. P.	.....	Delaware	.....	1944
Union of Soviet Socialist Republics	.....	Moscow	.....	.....	.....	.....	.....	U S A.	.....	1946
Uruguay	.....	Montevideo	.....	Ellis O. Briggs	.....	A. E. and P.	.....	Maine	.....	1947
Venezuela	.....	Caracas	.....	Walter J. Donnelly	.....	A. E. and P.	.....	Washington, D. C.	.....	1947
Yaman	.....	Sana'a <sup>3</sup>	.....	.....	.....	.....	.....	.....	.....	.....
Yugoslavia	.....	Belgrade	.....	Cavendish W. Cannon	.....	E. E. and M. P.	.....	Utah	.....	1947

\*A. E. and P., Ambassador Extraordinary and Plenipotentiary; E. E. and M. P., Envoy Extraordinary and Minister Plenipotentiary; C. G., Consul General; P. A., Political Adviser. <sup>1</sup>Holds rank of Ambassador. <sup>2</sup>Counselor of Mission. <sup>3</sup>Minister resides at Jidda, Saudi Arabia.



# EMBASSIES AND LEGATIONS IN WASHINGTON

<i>Country</i>	<i>Name</i>	<i>Rank*</i>
Afghanistan. . . . .	Mr. Abdol Hosayn Aziz	E E and M P
Argentina. . . . .	Senor Don Oscar Ivanisovich	A. E. and P
Australia. . . . .	Mr. Norman J. O. Makin	A E and P
Austria. . . . .	Dr Ludwig Kleinwaechter	E E and M P
Belgium. . . . .	Baron Robert Silvercruys	A E and P
Bolivia. . . . .	Senor Don Ricardo M Vargas	A. E. and P
Brazil. . . . .	Mr. Carlos Martins	A. E. and P.
Bulgaria. . . . .	Dr N Mevorah	M P
Burma. . . . .	U So Nyun.	A E and P
Canada. . . . .	Mr Humphrey Hume Wrong	A E and P
Chile. . . . .	Senor Don Felix Nieto del Rio	A. E. and P
China. . . . .	Dr. V. K. Wellington Koo	A. E. and P
Colombia. . . . .	Senor Don Gonzalo Restrepo-Jaramillo	A E and P
Costa Rica. . . . .	Senor Don Francisco de P. Gutierrez	A E and P
Cuba. . . . .	Senor Guillermo Belt	A E and P.
Czechoslovakia. . . . .	Dr Juraj Slavik	A. E. and P
Denmark. . . . .	Mr Henrik de Kauffmann	A E and P
Dominican Rep. . . . .	Senor Dr. Don Luis Francisco Thomen	A E and P.
Ecuador. . . . .	Dr Augusto Dillon	A E and P
Egypt. . . . .	Mr Mahmoud Hassan	A E and P
El Salvador. . . . .	Senor Dr. Don Hector David Castro	A E and P
Estonia. . . . .	Mr Johannes Kaiv	C G
Ethiopia. . . . .	Ras H. S. Imru	E E and M P
Finland. . . . .	Mr Kalle T. Jutila	E E and M P
France. . . . .	M Henri L. Bonnet	A E and P
Great Britain. . . . .	Lord Inverchapel	A. E. and P
Greece. . . . .	Mr Vassili Dendramis	A E and P
Guatemala. . . . .	Senor Ismael Gonzalez Arevalo	A E and P
Haiti. . . . .	Mr Joseph D Charles	A E and P
Honduras. . . . .	Senor Dr Don Julian R. Caceres	A E. and P
Hungary. . . . .	Mr Rustem Vambery	E E and M P
Iceland. . . . .	Mr. Thor Thors	E. E. and M P
India. . . . .	Mr M Asaf Ali	A E and P
Iran. . . . .	Mr. Hussein Ala	A. E. and P
Iraq. . . . .	Mr Ali Jawdat	A E and P
Ireland. . . . .	Mr Sean Nunan	E. E. and M P
Italy. . . . .	Signor Alberto Taichiani	A. E. and P
Latvia. . . . .	Dr. Alfred Bilmanis.	E. E. and M P
Lebanon. . . . .	Dr. Charles Malik	E. E. and M. P
Liberia. . . . .	Mr. Charles D B King	E E and M P
Lithuania. . . . .	Mr. Povilas Zadeikis	E E. and M P
Luxembourg. . . . .	Mr Hugues Le Gallais	E E and M P
Mexico. . . . .	Senor Dr Don Antonio Espinosa de los Monteros	A. E. and P
Netherlands. . . . .	Mr Belco N. Van Kleffens	A. E. and P
New Zealand. . . . .	Sir Carl A. Berendsen	E. E. and M. P
Nicaragua. . . . .	Senor Dr Don Guillermo Sevilla Sacasa	A. E. and P
Norway. . . . .	Mr Wilhelm Munthe de Morgenstierne	A. E. and P.
Pakistan. . . . .	Mr M. A. H. Ispahani	A E and P
Panama. . . . .	Senor Dr Don Joaquin J. Vallarino	A. E. and P.
Paraguay. . . . .	Senor Dr Don Guillermo Enciso	A E and P.
Peru. . . . .	Senor Alfredo Ferreyros	A E and P
Philippine Rep. . . . .	Mr. Joaquin M. Elizalde	A. E. and P.
Poland. . . . .	Mr Josef Winiewicz	A. E. and P
Portugal. . . . .	Dr Pedro Teotonio Pereira.	A. E. and P.
Rumania. . . . .	Mr Mihai Ralea . . . .	E E and M. P
Siam. . . . .	Prince Wan Waithayakon Worawan	A E and P.
Spain. . . . .	Senor Don German Baraibar	Ch d'A
Sweden. . . . .	Mr. Herman Eriksson. . .	A E and P
Switzerland. . . . .	Mr. Charles Bruggmann	E E and M. P
Syria. . . . .	Mr. Faiz El-Khour	E. E. and M P.
Turkey. . . . .	Mr. Huseyin Ragıp Baydur	A. E. and P
Un. of So. Africa. . . . .	Mr. H. T. Andrews	E. E. and M. P
Un. of Soviet Republics. . . . .	Mr. Alexander S. Paniushkin	A. E. and P
Uruguay. . . . .	Dr. Juan Carlos Blanco	A E. and P
Venezuela. . . . .	Senor Dr Gonzalo Carnevali	A E and P
Yugoslavia. . . . .	Mr. Sava N. Kosanovic . .	A. E. and P

\*A E., Ambassador Extraordinary, P., Plenipotentiary; E E., Envoy Extraordinary; M P., Minister Plenipotentiary, C. G., Consul General, Ch d'A., Chargé d'Affaires.

## DECLARATION OF INDEPENDENCE

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of of Happiness That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment

of an absolute Tyranny over these States To prove this, let Facts be submitted to a candid world

He has refused his Assent to Laws, the most wholesome and necessary for the public good

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained, and when so suspended, he has utterly neglected to attend to them

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within.

He has endeavored to prevent the population of these states, for that purpose obstructing the Laws for Naturalization of Foreigners, refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of justice by refusing his Assent to Laws for establishing Judiciary powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies, without the Consent of our legislatures

He has affected to render the Military independent of and superior to the Civil power.

He has combined with others to subject us to a jurisdiction foreign to our constitution and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation For quartering large bodies of armed troops among us For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States: For cutting off our Trade with all parts of the world: For imposing Taxes on us without our Consent For depriving us in many cases of the benefits of Trial by Jury: For transporting us beyond Seas to be tried for pretended offences: For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies: For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated Government here by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages,

and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions In every stage of these Oppressions We have Petitioned for Redress in the most humble terms Our repeated Petitions have been answered only by repeated injury A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE THEREFORE, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be, Free and Independent States; that they are Absolved from all Alle-

giance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Com-

merce, and to do all other Acts and Things which Independent States may of right do And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

*Signed*

John Hancock

**New Hampshire**

Josiah Bartlett  
William Whipple  
Matthew Thornton

**Massachusetts**

Samuel Adams  
John Adams  
Robert Treat Paine  
Eldridge Gerry

**Rhode Island**

Stephen Hopkins  
William Ellery

**Connecticut**

Roger Sherman  
Samuel Huntington  
William Williams  
Oliver Wolcott

**New York**

William Floyd  
Philip Livingston  
Francis Lewis  
Lewis Morris

**New Jersey**

Richard Stockton  
John Witherspoon  
Francis Hopkinson  
John Hart  
Abraham Clark

**Pennsylvania**

Robert Morris  
Benjamin Rush  
Benjamin Franklin  
John Morton  
George Clymer  
James Smith  
George Taylor  
James Wilson  
George Ross

**Delaware**

Caesar Rodney  
George Read  
Thomas McKean

**Maryland**

Samuel Chase  
William Paca  
Thomas Stone  
Charles Carroll

**Virginia**

George Wythe  
Richard Henry Lee  
Thomas Jefferson  
Benjamin Harrison  
Thomas Nelson, Jr.  
Francis Lightfoot Lee  
Carter Braxton

**North Carolina**

William Hooper  
Joseph Hewes  
John Penn

**South Carolina**

Edward Rutledge  
Thomas Heyward, Jr.  
Thomas Lynch, Jr.  
Arthur Middleton

**Georgia**

Button Gwinnett  
Lyman Hall  
George Walton

**CONSTITUTION OF THE UNITED STATES**

(The Original Manuscript Has No Title)

**PREAMBLE**

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this CONSTITUTION for the United States of America.

**ARTICLE I.**

**LEGISLATIVE DEPARTMENT**

**SECTION 1.**

**CONGRESS**

All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

**SECTION 2.**

**HOUSE OF REPRESENTATIVES**

Election of Members. The House of Representatives shall be composed of members chosen every second year by the people of the several States, and the electors in each State shall have the qualifications requisite for the electors of the most numerous branch of the State Legislature. [Modified by the Fourteenth Amendment.]

**QUALIFICATIONS.** No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State in which he shall be chosen

**APPORTIONMENT.** Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, [The apportionment under the census of 1930 is one representative for every 279,712 persons] which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons [The word "persons" refers to slaves. The word "slave" nowhere appears in the Constitution. This paragraph has been amended (Amendments XIII and XIV) and is no longer in force.] The actual enumeration shall be made within three years after the first meeting of the Congress of the United States, and within every subsequent term of ten years, in such manner as they shall by law direct. The number of representatives shall not exceed one for every thirty thousand, but each State shall have at least one representative [and until such enumeration shall be made, the State of New Hampshire shall be entitled to choose three, Massachusetts, eight, Rhode Island and Providence Plantations, one, Connecticut, five, New York, six; New Jersey, four, Pennsylvania, eight, Delaware, one, Maryland, six, Virginia, ten, North Carolina, five, South Carolina, five, and Georgia, three] [Temporary Clause]

**VACANCIES.** When vacancies happen in the representation from any State, the executive authority (Governor) thereof shall issue writs of election to fill such vacancies

**OFFICERS. IMPEACHMENT.** The House of Representatives shall choose their Speaker [The Speaker, who presides, is one of the representatives, the other officers — clerk, sergeant-at-arms, postmaster, chaplain, doorkeeper, etc — are not] and other officers, and shall have the sole power of impeachment

## SECTION 3

### THE SENATE

**NUMBER OF SENATORS. ELECTION.** The Senate of the United States shall be composed of two senators from each State, chosen by the Legislature thereof, for six years, and each senator shall have one vote [Repealed in 1913 by Amendment XVII]

**CLASSIFICATION.** Immediately after they shall be assembled in consequence of the first election, they shall be divided as equally as may be into three classes. The seats of the senators of the first class shall be vacated at the expiration of the second year, of the second class, at the expiration of the fourth year, of the third class, at the expiration of the sixth year, so that one-third may be chosen every second year, and if vacancies happen by resignation, or otherwise, during the recess of the Legislature of any State, the executive thereof may make temporary appointments until the next meeting of the Legislature, which shall then fill such vacancies [Modified by Amendment XVII]

**QUALIFICATIONS.** No person shall be a senator who shall not have attained to the age of thirty years, and been nine years a citizen of the United States, and who shall not, when elected, be an inhabitant of that State for which he shall be chosen

**PRESIDENT OF SENATE.** The Vice-President of the United States shall be president of the Senate, but shall have no vote, unless they be equally divided

**OFFICERS.** The Senate shall choose their other officers, and also a president pro tempore, in the absence of the Vice-President, or when he shall exercise the office of President of the United States.

**TRIALS OF IMPEACHMENT.** The Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation. When the President of the United States is tried, the Chief-Justice shall preside and no person shall be convicted without the concurrence of two-thirds of the members present

**JUDGMENT IN CASE OF CONVICTION.** Judgment in cases of impeachment shall not extend further than to removal from office, and disqualification to hold and enjoy any office of honor, trust, or profit under the United States, but the party convicted shall nevertheless be liable and subject to indictment, trial, judgment, and punishment, according to law

## SECTION 4.

### BOTH HOUSES

**MANNER OF ELECTING MEMBERS.** The times, places, and manner of holding elections for senators and representatives shall be prescribed in each State by the Legislature thereof, but the Congress may at any time, by law, make or alter such regulations, except as to the places of choosing senators [This is to prevent Congress from fixing the places of meeting of the state legislatures]

**MEETINGS OF CONGRESS.** The Congress shall assemble at least once in every year, and such meeting shall be on the first Monday in December, unless they shall by law appoint a different day. [Amended by Article XX, Section 2]

## SECTION 5

### THE HOUSES SEPARATELY

**ORGANIZATION.** Each house shall be the judge of the elections, returns, and qualifications of its own members, and a majority of each shall constitute a quorum to do business, but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner, and under such penalties, as each house may provide

**RULES** Each house may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member.

**JOURNAL** Each house shall keep a journal of its proceedings, and from time to time publish the same, excepting such parts as may in their judgment require secrecy, and the yeas and nays of the members of either house on any question shall, at the desire of one-fifth of those present, be entered on the journal.

**ADJOURNMENT** Neither house, during the session of Congress, shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which the two houses shall be sitting.

## SECTION 6.

### PRIVILEGES AND RESTRICTIONS OF MEMBERS

**PAY AND PRIVILEGES OF MEMBERS** The senators and representatives shall receive a compensation for their services, to be ascertained by law, and paid out of the treasury of the United States. They shall in all cases, except treason, felony, and breach of the peace, be privileged from arrest during their attendance at the session of their respective houses, and in going to and returning from the same, and for any speech or debate in either house, they shall not be questioned in any other place.

**PROHIBITIONS ON MEMBERS** No senator or representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been created, or the emoluments whereof shall have been increased, during such time, and no person holding any office under the United States shall be a member of either house during his continuance in office.

## SECTION 7

### METHOD OF PASSING LAWS

**REVENUE BILLS** All bills for raising revenue shall originate in the House of Representatives, but the Senate may propose or concur with amendments as on other bills.

**HOW BILLS BECOME LAWS** Every bill which shall have passed the House of Representatives and the Senate shall, before it becomes a law, be presented to the President of the United States, if he approve, he shall sign it, but if not, he shall return it with his objections, to that house in which it shall have originated, who shall enter the objections at large on their journal, and proceed to reconsider it. If after such reconsideration, two-thirds of that house shall agree to pass the bill, it shall be sent, together with the objections, to the other house, by which it shall likewise be reconsidered, and if approved by two-thirds of that house, it shall become a law. But in all such cases the votes of both houses shall be determined by yeas and nays, and the names of the persons voting for and against the bill shall be entered on the journal of each house respectively. If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law, in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law.

**RESOLUTIONS, etc.** Every order, resolution, or vote to which the concurrence of the Senate and House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States, and before the same shall take effect, shall be approved by him, or being disapproved by him, shall be repassed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill.

## SECTION 8

### POWERS GRANTED TO CONGRESS

**POWERS OF CONGRESS** The Congress shall have power

To lay and collect taxes, duties, imposts, and excises, to pay the debts and provide for the common defense and general welfare of the United States, but all duties, imposts, and excises shall be uniform throughout the United States,

To borrow money on the credit of the United States,

To regulate commerce with foreign nations, and among the several States, and with the Indian tribes,

To establish a uniform rule of naturalization, and uniform laws on the subject of bankruptcies throughout the United States,

To coin money, regulate the value thereof, and of foreign coin, and fix the standard of weights and measures,

To provide for the punishment of counterfeiting the securities and current coin of the United States,

To establish post-offices and post-roads,

To promote the progress of science and useful arts, by securing, for limited times, to authors and inventors the exclusive right to their respective writings and discoveries;

To constitute tribunals inferior to the Supreme Court,

To define and punish piracies and felonies committed on the high seas, and offenses against the law of nations,

To declare war, grant letters of marque and reprisal, [letters granted by the government

to private citizens in time of war, authorizing them, under certain conditions, to capture the ships of the enemy] and make rules concerning captures on land and water,

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years,

To provide and maintain a navy,

To make rules for the government and regulation of the land and naval forces,

To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions,

To provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress,

To exercise exclusive legislation in all cases whatsoever over such district (not exceeding ten miles square) as may, by cession of particular States, and the acceptance of Congress, become the seat of the government of the United States, [the District of Columbia] and to exercise like authority over all places purchased by the consent of the Legislature of the State in which the same shall be, for the erection of forts, magazines, arsenals, dockyards, and other needful buildings. — And

**IMPLIED POWERS** To make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof. [This is the famous elastic clause of the Constitution]

## SECTION 9.

### POWERS FORBIDDEN TO THE UNITED STATES

**ABSOLUTE PROHIBITIONS ON CONGRESS** The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person. [This refers to the foreign slave trade "Persons" means "slaves." In 1808 Congress prohibited the importation of slaves. This clause is no longer in force.]

The privilege of the writ of habeas corpus [an official document requiring an accused person who is in prison awaiting trial to be brought into court to inquire whether he may be legally held] shall not be suspended, unless when in cases of rebellion or invasion the public safety may require it.

No bill of attainder [a special legislative act by which a person may be condemned to death or to outlawry or banishment without the opportunity of defending himself which he would have in a court of law] or ex-post-facto law [a law relating to the punishment of acts committed before the law was passed] shall be passed. [Extended by the first eight Amendments.]

No capitation or other direct tax shall be laid, unless in proportion to the census or enumeration hereinbefore directed to be taken. [Extended by Amendment XVI.]

No tax or duty shall be laid on articles exported from any State.

No preference shall be given by any regulation of commerce or revenue to the ports of one State over those of another, nor shall vessels bound to, or from, one State, be obliged to enter, clear, or pay duties in another

No money shall be drawn from the treasury but in consequence of appropriations made by law; and a regular statement and account of the receipts and expenditures of all public money shall be published from time to time.

No title of nobility shall be granted by the United States: And no person holding any office of profit or trust under them, shall, without the consent of the Congress, accept of any present, emolument, office, or title, of any kind whatever, from any king, prince, or foreign state. [Extended by the Ninth and Tenth Amendments.]

## SECTION 10.

### POWERS FORBIDDEN TO THE STATES

**ABSOLUTE PROHIBITIONS ON THE STATES.** No state shall enter into any treaty, alliance, or confederation; grant letters of marque and reprisal; coin money, emit bills of credit; make anything but gold and silver coin a tender in payment of debts, pass any bill of attainder, ex-post-facto law, or law impairing the obligation of contracts, or grant any title of nobility.

**CONDITIONAL PROHIBITIONS ON THE STATES.** No State shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and imposts, laid by any State on imports or exports, shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of the Congress.

No State shall, without the consent of Congress, lay any duty of tonnage, keep troops, or ships-of-war, in time of peace, enter into any agreement or compact with another State, or with a foreign power, or engage in war, unless actually invaded, or in such imminent danger as will not admit of delay. [Extended by the Thirteenth, Fourteenth and Fifteenth Amendments.]

## ARTICLE II. EXECUTIVE DEPARTMENT

### SECTION 1.

#### PRESIDENT AND VICE-PRESIDENT

**TERM** The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and, together with the Vice-President, chosen for the same term, be elected, as follows

**ELECTORS** Each State shall appoint, in such manner as the Legislature thereof may direct, a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress: but no senator or representative, or person holding an office of trust or profit under the United States, shall be appointed an elector.

**PROCEEDINGS OF ELECTORS AND OF CONGRESS.** [The electors shall meet in their respective States, and vote by ballot for two persons, of whom one at least shall not be an inhabitant of the same State with themselves. And they shall make a list of all the persons voted for, and of the number of votes for each, which list they shall sign and certify and transmit sealed to the seat of the government of the United States, directed to the president of the Senate. The president of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates, and the votes shall then be counted. The person having the greatest number of votes shall be the President, if such number be a majority of the whole number of electors appointed, and if there be more than one who have such majority, and have an equal number of votes, then the House of Representatives shall immediately choose by ballot one of them for President, and if no person have a majority, then from the five highest on the list the said house shall, in like manner, choose the President. But in choosing the President, the votes shall be taken by States, the representation from each State having one vote, a quorum for this purpose shall consist of a member or members from two-thirds of the States, and a majority of all the States shall be necessary to a choice. In every case, after the choice of the President, the person having the greatest number of votes of the electors shall be the Vice-President. But if there should remain two or more who have equal votes, the Senate shall choose from them by ballot the Vice-President.] (This paragraph in brackets has been superseded by the Twelfth Amendment.)

**TIME OF CHOOSING ELECTORS.** The Congress may determine the time of choosing the electors, and the day on which they shall give their votes; which day shall be the same throughout the United States.

**QUALIFICATIONS OF PRESIDENT** No person except a natural born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President, neither shall any person be eligible to that office who shall not have attained to the age of thirty-five years, and been fourteen years resident within the United States.

**VACANCY.** In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice-President, and the Congress may by law provide for the case of removal, death, resignation, or inability, both of the President and Vice-President, declaring what officer shall then act as President, and such officer shall act accordingly until the disability be removed, or a President shall be elected. [The Presidential Succession Act was passed in 1886.]

**SALARY.** The President shall, at stated times, receive for his services a compensation which shall neither be increased nor diminished during the period for which he shall have been elected, and he shall not receive within that period any other emolument from the United States, or any of them.

**OATH.** Before he enter on the execution of his office, he shall take the following oath or affirmation: — "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

### SECTION 2.

#### POWERS OF THE PRESIDENT

**MILITARY POWERS; REPRIEVES AND PARDONS.** The President shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when called into the actual service of the United States; he may require the opinion, in writing, of the principal officer in each of the executive departments, upon any subject relating to the duties of their respective offices; and he shall have power to grant reprieves and pardons for offenses against the United States, except in cases of impeachment.

**TREATIES, APPOINTMENTS.** He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur, and he shall nominate, and by and with the advice and consent of the Senate shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law; but the Congress may by law vest the appointment of such



inferior officers, as they think proper, in the President alone, in the courts of law, or in the heads of departments

**FILLING OF VACANCIES** The President shall have power to fill up all vacancies that may happen during the recess of the Senate, by granting commissions which shall expire at the end of their next session

## SECTION 3

### DUTIES OF THE PRESIDENT

**MESSAGE, CONVENING OF CONGRESS** He shall from time to time give to the Congress information [through his messages] of the state of the Union, and recommend to their consideration such measures as he shall judge necessary and expedient, he may, on extraordinary occasions, convene both houses, or either of them, and in case of disagreement between them with respect to the time of adjournment, he may adjourn them to such time as he shall think proper, he shall receive ambassadors and other public ministers, he shall take care that the laws be faithfully executed, and shall commission all the officers of the United States

## SECTION 4

### IMPEACHMENT

**REMOVAL OF OFFICERS** The President, Vice-President, and all civil officers of the United States, shall be removed from office on impeachment for, and conviction of, treason, bribery, or other high crimes and misdemeanors

## ARTICLE III

### JUDICIAL DEPARTMENT

#### SECTION 1.

##### UNITED STATES COURTS

**COURTS ESTABLISHED, JUDGES** The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as the Congress may from time to time ordain and establish. The judges, both of the Supreme and inferior courts, shall hold their offices during good behavior, and shall, at stated times, receive for their services a compensation which shall not be diminished during their continuance in office

#### SECTION 2.

##### JURISDICTION

**FEDERAL COURT IN GENERAL** The judicial power shall extend to all cases, in law and equity, arising under this Constitution, the laws of the United States, and treaties made, or which shall be made, under their authority, — to all cases affecting ambassadors, other public ministers, and consuls, — to all cases of admiralty and maritime jurisdiction, — to controversies to which the United States shall be a party, — to controversies between two or more States, — between a State and citizens of another State, [limited by the Eleventh Amendment] — between citizens of different States — between citizens of the same State claiming lands under grants of different States, and between a State, or the citizens thereof, and foreign states, citizens or subjects

**SUPREME COURT** In all cases affecting ambassadors, other public ministers and consuls, and those in which a State shall be party, the Supreme Court shall have original jurisdiction. In all other cases before mentioned, the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions and under such regulations as the Congress shall make

**TRIALS** The trial of all crimes, except in cases of impeachment, shall be by jury, and such trial shall be held in the State where the said crimes shall have been committed, but when not committed within any State, the trial shall be at such place or places as the Congress may by law have directed

#### SECTION 3.

##### TREASON

**TREASON DEFINED** Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort

No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court

**PUNISHMENT** The Congress shall have power to declare the punishment of treason, but no attainder of treason shall work corruption of blood, or forfeiture, except during the life of the person attainted

## ARTICLE IV

### RELATIONS OF THE STATES

#### SECTION 1.

##### OFFICIAL ACTS

Full faith and credit shall be given in each State to the public acts, records, and judicial proceedings of every other State. And the Congress may by general laws, prescribe the manner in which such acts, records, and proceedings shall be proved, and the effect thereof

## SECTION 2.

### PRIVILEGES OF CITIZENS

The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States [Extended by the Fourteenth Amendment]

**FUGITIVES FROM JUSTICE** A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up, to be removed to the State having jurisdiction of the crime

**FUGITIVE SLAVES** No person [including slaves] held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due [Limited by Thirteenth Amendment]

## SECTION 3

### NEW STATES AND TERRITORIES

**ADMISSION OF STATES** New States may be admitted by the Congress into this Union, but no new State shall be formed or erected within the jurisdiction of any other State, nor any State be formed by the junction of two or more States, or parts of States, without the consent of the Legislatures of the States concerned as well as of the Congress

**TERRITORY AND PROPERTY OF UNITED STATES** The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States, and nothing in this Constitution shall be so construed as to prejudice any claims of the United States, or of any particular State

## SECTION 4.

### PROTECTION OF THE STATES

The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature, or of the Executive (when the Legislature cannot be convened), against domestic violence

## ARTICLE V.

### AMENDMENTS

**HOW PROPOSED, HOW RATIFIED** The Congress, whenever two-thirds of both houses shall deem it necessary, shall propose amendments to this Constitution, or, on the application of the Legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid to all intents and purposes, as part of this Constitution, when ratified by the Legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by the Congress, provided that no amendment which may be made prior to the year one thousand eight hundred and eight shall in any manner affect the first and fourth clauses in the ninth section of the first article, and that no State, without its consent, shall be deprived of its equal suffrage in the Senate.

## ARTICLE VI.

### GENERAL PROVISIONS

**PUBLIC DEBT** All debts contracted, and engagements entered into, before the adoption of this Constitution, shall be valid against the United States under this Constitution, as under the Confederation [Extended by the Fourteenth Amendment, Section 4]

**SUPREMACY OF CONSTITUTION.** This Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding

**OFFICIAL OATH, RELIGIOUS TEST** The senators and representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this Constitution, but no religious test shall ever be required as a qualification to any office or public trust under the United States

## ARTICLE VII.

### RATIFICATION OF THE CONSTITUTION

**RATIFICATION.** The ratification of the Conventions of nine States shall be sufficient for the establishment of this Constitution between the States so ratifying the same

Done in convention, by the unanimous consent of the States present, the seventeenth day of

September, in the year of our Lord one thousand seven hundred and eighty-seven, and of the independence of the United States of America the twelfth

In witness whereof, we have hereunto subscribed our names.

GEORGE WASHINGTON,  
PRESIDENT, AND DEPUTY FROM VIRGINIA

New Hampshire  
John Langdon  
Nicholas Gilman

Massachusetts  
Nathaniel Gorham  
Rufus King

Connecticut  
William Samuel  
Johnson  
Roger Sherman

New York  
Alexander Hamilton

New Jersey  
William Livingston  
David Brearley  
William Paterson  
Jonathan Dayton

Pennsylvania  
Benjamin Franklin  
Thomas Mifflin  
Robert Morris  
George Clymer  
Thomas Fitzsimons  
Jared Ingersoll  
James Wilson  
Gouverneur Morris

Delaware  
George Read  
Gunning Bedford, Jr.  
John Dickinson  
Richard Bassett  
Jacob Broom

Maryland  
James M'Henry  
Daniel of St. Thomas  
Jenifer  
Daniel Carroll

Virginia  
John Blair  
James Madison, Jr.

North Carolina  
William Blount  
Richard Dobbs Spaight  
Hugh Williamson

South Carolina  
John Rutledge  
Charles C. Pinckney  
Charles Pinckney  
Pierce Butler

Georgia  
William Few  
Abraham Baldwin

Attest: WILLIAM JACKSON,  
SECRETARY

There were sixty-five delegates chosen to the convention. ten did not attend; sixteen declined or failed to sign; thirty-nine signed. Rhode Island sent no delegates. The signatures have only the legal force of attestation.

In the following order the Constitution was ratified by the several states Delaware, Dec. 7, 1787, Yeas 30 (unanimous), Pennsylvania, Dec. 12, 1787, Yeas 43, Nays 23; New Jersey, Dec. 18, 1787, Yeas 38 (unanimous), Georgia, Jan. 2, 1788, Yeas 26 (unanimous); Connecticut, Jan. 9, 1788, Yeas 128, Nays 40; Massachusetts, Feb. 6, 1788, Yeas 187, Nays 168; Maryland, April 28, 1788, Yeas 63, Nays 11, South Carolina, May 23, 1788, Yeas 149, Nays 73, New Hampshire, June 21, 1788, Yeas 57, Nays 46; Virginia, June 26, 1788, Yeas 89, Nays 79; New York, July 26, 1788, Yeas 30, Nays 27; North Carolina, Nov. 21, 1789, Yeas 194, Nays 77; Rhode Island and Providence Plantations, May 29, 1790, Yeas 54, Nays 32, Vermont, Jan. 10, 1791, Yeas 105, Nays 4.

New Hampshire completed the nine states required by Article 7 for the establishment of the Constitution.

## AMENDMENTS TO THE CONSTITUTION OF UNITED STATES

Opposition in and out of Congress, to the Constitution, in that it was not sufficiently explicit as to individual and state rights, led to an agreement to submit to the people immediately after the adoption of the Constitution a number of safeguarding amendments.

And so it was that the First Congress, at its first session, at the City of New York, September 25, 1789, adopted and submitted to the states twelve proposed amendments — a Bill of Rights, as it was then and ever since has been popularly called. Ten of these amendments (now commonly known as one to ten inclusive, but in reality three to twelve inclusive) were ratified by the states as follows: New Jersey, November 20, 1789; Maryland, December 19, 1789; North Carolina, December 22, 1789; South Carolina, January 19, 1790; New Hampshire, January 25, 1790; Delaware, January 28, 1790; Pennsylvania, March 10, 1790; New York, March 27, 1790; Rhode Island, June 15, 1790; Vermont, November 3,

1791; Virginia, December 15, 1791. No ratification by Connecticut, Georgia or Massachusetts is on record. These original ten ratified amendments appear in order below as Articles I to X, inclusive.

The two of the original proposed amendments which were not ratified by the necessary number of states related, the first to apportionment of Representatives; the second, to compensation of members of Congress

#### **Titles of Nobility**

Congress, May 1, 1810, proposed to the states the following Amendment to the Constitution:

"If any citizen of the United States shall accept, claim, receive, or retain any title of nobility or honor, or shall, without the consent of Congress, accept and retain any present, pension, office, or emolument of any kind whatever, from any emperor, king, prince or foreign power, such person shall cease to be a citizen of the United States and shall be incapable of holding any office or trust or profit under them or either of them."

It was ratified by Maryland, December 25, 1810; Kentucky, January 31, 1811; Ohio, January 31, 1811; Delaware, February 2, 1811; Pennsylvania, February 6, 1811; New Jersey, February 13, 1811; Vermont, October 24, 1811; Tennessee, November 21, 1811; Georgia, December 13, 1811; North Carolina, December 23, 1811; Massachusetts, February 27, 1812; New Hampshire, December 10, 1812.

Rejected by New York (Senate), March 12, 1811; Connecticut, May session, 1813; South Carolina, approved by Senate November 28, 1811, reported unfavorably in House and not further considered, December 7, 1813; Rhode Island, September 15, 1814.

The amendment failed, not having sufficient ratifications.

#### **Amendments to Prohibit the Constitution from Abolishing or Interfering with Slavery (The Corwin Amendment)**

Congress, March 2, 1861, proposed to the states the following Amendment to the Constitution:

"No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere, within any state, with the domestic institutions thereof, including that of persons held to labor or service by the laws of said state."

Ratified by Ohio, March 13, 1861, Maryland, January 10, 1862; Illinois (convention), February 14, 1862. The amendment failed, for lack of a sufficient number of ratifications.

The first ten Amendments, known as the Bill of Rights, mostly the work of Madison, were adopted in 1791.

#### **ARTICLE I**

##### **FREEDOM OF RELIGION, OF SPEECH, AND OF THE PRESS: RIGHT OF PETITION**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

#### **ARTICLE II**

##### **RIGHT TO KEEP ARMS**

A well-regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

#### **ARTICLE III**

##### **QUARTERING OF SOLDIERS IN PRIVATE HOUSES**

No soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

## ARTICLE IV SEARCH WARRANTS

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized

## ARTICLE V CRIMINAL PROCEEDINGS

No person shall be held to answer for a capital, or otherwise infamous, crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war, or public danger, nor shall any person be subject, for the same offense, to be twice put in jeopardy of life or limb; nor shall be compelled, in any criminal case, to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation. [Amendment XIV, Sec. 1, extends part of this restriction to the States]

## ARTICLE VI CRIMINAL PROCEEDINGS (CONTINUED)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defence

## ARTICLE VII JURY TRIAL IN CIVIL CASES

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact, tried by a jury, shall be otherwise re-examined in any court of the United States than according to the rules of the common law.

## ARTICLE VIII EXCESSIVE PUNISHMENTS

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

## ARTICLE IX UNENUMERATED RIGHTS OF THE PEOPLE

The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

## ARTICLE X POWERS RESERVED TO STATES

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people

## ARTICLE XI SUITS AGAINST STATES

The judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by citizens of another state, or by citizens or subjects of any foreign state

## ARTICLE XII ELECTION OF PRESIDENT AND VICE-PRESIDENT

1 The Electors shall meet in their respective states, and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign, and certify, and transmit, sealed, to the seat of the Government of the United States, directed to the President of the Senate; the President of the Senate shall, in the presence of the Senate and the House of Representatives, open all the certificates, and the votes shall then be counted, the person having the greatest number of votes for President shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such a majority, then, from the persons having the highest numbers, not exceeding three, on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. And if the House of Representatives shall not choose a President, whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in case of the death, or other constitutional disability, of the President. [Adopted in 1804, superseding Article II, Sec 1.]

2. The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed; and if no person have a majority, then, from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators, a majority of the whole number shall be necessary to a choice

3 But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States

## ARTICLE XIII

### SLAVERY

#### SECTION 1.

##### ABOLITION OF SLAVERY

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

#### SECTION 2

##### POWER OF CONGRESS

Congress shall have power to enforce this article by appropriate legislation.

## ARTICLE XIV

### CIVIL RIGHTS: APPORTIONMENT OF REPRESENTATIVES· POLITICAL DISABILITIES· PUBLIC DEBT

#### SECTION 1.

##### CIVIL RIGHTS

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

#### SECTION 2

##### APPORTIONMENT OF REPRESENTATIVES

Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

#### SECTION 3.

##### POLITICAL DISABILITIES

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any state, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any state legislature, or as an executive

or judicial officer of any state, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may, by vote of two-thirds of each House, remove such disability.

#### SECTION 4

##### PUBLIC DEBT

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations, and claims shall be held illegal and void.

#### SECTION 5.

##### POWERS OF CONGRESS

The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

## ARTICLE XV

### RIGHT OF SUFFRAGE

#### SECTION 1.

##### RIGHT OF NEGRO TO VOTE

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude.

#### SECTION 2.

##### POWER OF CONGRESS

The Congress shall have power to enforce this article by appropriate legislation.

## ARTICLE XVI

### INCOME TAX

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration.

## ARTICLE XVII

### SENATE: ELECTION: VACANCIES

The Senate of the United States shall be composed of two Senators from each state, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislature.

When vacancies happen in the representation of any state in the Senate, the executive authority of such state shall issue writs of election to fill such vacancies. Provided, that the legislature of any state may empower the executive thereof to make temporary appointment until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

## ARTICLE XVIII NATIONAL PROHIBITION

### SECTION 1.

After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

### SECTION 2

The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

### SECTION 3

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by Congress.

## ARTICLE XIX WOMAN SUFFRAGE

### SECTION 1.

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

### SECTION 2

Congress shall have power to enforce this article by appropriate legislation.

## ARTICLE XX TERMS OF PRESIDENT, VICE-PRESIDENT AND CONGRESSMEN

### SECTION 1.

The terms of the President and Vice-President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3rd day of January, of the years in which such terms would have ended if this article had not been ratified, and the term of their successors shall then begin.

### SECTION 2.

The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3rd day of January, unless they shall by law appoint a different day.

### SECTION 3.

If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice-President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice-President shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein

neither a President elect nor a Vice-President elect shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice-President shall have qualified.

### SECTION 4.

The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice-President whenever the right of choice shall have devolved upon them.

### SECTION 5

Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article (October, 1933).

### SECTION 6

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission.

## ARTICLE XXI

## REPEAL OF THE EIGHTEENTH AMENDMENT

### SECTION 1.

The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

### SECTION 2

The transportation or importation into any State, Territory, or Possession of the United States, for delivery or use therein of intoxicating liquors, in violation of the laws thereof is hereby prohibited.

### SECTION 3.

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by Congress.

## PROPOSED CHILD LABOR AMENDMENT

(RATIFIED BY 28 STATES. RATIFICATION  
BY 36 STATES NECESSARY.)

### SECTION 1.

The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

### SECTION 2

The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress.

## THE FIRST AMENDMENT — HISTORICAL BACKGROUND

(By George E. Reed, Legal Department, NCWC)

One of the liveliest and most far-reaching legal questions of the day involves the interpretation of the First Amendment to the Federal Constitution which reads as follows: "Congress shall make no law respecting an establishment of religion. . . ."

A currently popular concept of the meaning of the first clause of the First Amendment was concisely stated by Mr Justice Rutledge in the following language "Not simply an established church, but any law respecting an establishment of religion is forbidden. The amendment was broadly, not loosely, phrased" (67 Sup. Ct 504, 519). In short, any form of cooperation of a legal nature by government with religion would be within the ban of the amendment. The deleterious effect which such an interpretation would have on the private institutional system of the country requires us to pause and dispassionately examine the historical background of the First Amendment in order properly to appraise its true meaning.

Mr. Justice Story, referring to the meaning of the First Amendment, in Volume II of his celebrated work on the Constitution, observed that "An attempt to level all religions and to make it a matter of state policy to hold all in utter indifference would have created universal disapprobation if not universal indignation. . . The real object of the amendment was to exclude all rivalry among Christian sects and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government"

There is little doubt but that this was the mind of Mr. Madison when on June 8, 1789, he introduced the following amendment for the consideration of the First Congress: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner or on any pretext infringed" (Annals of Congress, Vol. I, p. 319).

Mr. Lawrence moved to refer Mr Madison's amendment to the Committee of the Whole on the state of the Union for further consideration. This was accordingly done (Ibid, 450). The Committee of the Whole was discharged and a select committee was appointed consisting of members from each state in the Union which had ratified the Constitution. This Committee reported the amendment of Mr Madison in an altered form which read as follows: "No religion shall be established by law, nor shall the equal rights of conscience be infringed" (Ibid, 729).

The ensuing debate cast considerable light on Mr. Madison's understanding of the amendment. For instance, the following statement of Madison appears on page 730 of the Annals of Congress: "...he apprehended the meaning of the words to be, that Congress should not establish a religion and enforce the legal observance of it by law, nor compel men to worship God in any manner contrary to their conscience."

Mr. Huntington, of Rhode Island, sharpened the issue when he stated that "he hoped the amendment would be made in such a way as to secure the rights of conscience and a free exercise of religion, but not to patronize those who professed no religion at all" (Ibid., 730).

This expression of concern by Mr. Huntington elicited a clarifying remark by Madison. Thus he observed, "If the word 'national' was inserted before 'religion,' it would satisfy the minds of honorable gentlemen. He believed that the people feared that one sect might obtain a preeminence, or two combine together, and establish a religion to which they would compel others to conform. He thought if the word 'national' were introduced it would point the amendment directly to the object it was intended to prevent" (Ibid., 731). This statement suggests that the



amendment was intended merely as a bulwark against the establishment of a particular religion which would enjoy a legally preferred status

The fact that the term "national" was not incorporated in the amendment does not militate against the thesis that it was primarily designed to prevent a national establishment. The term was not included for the reason that, if it were incorporated, many would draw the inference that the Federal Government was a national one instead of a government of delegated powers. Thus Mr. Gerry, in opposing Mr. Madison's proposal to include the term "national," stated that "he did not like the term 'national'." It had been insisted upon by those who were called anti-federalists, that this form of government consolidated the Union; the honorable gentleman's motion shows that he considers it in the same light" (Ibid.)

At the conclusion of the debate on the form of amendment reported by the select committee, Mr. Livermore, of New Hampshire, introduced an amendment which read as follows "Congress shall make no law touching upon religion." This amendment was tentatively adopted (Ibid.)

Congress later rejected this amendment and adopted the proposal of Mr. Ames: "Congress shall make no law establishing religion" (Ibid., 766). This was transmitted to the Senate, which rejected it and suggested the following phraseology. "Congress shall make no law establishing articles of faith or a mode of worship or prohibiting the free exercise of religion or abridging the freedom of speech or the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances" (Ibid., 77).

This amendment did not materially change the House version except to emphasize the fact that Congress should do nothing which would in any way be antagonistic to religion, and to make crystal-clear that Congress should not establish a national religion and enforce observance of it by law.

The difference in the phraseology necessitated the appointment of a Conference Committee which reported out the version of the First Amendment as we now know it, namely: "Congress shall make no law respecting an establishment of religion..." The House, on September 24, 1789, without discussion or debate, approved the Conference Committee's language (Ibid., 913). The Senate gave approval Sept 25, 1789 (Ibid., 88)

Immediately after adopting the Conference Committee report, the Senate proceeded to appoint a committee "to wait on the President of the United States to request that he recommend to the people of the United States a day of public thanksgiving and prayer be observed" (Ibid., 88). This has been cited as showing that the framers of the First Amendment desired to avoid a construction that would militate against non-discriminatory cooperation between the state and religion.

At this point, it should be emphasized that those who hold that the First Amendment militates against any non-discriminatory recognition of religion by the state, rely in part upon the Virginia Statute of Religious Liberty and statements which were made by the politicians of the day in an attempt to secure the enactment of this Statute, which was passed by the Virginia Assembly in 1785. Recent research has disclosed that the Virginia Senate in 1789 expressed its disapproval of the proposed First Amendment for the reason that it did not embody the full concept of religious freedom as embraced in the Virginia Statute of Religious Liberty (Journal of the Virginia Senate, 1789, Thomas White, Richmond, 1828, p 61-64).

Specifically, the Virginia Senate stated that although the amendment "goes to restrain Congress from passing laws establishing any national religion, they might, notwithstanding, levy taxes to any amount for the support of religion."

Despite its objection, the Virginia Senate finally ratified the First Amendment in 1791. Its opposition is, however, particularly significant. Moreover, this opposition, in conjunction with the manifest intent of the Congress, as expressed in the foregoing debate and various versions of the First Amendment, is indicative of the proposition that the First Amendment was intended merely to prevent the establishment of a national religion.

## DECLARATION OF DEPENDENCE ON GOD

*(Realizing that they must soon choose between peace and war, the members of the Continental Congress issued this declaration.)*

Monday, June 12, 1775.

The Committee appointed for preparing a resolve for a Fast, brought in a report which, being read, was agreed to, as follows, viz:

As the great Governor of the world, by His supreme and universal providence, not only conducts the course of nature with unerring wisdom and rectitude, but frequently influences the minds of men to serve the wise and gracious purposes of His providential government; and it being, at all times, our indispensable duty devoutly to acknowledge His superintending providence, especially in times of impending danger and public calamity, to reverence and adore His immutable justice as well as to implore His merciful interposition for our deliverance:

This Congress, therefore, considering the present critical, alarming, and calamitous state of these Colonies, do earnestly recommend that Thursday, the twentieth day of July next, be observed by the inhabitants of all the English Colonies on this Continent as a day of public humiliation, fasting, and prayer; that we may, with united hearts and voices, unfeignedly confess and deplore our many sins, and offer up our joint supplications to the all-wise, omnipotent, and merciful Disposer of all events, humbly beseeching Him to forgive our iniquities, and remove our present calamities, to avert those desolating judgments with which we are threatened, and to bless our rightful Sovereign, King George the Third, and inspire him with wisdom to discern and pursue the true

interest of all his subjects, that a speedy end may be put to the civil discord between Great Britain and the American Colonies, without further effusion of blood, and that the British Nation may be influenced to regard the things that belong to her peace, before they are hid from her eyes, that these Colonies may be ever under the care and protection of a kind Providence, and be prospered in all their interests; that the divine blessing may descend and rest upon all our civil rulers, and upon the Representatives of the people, in their several Assemblies and Conventions, that they may be directed to wise and effectual measures for preserving the union, and securing the just rights and privileges of the Colonies; that virtue and true religion may revive and flourish throughout our land, and that America may soon behold a gracious interposition of Heaven for the redress of her many grievances, the restoration of her invaded rights, a reconciliation with the Parent State on terms constitutional and honorable to both; and that her civil and religious privileges may be secured to the latest posterity.

And it is recommended to Christians of all denominations to assemble for public worship, and to abstain from servile labor and recreation on said day

Ordered, that a copy of the above be signed by the President, and attested by the Secretary, and published in the newspapers and in handbills.

## PRESIDENTS OF THE UNITED STATES

No.	Party	Name	Ancestry	Took Office
1	Federal . . .	George Washington .	English	Apr. 30, 1787
2	Federal . . . . .	John Adams . . . . .	English	Mar. 4, 1797
3	Dem.-Rep. . . .	Thomas Jefferson . . .	Welsh	Mar. 4, 1801
4	Dem.-Rep. . . .	James Madison . . . . .	English	Mar. 4, 1809
5	Dem.-Rep. . . .	James Monroe . . . . .	Scotch	Mar. 4, 1817
6	Dem.-Rep. . . .	John Quincy Adams . . .	English	Mar. 4, 1825
7	Democrat. . . .	Andrew Jackson . . . .	Scotch-Irish	Mar. 4, 1829
8	Democrat. . . .	Martin Van Buren . . . .	Dutch	Mar. 4, 1837
9	Whig. . . . .	William Henry Harrison .	English	Mar. 4, 1841
10	Democrat. . . .	John Tyler . . . . .	English	Apr. 6, 1841
11	Democrat. . . .	James Knox Polk . . . .	Scotch-Irish	Mar. 4, 1845
12	Whig . . . . .	Zachary Taylor . . . . .	English	Mar. 5, 1849*
13	Whig. . . . .	Millard Fillmore . . . .	English	July 10, 1850
14	Democrat . . .	Franklin Pierce . . . . .	English	Mar. 4, 1853
15	Democrat . . .	James Buchanan . . . . .	Scotch-Irish	Mar. 4, 1857
16	Republican . .	Abraham Lincoln . . . .	English	Mar. 4, 1861
17	Republican. . .	Andrew Johnson . . . . .	English	Apr. 15, 1865
18	Republican. . .	Ulysses Simpson Grant . . . . .	English	Mar. 4, 1869
19	Republican. . .	Rutherford Birchard Hayes .	Scotch .	Mar. 5, 1877
20	Republican. . .	James Abram Garfield . . .	English	Mar. 4, 1881
21	Republican . .	Chester Alan Arthur . . . .	Scotch-Irish	Sept. 20, 1881
22	Democrat . . .	(Stephen) Grover Cleveland .	English	Mar. 4, 1885
23	Republican. . .	Benjamin Harrison . . . . .	English	Mar. 4, 1889
24	Democrat. . . .	(Stephen) Grover Cleveland .	English	Mar. 4, 1893
25	Republican. . .	William McKinley . . . . .	Scotch-Irish	Mar. 4, 1897
26	Republican. . .	Theodore Roosevelt . . . . .	Dutch . . .	Sept. 14, 1901
27	Republican. . .	William Howard Taft . . . . .	English	Mar. 4, 1908
28	Democrat. . . .	(Thomas) Woodrow Wilson . .	Scotch-Irish	Mar. 4, 1913
29	Republican . .	Warren Gamaliel Harding . . .	English	Mar. 4, 1921
30	Republican . .	Calvin Coolidge . . . . .	English	Aug. 3, 1923
31	Republican . .	Herbert Clark Hoover . . . .	Swiss. . .	Mar. 4, 1929
32	Democrat. . . .	Franklin Delano Roosevelt . .	Dutch. . .	Mar. 4, 1933
33	Democrat. . . .	Harry S. Truman . . . . .	Scotch-Eng..	Apr. 12, 1945

\* As March 4 fell on a Sunday, when it was considered unseemly to inaugurate, Senator David Rice Atchison was sworn in as President pro tempore from March 3-5

### THE AMERICAN'S CREED

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

### PRESIDENTIAL OATH OF OFFICE

The Constitution of the United States requires that the President take the following oath of affirmation before entering office-

"I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

## PRESIDENTS OF THE UNITED STATES

Born	Died	Burial Place
Feb. 22, 1732, Wakefield, Va. . . . .	Dec. 14, 1799.	Mt. Vernon, Va
Oct 30, 1735, Quincy, Mass. . . . .	July 4, 1826	Quincy, Mass
Apr. 13, 1743, Shadwell, Va. . . . .	July 4, 1826.	Monticello, Va
Mar. 16, 1751, Port Conway, Va. . . . .	June 28, 1836.	Montpelier, Va
Apr. 28, 1758, Westmoreland Co., Va . . . . .	July 4, 1831	Richmond, Va
July 11, 1767, Quincy, Mass. . . . .	Feb 23, 1848.	Quincy, Mass.
Mar. 15, 1767, Waxhaw Stimnt., S. C. . . . .	June 8, 1845	Nashville, Tenn
Dec. 5, 1782, Kinderhook, N. Y. . . . .	July 24, 1862	Kinderhook, N Y
Feb 9, 1773, Berkeley, Va. . . . .	Apr. 4, 1841.	North Bend, Ohio
Mar 29, 1790, Greenway, Va. . . . .	Jan 17, 1862	Richmond, Va
Nov. 2, 1795, Mecklenburg Co., N C. . . . .	June 15, 1849	Nashville, Tenn
Nov. 24, 1784, Orange Co., Va . . . . .	July 9, 1850.	Louisville, Ky
Jan 7, 1800, Summer Hill, N. Y. . . . .	Mar 7, 1874	Buffalo, N Y.
Nov. 23, 1804, Hillsborough, N. H. . . . .	Oct 8, 1869 . .	Concord, N H
Apr 23, 1791, Mercersburg, Pa . . . . .	June 1, 1868	Lancaster, Pa.
Feb. 12, 1809, Hardin Co., Ky. . . . .	Apr. 15, 1865	Springfield, Ill
Dec. 29, 1808, Raleigh, N. C . . . . .	July 31, 1875	Greenville, Tenn
Apr. 27, 1822, Point Pleasant, O. . . . .	July 23, 1885	New York, N. Y
Oct. 4, 1822, Delaware, O. . . . .	Jan. 17, 1893.	Fremont, Ohio
Nov. 19, 1831, Orange, O. . . . .	Sept. 19, 1881.	Cleveland, Ohio
Oct 5, 1830, Fairfield, Vt. . . . .	Nov. 18, 1886.	Albany, N. Y
Mar. 18, 1837, Caldwell, N. J . . . . .	June 24, 1908	Princeton, N J
Aug. 20, 1833, North Bend, O. . . . .	Mar 13, 1901.	Indianapolis, Ind
Mar. 18, 1837, Caldwell, N. J. . . . .	June 24, 1908	Princeton, N J
Jan. 29, 1843, Niles, O . . . . .	Sept 14, 1901.	Canton, Ohio
Oct. 27, 1858, New York, N. Y. . . . .	Jan. 6, 1919.	Oyster Bay, N Y
Sept. 8, 1857, Cincinnati, O. . . . .	Mar. 8, 1930.	Arlington, Va
Dec. 28, 1856, Staunton, Va. . . . .	Feb. 3, 1924.	Washington, D C.
Nov 2, 1865, Corsica, O . . . . .	Aug 2, 1923.	Marion, Ohio
July 4, 1872, Plymouth, Vt. . . . .	Jan. 5, 1933 .	Plymouth, Vt
Aug. 10, 1874, West Branch, Ia. . . . .		
Jan. 30, 1882, Hyde Park, N. Y. . . . .	Apr 12, 1945.	Hyde Park, N Y.
May 8, 1884, Lamar, Mo. . . . .		

## LAST WORDS OF THE PRESIDENTS

George Washington — "It is well."  
 John Adams — "Independence forever."  
 John Quincy Adams — "It is the last of earth. I am content."  
 Thomas Jefferson — "I resign my spirit to God, my daughter to my country"  
 Andrew Jackson — "I hope to meet each of you in heaven. Be good children, all of you, and strive to be ready when the change comes."  
 Wm. Henry Harrison — "I wish you to understand the true principles of government. I wish them carried out I ask nothing more."

Zachary Taylor — "I am about to die. I expect a summons soon. I have endeavored to discharge all my official duties faithfully. I regret nothing, but am sorry I am about to leave my friends."  
 James Buchanan — "O Lord Almighty, as Thou wilt!"  
 James Garfield — "The people my trust."  
 Grover Cleveland — "I have tried so hard to do right!"  
 William McKinley — "It is God's way. His will be done, not ours."  
 Woodrow Wilson — "I'm a broken machine But I'm ready."

# THE WIVES OF THE PRESIDENTS

President	Wife's Name	Birthpl	Born	Wed	Died	Sons	Dtrs
Washington	Martha (Dandridge) Custis	Va	1731	1759	1802		
J Adams	Abigail Smith	Mass	1744	1764	1818	3	2
Jefferson	Martha (Wayles) Skelton	Va	1748	1772	1782		6
Madison	Dorothy (Payne) Todd	N C	1772	1794	1849		
Monroe	Eliza Kortright	N Y	1768	1786	1830		2
J Q Adams	Louisa Catherine Johnson	England	1775	1797	1852	3	1
Jackson	Rachel (Donelson) Robards	Va	1767	1791	1828		
Van Buren	Hannah Hoos	N Y	1783	1807	1819	4	
W H Harrison	Anna Symmes	N J	1775	1795	1864	6	4
Tyler	Letitia Christian	Va	1790	1813	1842	3	4
	Julia Gardiner	N Y	1820	1844	1889	4	2
Polk	Sarah Childress	Tenn	1803	1824	1891		
Taylor	Margaret Smith	Md	1788	1810	1852	1	3
Fillmore	Abigail Powers	N Y	1798	1826	1853	1	1
	Caroline (Carmichael) McIntosh	N J	1813	1858	1881		
Pierce	Jane Means Appleton	N H	1806	1834	1863	3	
Buchanan	(Unmarried)						
Lincoln	Mary Todd	Ky	1818	1842	1882	4	
Johnson	Eliza McCordle	Tenn	1810	1827	1876	3	2
Grant	Julia Dent	Mo	1826	1848	1902	3	1
Hayes	Lucy Ware Webb	Ohio	1831	1852	1889	7	1
Garfield	Lucretia Rudolph	Ohio	1833	1858	1918	4	1
Arthur	Ellen Lewis Herndon	Va	1837	1859	1880	1	1
Cleveland	Frances Folsom	N Y	1864	1886		2	3
B. Harrison	Caroline Lavinia Scott	Ohio	1832	1853	1892	1	1
	Mary Scott (Lord) Dimmick	Pa	1858	1896	1948		1
McKinley	Ida Saxton	Ohio	1847	1871	1907		2
T. Roosevelt	Alice Hathaway Lee	Mass	1861	1880	1884		1
	Edith Kermit Carow	N Y	1861	1886		4	1
Taft	Helen Herron	Ohio	1861	1886	1943	2	1
Wilson	Ellen Louise Axson	Ga	1860	1885	1914		3
	Edith (Boiling) Galt	Va	1872	1915			
Harding	Florence (Kling) DeWolfe	Ohio	1860	1891	1924		
Coolidge	Grace Anna Goodhue	Vt.	1879	1905		2	
Hoover	Lou Henry	Iowa	1875	1899	1944	2	
F. D. Roosevelt	Anna Eleanor Roosevelt	N Y	1884	1905		4	1
Truman	Bess Wallace	Mo	1885	1919			1

## VICE-PRESIDENTS OF THE UNITED STATES

Name	Party	Born	Home	Inaug.	Died at	Year
1 John Adams	F	1735	Mass.	1789	Quincy, Mass	1826
2 Thomas Jefferson	D-R	1743	Va.	1797	Monticello, Va	1826
3 Aaron Burr	D-R	1756	N Y	1801	Staten Island, N Y	1836
4 George Clinton	D-R	1739	N Y	1805	Washington, D C	1812
5 Elbridge Gerry	D-R	1744	Mass	1813	Washington, D C	1814
6 Daniel D Tompkins	D-R	1774	N Y	1817	Staten Island, N Y	1825
7 John C Calhoun	D-R	1782	S C	1825	Washington, D C	1850
8 Martin Van Buren	D	1782	N Y	1833	Kinderhook, N Y	1862
9 Richard M Johnson	D	1781	Ky	1837	Frankfort, Ky	1850
10 John Tyler	D	1790	Va	1841	Richmond, Va	1862
11 George M Dallas	D	1792	Pa	1845	Philadelphia, Pa	1864
12 Millard Fillmore	W	1800	N Y	1849	Buffalo, N Y	1874
13 William R King	D	1786	Ala	1853	Dallas Co., Ala	1853
14 John C Breckinridge	D	1821	Ky	1857	Lexington, Ky	1875
15 Hannibal Hamlin	R	1809	Me	1861	Bangor, Me.	1891
16 Andrew Johnson	R	1808	Tenn	1865	Carter Co., Tenn	1875
17 Schuyler Colfax	R	1823	Ind	1869	Mankato, Minn	1885
18 Henry Wilson	R	1812	Mass	1873	Washington, D C	1875
19 William A Wheeler	R	1819	N Y	1877	Malone, N Y	1887
20 Chester A Arthur	R	1830	N Y	1881	New York City, N Y	1886
21 Thos. A Hendricks	D	1819	Ind	1885	Indianapolis, Ind	1885
22 Levi P Morton	R	1824	N Y	1889	Rhinebeck, N Y	1920
23 Adlai E Stevenson	D	1835	Ill	1893	Chicago, Ill	1914
24 Garrett A Hobart	R	1844	N J	1897	Paterson, N J	1899
25 Theodore Roosevelt	R	1858	N Y	1901	Oyster Bay, N Y	1919
26 Chas W Fairbanks	R	1852	Ind	1905	Indianapolis, Ind	1918
27 James S. Sherman	R	1855	N Y	1909	Utica, N Y	1912
28 Thomas R Marshall	D	1854	Ind	1913	Washington, D C	1925
29 Calvin Coolidge	R	1872	Mass	1921	Northampton, Mass	1933
30 Charles G Dawes	R	1865	Ill	1925		
31 Charles Curtis	R	1860	Kan	1929	Washington, D C	1936
32 John N. Garner	D	1869	Texas	1933		
33 Henry A. Wallace	D	1888	Iowa	1941		
34 Harry S Truman	D	1884	Mo	1945		

# STATES AND ALASKA: DIMENSIONS AND CAPITALS

States and Territory	Area Square Miles	Greatest Breadth Miles	Greatest Length Miles	Capitals
Alabama	51,078	200	330	Montgomery
Alaska . . . . .	568,400	800	1,100	Juneau
Arizona . . . . .	113,580	335	390	Phoenix
Arkansas . . . . .	52,725	240	275	Little Rock
California . . . . .	156,803	375	770	Sacramento
Colorado . . . . .	103,967	270	390	Denver
Connecticut . . . . .	4,899	75	90	Hartford
Delaware . . . . .	1,978	35	110	Dover
District of Columbia . . . . .	61	10	10	
Florida . . . . .	54,262	400	460	Tallahassee
Georgia . . . . .	58,518	250	315	Atlanta
Idaho . . . . .	82,808	305	490	Boise
Illinois . . . . .	55,947	205	380	Springfield
Indiana . . . . .	36,205	160	265	Indianapolis
Iowa . . . . .	55,986	210	300	Des Moines
Kansas . . . . .	82,113	200	400	Topeka
Kentucky . . . . .	40,109	175	350	Frankfort
Louisiana . . . . .	45,177	275	280	Baton Rouge
Maine . . . . .	31,040	205	235	Augusta
Maryland . . . . .	9,887	120	200	Annapolis
Massachusetts . . . . .	7,907	110	190	Boston
Michigan . . . . .	57,022	310	400	Lansing
Minnesota . . . . .	80,009	350	400	St. Paul
Mississippi . . . . .	47,420	180	340	Jackson
Missouri . . . . .	69,270	280	300	Jefferson City
Montana . . . . .	146,316	315	580	Helena
Nebraska . . . . .	76,653	205	415	Lincoln
Nevada . . . . .	109,802	315	485	Carson City
New Hampshire . . . . .	9,024	90	185	Concord
New Jersey . . . . .	7,522	70	160	Trenton
New Mexico . . . . .	121,511	350	390	Santa Fe
New York . . . . .	47,929	310	320	Albany
North Carolina . . . . .	49,142	200	520	Raleigh
North Dakota . . . . .	70,054	210	360	Bismarck
Ohio . . . . .	41,122	205	230	Columbus
Oklahoma . . . . .	69,283	210	585	Oklahoma City
Oregon . . . . .	96,350	290	375	Salem
Pennsylvania . . . . .	45,045	180	300	Harrisburg
Rhode Island . . . . .	1,058	35	50	Providence
South Carolina . . . . .	30,594	215	285	Columbia
South Dakota . . . . .	76,536	245	380	Pierre
Tennessee . . . . .	41,961	120	430	Nashville
Texas . . . . .	263,644	620	760	Austin
Utah . . . . .	82,346	275	345	Salt Lake City
Vermont . . . . .	9,278	90	155	Montpelier
Virginia . . . . .	39,899	205	425	Richmond
Washington . . . . .	66,977	230	340	Olympia
West Virginia . . . . .	24,090	200	225	Charleston
Wisconsin . . . . .	54,715	290	300	Madison
Wyoming . . . . .	97,506	275	365	Cheyenne

## ADMISSION OF STATES TO UNION

1—Delaware	December 7, 1787	25—Arkansas	June 15, 1836
2—Pennsylvania	December 12, 1787	26—Michigan	January 26, 1837
3—New Jersey	December 18, 1787	27—Florida	March 3, 1845
4—Georgia	January 2, 1788	28—Texas	December 29, 1845
5—Connecticut	January 9, 1788	29—Iowa	December 28, 1846
6—Massachusetts	February 6, 1788	30—Wisconsin	May 29, 1848
7—Maryland	April 28, 1788	31—California	September 9, 1850
8—South Carolina	May 23, 1788	32—Minnesota	May 11, 1858
9—New Hampshire	June 21, 1788	33—Oregon	February 14, 1859
10—Virginia	June 25, 1788	34—Kansas	January 29, 1861
11—New York	July 26, 1788	35—West Virginia	June 20, 1863
12—North Carolina	November 21, 1789	36—Nevada	October 31, 1864
13—Rhode Island	May 29, 1790	37—Nebraska	March 1, 1867
14—Vermont	March 4, 1791	38—Colorado	August 1, 1876
15—Kentucky	June 1, 1792	39—North Dakota	November 2, 1889
16—Tennessee	June 1, 1796	40—South Dakota	November 2, 1889
17—Ohio	March 1, 1803	41—Montana	November 8, 1889
18—Louisiana	April 8, 1812	42—Washington	November 11, 1889
19—Indiana	December 11, 1816	43—Idaho	July 3, 1890
20—Mississippi	December 10, 1817	44—Wyoming	July 10, 1890
21—Illinois	December 3, 1818	45—Utah	January 4, 1896
22—Alabama	December 14, 1819	46—Oklahoma	November 16, 1907
23—Maine	March 15, 1820	47—New Mexico	January 6, 1912
24—Missouri	August 10, 1821	48—Arizona	February 14, 1912

## NATIONAL STATUARY HALL

The National Hall of Statuary in the Capitol at Washington was established by Congress July 2, 1864. Each state was invited to contribute marble or bronze statues of two outstanding deceased citizens. In 1933 Congress resolved to place only one statue from each state in Statuary Hall, and to locate the others elsewhere in the Capitol building. There have been 73 statues contributed by 39 states. Those in Statuary Hall are listed first; the others follow. The biographies of Catholics (indicated by an \*) whose statues have been given to Statuary Hall are given elsewhere in the Almanac.

State	Name	Date	State	Name	Date
Alabama	Gen. Joe Wheeler	1925	W Virginia	Francis H. Pierpont	1903
Arizona	Gen John C Greenway	1929	Wisconsin	Robt M LaFollette	1929
Arkansas	Uriah M Rose	1917	Alabama	J L M. Curry	1906
California	Fr. Junip. Serra, O.F.M.*	1931	Arkansas	James P Clarke	1921
Connecticut	Roger Sherman	1872	California	Rev. Thos Starr King	1931
Delaware	Caesar Rodney	1934	Connecticut	Jonathan Trumbull	1872
Florida	John Gorrie	1914	Delaware	John M. Clayton	1934
Georgia	Alexander H. Stephens	1927	Florida	Gen E. Kirby Smith	1918
Idaho	George L Shoup	1909	Georgia	Dr Crawford W Long	1926
Illinois	Frances E Willard	1905	Illinois	James Shields*	1893
Indiana	Gen. Lew Wallace	1909	Indiana	Oliver P Morton	1899
Iowa	Samuel J Kirkwood	1913	Iowa	James Harlan	1909
Kansas	John J Ingalls	1904	Kansas	George W Glick	1914
Kentucky	Henry Clay	1929	Kentucky	Ephraim McDowell	1929
Louisiana	Huey Pierce Long	1941	Maine	William King	1877
Maine	Hannibal Hamlin	1935	Maryland	John Hanson	1901
Maryland	Charles Carroll	1901	Massachusetts	John Winthrop	1872
Massachusetts	Samuel Adams	1873	Michigan	Zachariah Chandler	1913
Michigan	Lewis Cass	1889	Mississippi	James Z George	1929
Minnesota	Henry Mower Rice	1916	Missouri	Francis P. Blair	1899
Mississippi	Jefferson Davis	1929	Nebraska	J. Sterling Morton	1937
Missouri	Thomas H Benton	1899	N Hampshire	John Stark	1894
Nebraska	William Jennings Bryan	1937	New Jersey	Philip Kearney	1875
N Hampshire	Daniel Webster	1894	New York	George Clinton	1873
New Jersey	Richard Stockton	1886	North Carolina	Charles Brantley Aycock	1932
New York	Robert R Livingston	1874	Ohio	James A Garfield	1885
N. Carolina	Zebulon Baird Vance	1916	Oklahoma	Will Rogers	1930
Ohio	William Allen	1887	Pennsylvania	J. P. G. Muhlenburg	1881
Oklahoma	Sequoyah	1917	Rhode Island	Nathanael Greene	1869
Pennsylvania	Robert Fulton	1881	S Carolina	Wade Hampton	1929
Rhode Island	Roger Williams	1870	Tennessee	Andrew Jackson	1928
S Carolina	John C. Calhoun	1909	Texas	Stephen F. Austin	1904
S Dakota	Gen. William H. Beadle	1938	Vermont	Jacob Collamer	1879
Tennessee	John Sevier	1931	Virginia	George Washington	1908
Texas	Samuel Houston	1904	W. Virginia	John E Kenna	1901
Vermont	Ethan Allen	1875	Wisconsin	Fr. Jacques Marquette,	
Virginia	Robert E. Lee	1908		S. J.*	1895

## MOTTOES OF THE STATES

- Alabama — We Dare Defend Our Rights  
 Arizona — God Enriches  
 Arkansas — The People Rule  
 California — Eureka (I Have Found It).  
 Colorado — Nothing without God.  
 Connecticut — Qui Transtulit Sustinet (He Who Transplanted Sustains Us)  
 Delaware — Liberty and Independence.  
 District of Columbia — Justitia Omnibus (Justice to All).  
 Florida — In God We Trust.  
 Georgia — Wisdom, Justice, Moderation  
 Idaho — *Esto Perpetua* (May It Last Forever).  
 Illinois — National Union — State Sovereignty.  
 Indiana — Crossroads of America.  
 Iowa — Our Liberties We Prize, and Our Rights We Maintain.  
 Kansas — *Ad Astra per Aspera* (To the Stars through Difficulties).  
 Kentucky — United We Stand, Divided We Fall  
 Louisiana — Union, Justice and Confidence  
 Maine — *Dirigo* (I Direct)  
 Maryland — *Fatti Maschi Parole Femme* (Manly Deeds and Womanly Words).  
 Massachusetts — *Ense Petit Placidam sub Libertate Quietem* (With the Sword She Seeks Quiet Peace under Liberty)  
 Michigan — *Si Quaeris Peninsulam Amoenam Circumspice* (If Thou Seekest a Beautiful Peninsula, Behold It Here).  
 Minnesota — Star of the North.  
 Mississippi — By Valor and Arms  
 Missouri — The Welfare of the People Is the Supreme Law  
 Montana — Gold and Silver  
 Nebraska — Equality before the Law.  
 Nevada — All for Our Country  
 New Hampshire — Live Free or Die  
 New Jersey — Liberty, Prosperity  
 New Mexico — *Crecit Eundo* (It Increases by Going)  
 New York — *Excelsior* (Higher)  
 North Carolina — *Esse Quam Videri* (To Be Rather Than to Seem)  
 North Dakota — Liberty and Union, One and Inseparable, Now and Forever.  
 Ohio — *Imperium in Imperio* (An Empire within an Empire)  
 Oklahoma — *Labor Omnia Vincit* (Labor Conquers All Things)  
 Oregon — *Alis Voleat Propriis* (She Flies with Her Own Wings)  
 Pennsylvania — Virtue, Liberty and Independence  
 Rhode Island — Hope  
 South Carolina — *Dum Spiro Spero* (While I Breathe, I Hope).  
 South Dakota — Under God the People Rule  
 Tennessee — Agriculture, Commerce  
 Texas — Friendship.  
 Utah — Industry.  
 Vermont — Freedom and Unity  
 Virginia — *Sic Semper Tyrannis* (Ever Thus to Tyrants).  
 Washington — *Al-ki* (By and By)  
 West Virginia — Mountaineers Always Freemen  
 Wisconsin — Forward.  
 Wyoming — *Cedant Arma Togae* (Let Arms Yield to the Gown of Peace)

## NICKNAMES OF STATES

- Alabama — Cotton State.  
 Arizona — Sunset State.  
 Arkansas — Wonder State.  
 California — Golden State.  
 Colorado — Centennial State.  
 Connecticut — Nutmeg State.  
 Delaware — Blue Hen State.  
 Florida — Everglade State.  
 Georgia — Cracker State.  
 Idaho — Gem State.  
 Illinois — Prairie State.  
 Indiana — Hoosier State  
 Iowa — Hawkeye State.  
 Kansas — Sunflower State.  
 Kentucky — Blue Grass State.  
 Louisiana — Pelican State.  
 Maine — Pine Tree State.  
 Maryland — Old Line State  
 Massachusetts — Bay State  
 Michigan — Wolverine State  
 Minnesota — Gopher State.  
 Mississippi — Bayou State.  
 Missouri — Iron Mountain State  
 Montana — Treasure State  
 Nebraska — Black-water State.  
 Nevada — Silver State.  
 New Hampshire — Granite State.  
 New Jersey — Garden State.



New Mexico — Sunshine State  
 New York — Empire State.  
 North Carolina — Turpentine State  
 North Dakota — Flickertail State  
 Ohio — Buckeye State.  
 Oklahoma — Sooner State  
 Oregon — Beaver State.  
 Pennsylvania — Keystone State  
 Rhode Island — Plantation State  
 South Carolina — Palmetto State

South Dakota — Coyote State  
 Tennessee — Volunteer State  
 Texas — Lone Star State  
 Utah — Bee Hive State  
 Vermont — Green Mountain State  
 Virginia — Old Dominion State  
 Washington — Evergreen State  
 West Virginia — Panhandle State  
 Wisconsin — Badger State  
 Wyoming — Equality State.

## NICKNAMES OF CITIES

Akron, Ohio — Rubber City.  
 Atlanta, Ga — Gate City  
 Baltimore, Md. — Monumental City.  
 Bangor, Me. — Lumber City  
 Binghamton, N. Y. — Parlor City  
 Birmingham, Ala — Steel City  
 Boston, Mass. — Hub of the Universe.  
 Brockton, Mass — Shoe City  
 Brooklyn, N. Y. — City of Churches  
 Buffalo, N. Y. — Queen City of the Lakes  
 Chattanooga, Tenn. — Dynamo of Dixie.  
 Chicago, Ill — Windy City  
 Cincinnati, Ohio — Queen City of the West  
 Columbia, S. C. — Golden Rule City.  
 Covington, Ky — Dixie Gateway  
 Dallas, Texas — City of Homes  
 Dayton, Ohio — Gem City  
 Denver, Colo — City of the Plains  
 Des Moines, Ia — City of Certainties.  
 Detroit, Mich. — City of the Straits, Motor Metropolis  
 Duluth, Minn — Zenith City of the Great Unsalted Seas  
 Galveston, Texas — Oleander City.  
 Grand Rapids, Mich — Furniture City.  
 Hartford, Conn — Insurance City.  
 Indianapolis, Ind — Railroad City  
 Joplin, Mo. — The Town That "Jack" Built.  
 Kalamazoo, Mich — Celery City  
 Kansas City, Mo — The Heart of America.  
 Little Rock, Ark — City of Roses  
 Los Angeles, Cal. — City of the Angels  
 Louisville, Ky. — Falls City.  
 Lowell, Mass. — City of Spindles  
 Lynchburg, Va. — Hill City.  
 Lynn, Mass — City of Shoes.  
 Madison, Wis — The Lake City

Memphis, Tenn — Bluff City  
 Miami, Fla — The Magic City  
 Milwaukee, Wis — Cream City  
 Minneapolis, Minn — Flour City  
 Mobile, Ala — City of Five Flags  
 Nashville, Tenn — City of Rocks  
 New Bedford, Mass — The Whaling City  
 New Haven, Conn — City of Elms  
 New Orleans, La — Crescent City  
 New York, N. Y. — Gotham.  
 Niagara Falls, N. Y. — Cataract City, Power City of the World  
 Orange, N. J — The Hat City  
 Paterson, N. J — Silk City  
 Philadelphia, Pa — Quaker City  
 Pittsburgh, Pa — Smokey City  
 Rochester, N. Y — Flower City  
 St Joseph, Mo — City Worth While.  
 St Louis, Mo — Mound City  
 St Paul, Minn — The Santly City  
 St Petersburg, Fla — The Sunshine City.  
 Salem, Mass — City of Witches  
 Salt Lake City, Utah — Mormon City  
 San Antonio, Texas — Alamo City  
 San Francisco, Cal — Golden Gate  
 Savannah, Ga — Forest City of the South  
 Scranton, Pa — The Electric City  
 Seattle, Wash — Cannery City.  
 Springfield, Mass. — City of Homes  
 Syracuse, N. Y — Salt City  
 Tampa, Fla — The Cigar City  
 Tarpon Springs, Fla. — The Sponge City  
 Terre Haute, Ind — Prairie City  
 Toledo, Ohio — Mud Hen City  
 Troy, N. Y — Collar City  
 Washington, D. C. — City of Magnificent Distances.  
 Worcester, Mass. — The Heart of the Commonwealth.  
 Zanesville, Ohio — Pottery City.

## NATIONAL FLAG CODE

(Rules, as Adopted by the National Flag Conference)

1 The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions

2 When carried in a procession with another flag or flags, the flag of the United States should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags the flag of the United States may be in front of the center

3 When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the other staff

4 When a number of flags are grouped and displayed from staffs, the flag of the United States should be in the center or at the highest point

5 When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United States, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United States should be hoisted first. No flag or pennant should be placed above or to the right

6. When flags of two or more nations are displayed, they should be flown from separate staffs of the same height and the flags should be of approximately equal size.

7. When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.

8 When the flag of the United States is displayed in a manner other than by being flown from a staff, it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union

should be uppermost and to the flag's own right, i. e., to the observer's left

9. When displayed over the middle of the street, as between buildings, the flag of the United States should be suspended vertically with the union to the north in an east-and-west street or to the east in a north-and-south street

10 When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.

11. When used in unveiling a statue or monument, the flag should not be allowed to fall on the ground

12. When flown at half staff, the flag is hoisted to the peak for an instant, and then lowered to the half staff position, but before lowering the flag for the day it is raised again to the peak. By "half staff" is meant hauling the flag down to one-half the distance between the top and bottom of the staff. On Memorial Day, May 30th, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset.

13 Flags flown from fixed staffs are placed at half staff to indicate mourning. When the flag is displayed on a small staff, as when carried in parade, mourning is indicated by attaching two streamers of black crepe to the spearhead, allowing the streamers to fall naturally.

14 When used to cover a casket, the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground.

15 When the flag is displayed in the body of the church, it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or any other flag should be at the left of the congregation.

# United States Census

1930 and 1940

## UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

Area	Population		Increase	
	1940	1930	Amount	Percent
United States and all Territories and possessions	150,621,231	138,439,069	12,182,162	8 8
United States and Territories and possessions excluding Philippine Islands	134,265,231	124,926,069	9,339,162	7 5
Continental United States	131,669,275	122,775,046	8,894,229	7 2
Territories and possessions, excluding Philippine Islands	2,595,956	2,151,023	444,933	20 7
Alaska	72,524	59,278	13,246	22 3
American Samoa	12,908	10,055	2,853	28 4
Guam	22,290	18,509	3,781	20 4
Hawaii	423,330	368,336	54,994	14 9
Panama Canal Zone	51,827	39,467	12,360	31 3
Puerto Rico	1,869,255	1,543,913	325,342	21 1
Virgin Islands	24,889	22,012	2,877	13 1
Military and naval services, etc., abroad	118,933	89,453	29,480	33 0
Philippine Islands	16,356,000	13,513,000	2,843,000	21 0

1790—1940

Census Year	Population	Increase Over Preceding Census		Land area in square miles	Population per square mile
		Number	Percent		
1940	131,669,275	8,894,229	7 2	3,022,387	44 2
1930	122,775,046	17,064,426	16 1	3,022,387	41 2
1920	105,710,620	13,738,354	14 9	2,973,776	35 5
1910	91,972,266	15,977,691	21 0	2,973,890	30 9
1900	75,994,575	13,046,861	20 7	2,974,159	25 6
1890	62,947,714	12,791,931	25 5	2,973,965	21 2
1880	50,155,783	11,597,412	30 1	2,973,965	16 9
1870	38,558,371	7,115,050	22 6	2,973,965	13 0
1860	31,443,321	8,251,445	35 6	2,973,965	10 6
1850	23,191,876	6,122,423	35 9	2,944,337	7 9
1840	17,069,453	4,203,433	32 7	1,753,588	9 7
1830	12,866,020	3,227,567	33 5	1,753,588	7 3
1820	9,638,453	2,398,572	33 1	1,753,588	5 5
1810	7,239,881	1,931,398	36 4	1,685,865	4 3
1800	5,308,483	1,379,269	35 1	867,980	6 1
1790	3,929,214	..	..	867,980	4 5

## URBAN AND RURAL POPULATION OF THE UNITED STATES: 1890 TO 1940

Class	1940	1930	1920	1910	1900	1890
Total, number.	131,669,275	122,775,046	105,710,620	91,972,266	75,994,575	62,947,714
Urban . . . . .	74,423,702	68,954,823	54,304,603	42,166,120	30,380,433	22,298,359
Rural . . . . .	57,245,573	53,820,223	51,406,017	49,806,146	45,614,142	40,649,355
Total, percent	100.00	100.00	100.00	100.00	100.00	100.00
Urban . . . . .	56 5	56 2	51 4	45 8	40 0	35 4
Rural . . . . .	43 5	43 8	48 6	54 2	60 0	64 6

RANK OF STATES ACCORDING TO POPULATION 1940 and 1930					STATES IN ORDER OF PERCENTAGE OF INCREASE 1930 to 1940	
State	Rank		Population		State	Per cent of in- crease*
	1940	1930	1940	1930		
New York	1	1	13,479,142	12,588,066	1 Dist. of Columbia	36 2
Pennsylvania	2	2	9,900,180	9,631,350	2 Florida	29 2
Illinois	3	3	7,897,241	7,630,654	3 New Mexico	25 6
Ohio	4	4	6,907,612	6,646,697	4 California	21 7
California	5	6	6,907,387	5,677,251	5 Nevada	21 1
Texas..	6	5	6,414,824	5,824,715	6 Idaho	17 9
Michigan	7	7	5,256,106	4,842,325	7 Arizona	14 6
Massachusetts.	8	8	4,316,721	4,249,614	8 Oregon	14 2
New Jersey	9	9	4,160,165	4,041,334	9 North Carolina	12 7
Missouri	10	10	3,784,664	3,629,367	10 Louisiana	12 5
North Carolina	11	12	3,571,623	3,170,276	11 Delaware	11 8
Indiana	12	11	3,427,796	3,238,503	12 Maryland	11 6
Wisconsin	13	13	3,137,587	2,939,006	13 Tennessee	11 4
Georgia	14	14	3,123,723	2,908,506	14 Wyoming	11 2
Tennessee	15	16	2,915,841	2,616,556	15 Washington	11 1
Kentucky	16	17	2,845,627	2,614,589	16 Virginia	10 6
Alabama	17	15	2,832,961	2,646,248	17 Texas	10 1
Minnesota	18	18	2,792,300	2,563,953	18 West Virginia	10 0
Virginia	19	20	2,677,773	2,421,851	19 South Carolina	9 3
Iowa	20	19	2,538,268	2,470,939	20 Minnesota	8 9
Louisiana	21	22	2,363,880	2,101,593	21 Kentucky	8 8
Oklahoma	22	21	2,336,434	2,396,040	22 Mississippi	8 7
Mississippi	23	23	2,183,796	2,009,821	23 Michigan	8 5
Arkansas	24	25	1,949,387	1,854,482	24 Colorado	8 4
West Virginia	25	27	1,901,974	1,729,205	25 Utah	8 4
South Carolina	26	26	1,899,804	1,738,765	26 Georgia	7 4
Florida	27	31	1,897,414	1,468,211	27 Alabama	7 1
Maryland	28	28	1,821,244	1,631,526	28 New York	7 1
Kansas	29	24	1,801,028	1,880,999	29 Wisconsin	6 8
Washington	30	30	1,736,191	1,563,396	30 Connecticut	6 4
Connecticut	31	29	1,709,242	1,606,903	31 Maine	6 2
Nebraska	32	32	1,315,834	1,377,963	32 Indiana	5 8
Colorado	33	33	1,123,296	1,035,791	33 New Hampshire	5 6
Oregon	34	34	1,089,684	953,786	34 Arkansas	5 1
Maine	35	35	847,226	797,423	35 Missouri	4 3
Rhode Island	36	37	713,346	687,497	36 Montana	4 1
Dist. of Columbia	37	41	663,091	486,889	37 Ohio	3 9
South Dakota	38	36	642,961	692,849	38 Rhode Island	3 8
North Dakota	39	38	641,935	680,845	39 Illinois	3 5
Montana	40	39	559,456	537,606	40 New Jersey	2 9
Utah	41	40	550,310	507,847	41 Pennsylvania	2 8
New Mexico	42	45	531,818	423,317	42 Iowa	2 7
Idaho	43	43	524,873	445,032	43 Massachusetts	1 6
Arizona	44	44	499,261	435,573	44 Vermont	—0 1
New Hampshire	45	42	491,524	465,294	45 Oklahoma	—2 5
Vermont	46	46	359,231	359,611	46 Kansas	—4 3
Delaware	47	47	266,505	238,380	47 Nebraska	—4 5
Wyoming	48	48	250,742	225,565	48 North Dakota	—5 7
Nevada	49	49	110,247	91,058	49 South Dakota	—7 2

A minus sign (—) denotes decrease

# CITIES OF 100,000 OR MORE POPULATION

CITY	1940	1930	1920	1910	1900
1 New York, N. Y.	7,454,995	6,930,446	5,620,048	4,766,883	3,437,202
Broox Borough	1,394,711	1,265,258	732,016	430,980	200,507
Brooklyn Borough	2,698,285	2,560,401	2,018,356	1,634,351	1,166,582
Manhattan Borough	1,889,924	1,867,312	2,284,103	2,331,542	1,850,093
Queens Borough	1,297,634	1,079,129	469,042	284,041	152,999
Richmond Borough	174,441	158,346	116,531	85,969	67,021
2 Chicago, Ill.	3,396,808	3,376,438	2,701,705	2,185,283	1,698,575
3 Philadelphia, Pa	1,931,334	1,950,961	1,823,779	1,549,008	1,293,697
4 Detroit, Mich. . .	1,623,452	1,568,662	993,678	465,766	285,704
5 Los Angeles, Calif	1,504,277	1,238,048	576,673	319,198	102,479
6 Cleveland, Ohio	878,336	900,429	796,841	560,663	381,768
7 Baltimore, Md.	859,100	804,874	733,826	558,485	508,957
8 St. Louis, Mo.	816,048	821,960	772,897	687,029	575,238
9 Boston, Mass. .	770,816	781,188	748,060	670,585	560,892
10 Pittsburgh, Pa.	671,659	669,817	588,343	533,905	451,512
11 Washington, D. C	663,091	486,869	437,571	331,069	278,718
12 San Francisco, Calif	634,536	634,394	506,676	416,912	342,782
13 Milwaukee, Wis.	587,472	578,249	457,147	373,857	285,315
14 Buffalo, N. Y.	575,901	573,076	506,775	423,715	352,387
15 New Orleans, La	494,537	458,762	387,219	339,075	287,104
16 Minneapolis, Minn	492,370	464,356	380,582	301,408	202,718
17 Cincinnati, Ohio	455,610	451,160	401,247	363,591	325,902
18 Newark, N. J.	429,760	442,337	414,524	347,469	246,070
19 Kansas City, Mo	399,178	399,746	324,410	248,381	163,752
20 Indianapolis, Ind	386,972	364,161	314,194	233,650	169,164
21 Houston, Tex.	384,514	292,352	138,276	78,800	44,633
22 Seattle, Wash.	368,302	365,583	315,312	237,194	80,671
23 Rochester, N. Y.	324,975	328,132	295,750	218,149	162,608
24 Denver, Colo.	322,412	287,861	256,491	213,381	133,859
25 Louisville, Ky	319,077	307,745	234,891	223,928	204,731
26 Columbus, Ohio	306,087	290,564	237,031	181,511	125,560
27 Portland, Ore.	305,394	301,815	258,288	207,214	90,426
28 Atlanta, Ga.	302,288	270,366	200,616	154,839	89,872
29 Oakland, Calif.	302,163	284,063	216,261	150,174	66,960
30 Jersey City, N J	301,173	316,715	298,103	267,779	206,433
31 Dallas, Tex. .	294,734	260,475	158,976	92,104	42,638
32 Memphis, Tenn	292,942	253,143	162,351	131,105	102,320
33 St. Paul, Minn.	287,736	271,606	234,698	214,744	163,065
34 Toledo, Ohio .	282,349	290,718	245,164	168,497	131,822
35 Birmingham, Ala.	267,583	259,678	178,806	132,685	38,415
36 San Antonio, Tex	253,854	231,542	161,379	96,614	53,321
37 Providence, R I	253,504	252,981	237,595	224,326	175,597
38 Akron, Ohio	244,791	255,040	208,435	69,067	42,728
39 Omaha, Neb	223,844	215,006	191,601	124,096	102,555
40 Dayton, Ohio	210,718	200,982	152,559	116,577	85,333
41 Syracuse, N. Y.	205,967	209,326	171,717	137,249	108,374
42 Oklahoma City, Okla	204,424	185,389	91,295	64,205	10,037
43 San Diego, Calif.	203,341	147,995	74,361	39,578	17,700
44 Worcester, Mass.	193,694	195,311	179,754	145,986	118,421
45 Richmond, Va. . .	193,042	182,929	171,667	127,628	85,050
46 Fort Worth, Tex.	177,662	163,447	106,482	73,312	26,688
47 Jacksonville, Fla.	173,065	129,549	91,558	57,699	28,429
48 Miami, Fla. . .	172,172	110,637	29,571	5,471	1,681
49 Youngstown, Ohio	167,720	170,002	132,358	79,066	44,885
50 Nashville, Tenn.	167,402	153,866	118,342	110,364	80,865
51 Hartford, Conn.	166,267	164,072	138,036	98,915	79,850
52 Grand Rapids, Mich.	164,292	168,592	137,634	112,571	87,565
53 Long Beach, Calif.	164,271	142,032	55,593	17,809	2,252
54 New Haven, Conn	160,605	162,655	162,537	133,605	108,027
55 Des Moines, Iowa	159,819	142,559	126,468	86,368	62,139
56 Flint, Mich. . . . .	151,543	156,492	91,599	38,550	13,103

### Cities of 100,000 or More Population

CITY	1940	1930	1920	1910	1900
57 Salt Lake City, Utah	149,934	140,267	118,110	92,777	53,531
58 Springfield, Mass	149,554	149,900	129,614	88,926	62,039
59 Bridgeport, Conn.	147,121	146,716	143,555	102,054	70,996
60 Norfolk, Va. ....	144,332	129,710	115,777	67,452	46,624
61 Yonkers, N. Y.	142,598	134,646	100,176	79,803	47,931
62 Tulsa, Okla.	142,157	141,258	72,075	18,182	1,390
63 Scranton, Pa.	140,404	143,433	137,783	129,867	102,026
64 Paterson, N. J.	139,656	138,513	135,875	125,600	105,171
65 Albany, N. Y.	130,577	127,412	113,344	100,253	94,151
66 Chattanooga, Tenn	128,163	119,798	57,895	44,604	30,154
67 Trenton, N. J.	124,697	123,356	119,289	96,815	73,307
68 Spokane, Wash.	122,001	115,514	104,457	104,402	56,848
69 Kansas City, Kans	121,438	121,857	101,177	82,331	51,418
70 Fort Wayne, Ind	118,410	114,946	86,549	63,933	45,115
71 Camden, N. J.	117,536	118,700	116,309	94,538	75,935
72 Erie, Pa. ....	116,955	115,967	93,372	66,525	52,733
73 Fall River, Mass	115,428	115,274	120,485	119,295	104,863
74 Wichita, Kans.	114,966	111,110	72,217	52,450	24,671
75 Wilmington, Del	112,504	106,597	110,168	87,411	76,508
76 Gary, Ind.	111,719	100,426	55,378	16,802	
77 Knoxville, Tenn	111,580	105,802	77,818	36,346	32,637
78 Cambridge, Mass	110,879	113,643	109,694	104,839	91,886
79 Reading, Pa.	110,568	111,171	107,784	96,071	78,961
80 New Bedford, Mass	110,341	112,597	121,217	96,652	62,442
81 Elizabeth, N. J.	109,912	114,589	95,783	73,409	52,130
82 Tacoma, Wash. ...	109,408	106,817	96,965	83,743	37,714
83 Canton, Ohio ...	108,401	104,906	87,091	50,217	30,667
84 Tampa, Fla.	108,391	101,161	51,608	37,782	15,839
85 Sacramento, Calif	105,958	93,750	65,908	44,696	29,282
86 Peoria, Ill.	105,087	104,969	76,121	66,950	56,100
87 Somerville, Mass	102,177	103,908	93,091	77,236	61,643
88 Lowell, Mass. ...	101,389	100,234	112,759	106,294	94,969
89 South Bend, Ind	101,268	104,193	70,983	53,684	35,999
90 Duluth, Minn	101,065	101,463	98,917	78,466	52,969
91 Charlotte, N C	100,899	82,675	46,338	34,014	18,091
92 Utica, N. Y.	100,518	101,740	94,156	74,419	56,383

### JAPANESE POPULATION OF THE UNITED STATES AND ITS TERRITORIES AND POSSESSIONS

There were 126,947 Japanese in the continental United States on April 1, 1940, of whom 47,305 were foreign born, and therefore alien and ineligible for citizenship.

The Pacific Coast States of Washington, Oregon and California had 112,353 Japanese, or 88.5 per cent of the total in the country. Furthermore, these States contained 40,869 alien Japanese or 86.4 per cent of the total. California alone had 93,717, or 73.8 per cent of the total Japanese in the United States and 33,569 alien Japanese or 71.0 per cent of the total. The Mountain States contained an additional 8,574 Japanese, of whom 3,137 were alien foreign-born, and the Middle Atlantic States had 3,060, of whom 2,017 were foreign-born.

Los Angeles had 23,321 Japanese residents, more than any other American city, according to figures based on the 1940 Census returns.

In the territories and possessions of the United States, excluding the Philippine Islands, in 1940 there were 158,501 Japanese, of whom 37,512 were foreign-born. Japanese were most numerous in Hawaii where they numbered 157,905, or 37.3 per cent of the total population. Of the total number of Japanese in Hawaii 37,353 were foreign-born. The remaining territories and possessions, excluding the Philippines, had 596 Japanese of whom 159 were alien foreign born. The total number of persons of the Japanese race in the Philippines is not known, but all persons of the "yellow race" (mostly Chinese) numbered 141,811.

# CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

[A minus sign ( - ) denotes decrease]

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>ALABAMA</b>				
Anniston	25,523	22,345	3,178	13 8
Birmingham	267,583	259,678	7,905	3 1
Gadsden	36,975	24,042	12,933	50 1
Mobile	78,720	68,202	10,518	15 4
Montgomery	78,084	66,079	12,005	18 1
Tuscaloosa	27,493	20,659	6,834	33
<b>ARIZONA</b>				
Phoenix	65,414	48,118	16,296	33
Tucson	36,818	32,506	4,312	13 4
<b>ARKANSAS</b>				
Fort Smith	36,584	31,429	5,055	16
Little Rock	88,039	81,679	6,960	8 4
<b>CALIFORNIA</b>				
Alameda . . .	36,256	35,033	1,223	2 8
Alhambra	38,935	29,472	9,463	32
Bakersfield	29,252	26,015	3,237	12 3
Belvedere township	37,192	33,023	4,069	12 3
Berkeley	85,547	82,109	3,438	4 1
Beverly Hills	26,823	17,429	9,394	53 5
Burbank . . .	34,337	16,662	17,675	106 0
Fresno	60,685	52,513	8,172	13
Glendale	82,582	62,736	19,846	32 5
Huntington Park	28,648	24,591	4,057	16 5
Inglewood	30,114	19,480	10,634	55 6
Long Beach	164,271	142,032	22,239	15 6
Los Angeles	1,504,277	1,238,048	266,239	22
Oakland	302,163	284,067	18,100	6 3
Pasadena	81,864	76,086	5,778	7 5
Riverside	34,696	29,696	5,000	16 9
Sacramento	105,958	93,750	12,208	13
San Bernardino	43,646	37,481	6,165	16 3
San Diego	203,341	147,995	55,346	37 5
San Francisco	634,536	634,394	142	
San Jose	68,457	57,651	10,806	18 7
Santa Ana	31,921	30,322	1,599	3 4
Santa Barbara	34,958	33,613	1,235	3
Santa Monica	53,500	37,146	15,854	42 6
South Gate	26,945	19,632	7,313	37 2
Stockton	54,714	47,963	6,751	14
<b>COLORADO</b>				
Colorado Springs	36,789	33,237	3,552	10 2
Denver	322,412	287,861	34,551	12 1
Pueblo	52,162	50,096	2,066	4 1
<b>CONNECTICUT</b>				
Bridgeport	147,121	146,716	405	3
Bristol	30,167	28,451	1,716	6
Hartford	166,267	164,072	2,195	1 3
Meriden	39,494	38,481	1,013	2 6
Middletown	26,495	24,554	1,941	7 8
New Britain	68,685	68,128	457	.6
New Haven	160,605	162,655	-2,050	-5 7
New London	30,456	29,640	816	1 7
Norwalk	39,849	36,019	3,830	10 6
Stamford	47,938	46,346	1,592	3 4
Torrington	26,988	26,040	948	3 6
Waterbury	99,314	99,902	-588	- 5
West Hartford town	33,776	24,941	8,835	35 5
West Haven town	30,012	25,808	4,213	16 3
<b>DELAWARE</b>				
Wilmington	112,504	106,597	5,907	5 5
<b>DISTRICT OF COLUMBIA</b>				
Washington . . . . .	663,091	486,869	176,222	36 2
<b>FLORIDA</b>				
Jacksonville	173,065	129,549	43,516	33 6
Miami	172,172	110,637	61,535	55 5
Miami Beach	28,012	6,494	21,518	331 0
Orlando	36,736	27,330	9,406	34 4
Pensacola	37,449	31,579	5,870	18 6
St Petersburg	60,812	40,425	20,385	53 6

**CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION**

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>FLORIDA—Continued</b>				
Tampa	108,391	101,161	7,230	7.2
West Palm Beach	33,693	26,610	7,083	26.6
<b>GEORGIA</b>				
Atlanta	302,288	270,366	31,922	11.6
Augusta	65,919	60,342	4,577	7.5
Columbus	53,280	43,131	10,149	23.6
Macon	57,865	53,829	3,936	7.3
Rome	26,282	21,843	4,339	19.8
Savannah	95,996	85,024	10,972	12.8
<b>IDAHO</b>				
Boise City	26,130	21,544	4,586	21.3
<b>ILLINOIS</b>				
Alton	31,255	30,151	1,104	3.6
Aurora	47,170	46,589	581	1.2
Belleville	28,405	28,425	-20	..
Bloomington	32,868	30,930	1,938	6.2
Chicago	3,396,808	3,376,438	20,370	.5
Cicero	64,712	66,602	-1,890	-2.8
Danville	36,919	36,765	244	.6
Decatur	59,305	57,510	1,795	3.1
East St. Louis	75,609	74,347	1,262	1.7
Elgin	38,333	35,929	2,404	6.7
Evanston	65,389	63,120	2,279	3.6
Galesburg	28,876	28,830	46	..
Joliet	42,365	42,993	-628	-1.4
Maywood	26,648	25,829	819	3.1
Moline	34,608	32,236	2,372	7.3
Oak Park	66,015	63,982	2,033	3.1
Peoria	105,087	104,969	118	.1
Quincy	40,469	39,241	1,228	3.1
Rockford	84,637	85,864	-1,227	-1.4
Rock Island	42,775	37,953	4,822	12.7
Springfield	75,503	71,864	3,639	5
Waukegan	34,241	33,499	742	2.2
<b>INDIANA</b>				
Anderson	41,572	39,804	7,768	19.4
East Chicago	54,637	54,784	-147	-.2
Elkhart	33,434	32,949	485	1.4
Evansville	97,062	102,249	-5,187	-5
Fort Wayne	118,410	114,946	3,464	3.1
Gary	111,719	100,426	11,293	11.2
Hammond	70,184	64,560	5,624	8.7
Indianapolis	386,972	364,161	22,811	6.2
Kokomo	33,795	32,843	952	2.9
Lafayette	28,798	26,240	2,558	9.7
Marion	26,767	24,496	2,271	9.3
Michigan City	26,476	26,735	-259	-.9
Mishawaka	28,298	28,630	-332	-1.1
Muncie	49,720	46,548	3,172	6.8
New Albany	25,414	25,819	-405	-1.5
Richmond	35,147	32,493	2,654	8.1
South Bend	101,268	104,193	-2,925	-2.8
Terre Haute	62,693	62,810	-117	-.1
<b>IOWA</b>				
Burlington	25,832	26,755	-923	-3.4
Cedar Rapids	62,120	56,097	6,023	10.7
Clinton	26,270	25,726	544	2.1
Council Bluffs	41,439	42,048	-609	-1.4
Davenport	66,039	60,751	5,288	8.6
Des Moines	159,819	142,559	17,260	12.1
Dubuque	43,892	41,679	2,213	5.3
Mason City	27,080	28,304	3,776	16.1
Ottumwa	31,570	28,075	3,495	12.4
Sioux City	82,364	79,183	3,181	4
Waterloo	51,743	46,191	5,552	12
<b>KANSAS</b>				
Hutchinson	30,013	27,085	2,928	10.8
Kansas City	121,458	121,857	-399	-.2
Topeka	67,833	64,120	3,713	5.7
Wichita	114,966	111,110	3,856	3.3



**CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION**

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>KENTUCKY</b>				
Ashland	29,537	29,074	463	1 5
Covington	62,018	65,252	-2,234	-3 4
Lexington	49,304	45,736	3,568	7 8
Louisville . . .	319,077	307,745	11,332	3 6
Newport	30,631	29,744	887	2 9
Owensboro	30,245	22,765	7,480	32 9
Paducah . .	33,765	33,541	224	.6
<b>LOUISIANA</b>				
Alexandria . .	27,066	23,025	4,041	17 5
Baton Rouge	34,719	30,729	3,990	13
Monroe	28,309	26,028	2,281	8 7
New Orleans .	494,537	458,762	35,775	7 6
Shreveport . . .	98,167	76,655	21,512	28 1
<b>MAINE</b>				
Bangor . . . .	29,822	28,749	1,073	3 7
Lewiston	38,598	34,948	3,650	10 4
Portland	73,643	70,810	2,833	4
<b>MARYLAND</b>				
Baltimore . .	859,100	804,874	54,226	6 7
Cumberland . .	39,483	37,747	1,736	4 5
Hagerstown . .	32,491	30,861	1,630	5 2
<b>MASSACHUSETTS</b>				
Arlington town.	40,013	36,094	3,919	10 8
Belmont town .	26,867	21,748	5,119	22 5
Beverly . . .	25,537	25,086	451	1 7
Boston . . . .	770,816	781,188	-10,372	-1 3
Brockton	62,343	63,797	-1,454	-2 2
Brookline town	49,786	47,490	2,296	4 8
Cambridge . .	110,879	113,643	-2,764	-2 4
Chelsea . . .	41,259	45,816	-4,557	-10
Chicopee . . .	41,664	43,930	-2,266	-5 1
Everett . . .	46,784	48,424	-1,640	-3 3
Fall River . .	115,428	114,274	1,154	1
Fitchburg	41,824	40,692	1,132	2 7
Haverhill . .	46,752	48,710	-1,958	-4
Holyoke	53,750	56,537	-2,787	-5 1
Lawrence	54,323	55,068	-745	-8
Lowell . . . .	101,389	100,234	1,155	1 1
Lynn . . . . .	98,123	102,320	-4,197	-4 1
Malden . . . .	58,010	58,036	-26	
Medford	63,083	59,714	3,369	5 6
Melrose	25,333	23,170	2,163	9 3
New Bedford	110,341	112,597	-2,256	-2
Newton . . . .	69,873	65,276	4,597	4 1
Pittsfield . .	49,684	49,677	7	
Quincy	75,810	71,983	3,827	5 3
Revere	34,405	35,680	-1,275	-3 5
Salem . . . . .	41,213	43,353	-2,140	-4 9
Somerville . .	102,177	103,908	-1,731	-1 6
Springfield . .	149,554	149,900	-346	-1
Taunton . . . .	37,395	37,355	40	
Waltham . . .	40,020	39,247	773	1 9
Watertown town	35,427	34,913	514	1 4
Worcester	193,694	195,311	-1,617	-8
<b>MICHIGAN</b>				
Ann Arbor	29,815	26,944	2,871	10 6
Battle Creek . .	43,453	43,573	-120	-3
Bay City . . . .	47,956	47,355	601	1 2
Dearborn . . .	63,584	50,358	13,226	26 1
Detroit . . . .	1,623,452	1,568,662	54,790	3 5
Flint . . . . .	151,543	150,492	-1,051	-3 1
Grand Rapids	164,292	168,592	-4,300	-2 5
Hamtramck . . .	49,839	56,268	-6,429	-11 4
Highland Park	50,810	52,959	-2,149	-4
Jackson . . . .	49,656	55,187	-5,531	-10
Kalamazoo . . .	54,097	54,786	-689	-1 2
Lansing . . . .	78,753	78,397	356	4
Muskegon . . .	47,697	41,390	6,307	15 2
Pontiac . . . .	66,626	64,928	1,698	2 6
Port Huron	32,759	31,361	1,398	4 4

**CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION**

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>MICHIGAN—Continued</b>				
Royal Oak	25,087	22,904	2,183	9 5
Saginaw	82,794	80,715	2,079	2 5
Wyandotte	30,618	28,368	2,250	7 9
<b>MINNESOTA</b>				
Duluth	101,065	101,463	-398	- 4
Minneapolis	492,370	464,356	18,014	3 8
Rochester	26,312	20,621	5,691	27 6
St. Paul	287,736	271,606	16,130	5 9
<b>MISSISSIPPI</b>				
Jackson	62,107	48,282	3,825	7 9
Meridian	35,481	31,954	3,428	10 7
<b>MISSOURI</b>				
Joplin	37,144	33,454	3,690	11
Kansas City	399,178	399,746	-568	- 1
St. Joseph	75,711	80,935	-5,224	-6 4
St. Louis	816,048	821,960	-5,912	- 7
Springfield	61,238	57,527	3,711	6 4
University City	33,023	25,809	7,214	28 9
<b>MONTANA</b>				
Butte	37,081	39,532	-2,451	-6 2
Great Falls	29,928	28,822	1,106	4
<b>NEBRASKA</b>				
Lincoln	81,984	75,933	6,051	7 9
Omaha	223,844	214,006	9,838	4 6
<b>NEW HAMPSHIRE</b>				
Concord	27,171	25,228	1,943	7 6
Manchester	77,685	76,834	851	1 1
Nashua	32,927	31,463	1,464	4 6
<b>NEW JERSEY</b>				
Atlantic City	64,094	66,198	-2,104	-3 1
Bayonne	79,198	88,979	-9,781	-11
Belleville	29,167	26,974	1,193	4 4
Bloomfield	41,623	38,077	3,546	9 3
Camden	117,536	118,700	-1,164	- 9
Clifton	48,827	46,875	1,952	4 1
East Orange	68,945	68,020	925	1 3
Elizabeth	109,912	114,589	-4,677	-4
Garfield	28,044	29,739	-1,695	-5 7
Hackensack	26,279	24,568	1,711	7
Hoboken	50,115	59,261	-9,146	-15 4
Irvington	55,328	56,733	-1,405	-2 4
Jersey City	301,173	316,715	-15,542	-4 9
Kearny	39,467	40,716	-1,249	-3
Montclair	39,807	42,017	-2,210	-5 2
Newark	429,760	442,337	-12,577	-2 8
New Brunswick	33,180	34,555	-1,375	-4
North Bergen township	39,714	40,714	-1,000	-2 4
Orange	35,717	35,399	318	9
Passaic	61,394	62,950	-1,555	-2 4
Paterson	139,656	138,513	1,143	8
Perth Amboy	41,242	43,516	-2,274	-5 2
Plainfield	37,469	34,422	3,047	8 8
Teaneck township	25,275	16,513	8,762	53 1
Trenton	124,697	123,356	1,341	1 1
Union City	56,173	58,659	-2,486	-4 2
West New York	39,439	37,107	2,322	6 2
West Orange	25,662	24,327	1,335	5 3
Woodbridge township	27,191	25,266	1,925	7 6
<b>NEW MEXICO</b>				
Albuquerque	35,449	26,570	8,879	32 1
<b>NEW YORK</b>				
Albany	130,577	127,412	3,165	2 5
Amsterdam	33,329	34,817	-1,488	-4 3
Auburn	35,753	36,652	-899	-2 4
Binghamton	78,309	76,662	1,647	2 1
Buffalo	575,901	573,076	2,825	5
Elmira	45,106	47,397	-2,291	-4 8
Jamestown	42,638	45,155	-2,517	-5 5
Kingston	28,589	28,088	501	1 7
Mount Vernon	67,362	61,499	5,863	9 5
Newburgh	31,883	31,275	608	1 9

## CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>NEW YORK—Continued</b>				
New Rochelle	58,408	54,000	4,408	8.1
New York City	7,454,995	6,930,446	524,549	7.5
Bronx Borough	1,394,711	1,265,258	129,453	10.2
Brooklyn Borough	2,698,285	2,560,401	137,884	5.3
Manhattan Borough	1,889,924	1,867,312	22,612	1.2
Queens Borough	1,297,634	1,079,129	218,505	2.0
Richmond Borough	174,441	158,346	16,095	10.1
Niagara Falls	78,029	75,460	2,569	3.4
Poughkeepsie	40,478	40,288	190	.4
Rochester	324,975	328,132	-3,157	-.9
Rome	34,214	32,338	1,876	5.8
Schenectady	87,549	95,692	-8,143	-8.5
Syracuse	205,967	209,326	-3,359	-1.6
Troy . . .	70,304	72,763	-2,459	-3.3
Utica	100,518	101,740	-1,222	-1.2
Watertown	33,385	32,205	1,180	3.6
White Plains	40,327	35,830	4,497	12.2
Yonkers	142,598	134,646	7,952	5.9
<b>NORTH CAROLINA</b>				
Asheville	51,310	50,193	1,117	2.3
Charlotte	100,899	82,675	18,224	2.1
Durham . .	60,195	52,037	8,158	15.6
Greensboro	59,319	53,569	5,750	10.3
High Point	38,495	36,745	1,750	4.2
Raleigh	46,897	37,379	9,518	25.3
Rocky Mount	25,568	21,412	4,156	19.3
Wilmington	33,407	32,270	1,137	3.5
Winston-Salem	79,815	75,274	4,541	6.0
<b>NORTH DAKOTA</b>				
Fargo . . .	32,580	28,619	3,961	13.8
<b>OHIO</b>				
Akron . . .	244,791	255,040	-10,249	-4.0
Canton	108,401	104,906	3,495	3.3
Cincinnati	455,610	451,160	4,450	.9
Cleveland	878,336	900,429	-22,093	-2.4
Cleveland Heights	54,992	50,945	4,047	7.9
Columbus	306,087	290,564	5,523	1.9
Dayton	210,718	200,982	9,736	4.8
East Cleveland	39,495	39,667	-172	-.4
Elyria	25,120	25,633	-513	-2.0
Hamilton	50,592	52,176	-1,584	-3.0
Lakewood	69,160	70,509	-1,349	-1.9
Lima . . .	44,711	42,287	2,424	5.2
Lorain . . .	44,125	44,512	-387	-.8
Mansfield	37,154	33,525	3,629	10.8
Marion . . .	30,817	31,084	-264	-.8
Massillon .	26,644	26,400	244	.9
Middletown	31,220	29,992	1,228	4.0
Newark	31,487	30,596	891	2.9
Norwood	34,010	33,411	599	1.7
Portsmouth	40,466	42,560	-2,094	-4.9
Springfield	70,662	68,743	1,919	2.7
Steuensville	37,651	35,422	2,229	6.2
Toledo . . .	282,349	290,718	-8,369	-2.9
Warren . . .	42,837	41,062	1,775	4.3
Youngstown	167,720	170,002	-2,282	-1.3
Zanesville	37,500	36,440	1,140	3.1
<b>OKLAHOMA</b>				
Enid . . .	28,081	26,399	1,682	6.3
Muskogee	32,332	32,026	306	.9
Oklahoma City	204,424	185,389	19,035	10.3
Tulsa . . .	142,157	141,258	899	.6
<b>OREGON</b>				
Portland	305,394	301,815	3,579	1.1
Salem . . .	30,908	26,266	4,642	17.7
<b>PENNSYLVANIA</b>				
Aliquippa	27,023	27,116	-93	-.3
Allentown	96,904	92,563	4,341	4.7
Altoona	80,214	82,054	-1,840	-2.2
Bethlehem	58,490	57,892	598	1.0

**CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION**

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>PENNSYLVANIA—Continued</b>				
Chester . . . . .	59,285	59,164	121	2
Easton . . . . .	33,589	34,468	-879	-2.5
Erie . . . . .	116,955	115,967	988	.8
Harrisburg . . . . .	83,893	80,339	3,554	4.4
Haverford Township	27,594	21,362	6,232	29.2
Haselton . . . . .	38,009	36,765	1,244	3.3
Johnstown . . . . .	66,668	66,993	-325	-.4
Lancaster . . . . .	61,345	59,949	1,396	2.3
Lebanon . . . . .	27,208	25,561	1,645	6.1
Lower Marion Township	39,566	35,166	4,400	12.5
McKeesport . . . . .	55,355	54,632	723	1.3
New Castle . . . . .	47,638	48,074	-1,036	-2.1
Norristown . . . . .	38,181	35,853	2,328	6.5
Philadelphia . . . . .	1,931,334	1,950,961	-19,627	-1
Pittsburgh . . . . .	671,659	669,817	1,842	.2
Reading . . . . .	110,568	111,171	-603	-.5
Scranton . . . . .	140,404	143,433	-3,029	-2.1
Sharon . . . . .	25,622	25,908	-286	-1.1
Upper Darby Township	56,883	47,145	9,738	20
Washington . . . . .	26,166	24,545	1,621	6.7
Wilkes-Barre . . . . .	86,236	86,626	-390	-.4
Wilkesburg . . . . .	29,853	29,639	214	.7
Williamsport . . . . .	44,355	45,729	-1,374	-3
York . . . . .	56,712	55,254	1,458	2.6
<b>RHODE ISLAND</b>				
Central Falls . . . . .	25,248	25,898	-650	-2.5
Cranston . . . . .	47,685	42,911	4,774	9.7
East Providentown . . . . .	32,165	29,995	2,170	7.2
Newport . . . . .	30,532	27,612	2,920	10.5
Pawtucket . . . . .	75,797	77,149	-7,352	-9.5
Providence . . . . .	253,504	252,981	523	.2
Warwick . . . . .	28,757	23,196	5,561	24
Woonsocket . . . . .	49,303	49,376	-73	-.1
<b>SOUTH CAROLINA</b>				
Charleston . . . . .	71,275	62,285	8,010	12.8
Columbia . . . . .	62,396	51,581	10,815	21
Greenville . . . . .	34,734	29,154	5,580	19.2
Spartanburg . . . . .	32,249	28,723	3,526	11.8
<b>SOUTH DAKOTA</b>				
Sioux Falls . . . . .	40,832	33,362	7,470	22.2
<b>TENNESSEE</b>				
Chattanooga . . . . .	128,163	119,798	8,365	7
Johnson City . . . . .	25,332	25,080	252	1
Knoxville . . . . .	111,580	105,802	5,778	5.4
Memphis . . . . .	292,942	253,143	39,799	15.7
Nashville . . . . .	167,402	153,866	13,536	8.8
<b>TEXAS</b>				
Abilene . . . . .	26,612	23,175	3,437	14.8
Amarillo . . . . .	51,686	43,132	8,554	19.8
Austin . . . . .	87,930	53,120	34,810	65.7
Beaumont . . . . .	59,061	57,732	1,329	2.2
Corpus Christi . . . . .	57,301	27,741	29,560	106.7
Dallas . . . . .	294,734	260,475	34,259	13.2
El Paso . . . . .	96,810	102,421	-5,611	-5.4
Fort Worth . . . . .	177,662	163,447	14,215	8.7
Galveston . . . . .	60,862	52,938	7,924	14.9
Houston . . . . .	384,514	292,352	92,162	31.5
Laredo . . . . .	39,274	32,618	6,656	20.4
Lubbock . . . . .	31,853	20,620	11,333	55.2
Port Arthur . . . . .	46,140	50,902	-4,762	-9.3
San Angelo . . . . .	25,802	25,308	494	1.9
San Antonio . . . . .	253,854	231,542	21,312	9.2
Tyler . . . . .	28,279	17,113	11,166	65.3
Waco . . . . .	55,982	52,848	3,134	5.9
Wichita Falls . . . . .	45,112	43,690	1,422	3.2
<b>UTAH</b>				
Ogden . . . . .	43,688	40,272	3,416	8.4
Salt Lake City . . . . .	149,934	140,267	9,667	6.8
<b>VERMONT</b>				
Burlington . . . . .	27,686	24,789	2,897	11.7

# **CITIES OR URBAN PLACES OF 25,000 OR MORE POPULATION**

City or Other Urban Place	Population		Increase 1930 to 1940	
	1940	1930	Number	Per Cent
<b>VIRGINIA</b>				
Alexandria	33,523	24,149	9,374	38.8
Arlington County	57,040	26,615	30,425	114.2
Danville . . . . .	32,749	22,247	10,502	47.3
Lynchburg . . . . .	44,541	40,661	3,880	9.5
Newport News . . . . .	37,067	34,417	2,650	7.7
Norfolk . . . . .	144,332	129,710	14,622	11.3
Petersburg . . . . .	30,631	28,564	2,067	7.2
Portsmouth . . . . .	50,745	45,704	5,041	11
Richmond . . . . .	193,042	182,929	10,113	5.5
Roanoke . . . . .	69,287	69,206	81	1
<b>WASHINGTON</b>				
Bellingham . . . . .	29,314	30,823	-1,509	-4.8
Everett . . . . .	30,324	30,567	-243	-1.1
Seattle . . . . .	368,302	365,583	2,719	7
Spokane . . . . .	122,001	115,514	6,487	5.6
Tacoma . . . . .	109,408	106,817	2,591	2.2
Yakima . . . . .	27,221	22,101	5,120	23.1
<b>WEST VIRGINIA</b>				
Charleston . . . . .	67,914	60,408	7,506	12.4
Clarksburg . . . . .	30,579	28,866	1,713	5.9
Huntington . . . . .	78,836	75,572	3,264	4.3
Parkersburg . . . . .	30,103	29,623	480	1.6
Wheeling . . . . .	61,099	61,659	-560	-.9
<b>WISCONSIN</b>				
Appleton . . . . .	28,436	25,267	3,169	12.6
Beloit . . . . .	25,365	23,611	1,754	7.4
Eau Claire . . . . .	30,745	26,287	4,458	17
Fond du Lac . . . . .	27,309	26,449	860	2.8
Green Bay . . . . .	46,235	37,415	8,820	24.2
Kenosha . . . . .	48,766	50,262	1,497	2.9
La Crosse . . . . .	42,707	39,614	3,093	7.8
Madison . . . . .	67,447	57,899	9,548	16.5
Milwaukee . . . . .	587,472	578,249	9,223	1.6
Oshkosh . . . . .	39,089	40,108	-1,019	-4
Racine . . . . .	67,195	67,542	-347	-.5
Sheboygan . . . . .	40,638	39,251	1,387	3.5
Superior . . . . .	35,136	36,113	-977	-2.7
Wausau . . . . .	27,268	23,758	4,510	19
Wauwatosa . . . . .	27,769	21,194	6,575	31.1
West Allis . . . . .	36,364	34,671	1,693	4.8

## **U. S. POPULATION ESTIMATES FOR 1946**

The population of the United States, including armed forces overseas, was 141,229,000 on July 1, 1946, according to estimates released by the Bureau of Census. The Population actually present in continental United States increased markedly with the end of the war and the return of servicemen from overseas. The increase from this source between September 1, 1945, and July 1, 1946, was almost 5,600,000, as compared with only 1,300,000 resulting from natural increase and immigration.

In the middle of 1946 there were about 10,400,000 more civilians in the United States than on September 1, 1945, just after V-J Day. More than 9,000,000 of this increase was the direct result of demobilization. Since July 1, 1946, the birth rate has risen sharply and the population has grown more rapidly. A provisional estimate of the total population as of the end of that year is 142,656,000.

## RELIGIOUS BODIES IN CONTINENTAL UNITED STATES

The following analysis of the 1936 Religious Census is condensed from the Report of the Bureau of the Census, Department of Commerce:

Number of religious bodies in the United States	256
Denominations reporting less than 1,000 members	63
Denominations reporting from 1,000-5,000 members	64
Denominations reporting more than 200,000 members	27

The Bureau of the Census announces that, according to the returns received, there were in continental United States in 1936, 256 religious bodies with 199,302 organizations and 55,807,366 members, as compared with 213 denominations reporting 232,154 organizations and 54,576,346 members in 1926. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1926 included statistics for 213 denominations, 9 of which are not shown at the 1936 census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 57 denominations shown at the 1936 census not reported in 1926. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1926.

At the census of 1936 the total expenditures were \$518,953,571, as compared with \$817,214,528 in 1926. Under this item are included the amount expended for salaries, repair, etc.; for payments on church debt; for benevolences, including home and foreign missions; for denominational support; and for all other purposes. The value of church edifices in 1936 was \$3,411,875,467, as compared with \$3,839,500,610 in 1926. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

The 1947 "Yearbook of American Churches," compiled by "Christian Herald" and published by the Federal Council of Churches, reported an increase of 17,865,816 over the 1936 US Census figures for Church membership, with a total of 73,673,182 in 54 religious bodies (of 50,000 or more), as against the estimated population of 141,229,000. "A study of the membership trend between 1936 .. and 1943-44 showed that the 47 Protestant bodies ... increased by about 36.5 percent during the interval in which the estimated population growth was 17.9 percent." The highest enrollments among the Protestant groups were those for the Methodist Church, one of 20 Methodist bodies, with 8,430,146 members, and the Southern Baptist Convention, one of 23 Baptist denominations, with 6,079,305 members. The total membership of the 47 Protestant bodies counted was 43,635,058, and that of the Jewish congregations 4,641,000, the latter figure based on the 1936 Census. The "Official Catholic Directory" (1947) reported 25,268,173 Catholics in the United States (including Alaska and the Hawaiian Islands).

In the following pages is given a conspectus of the principal religious bodies in the United States.

# CONSPECTUS OF PRINCIPAL RELIGIOUS BODIES IN THE UNITED STATES

(This table includes only denominations having over 10,000 members in the United States, for which membership figures are given. It has been compiled for the most part from "Religious Bodies: 1936," published by the U. S. Department of Commerce.)

Denomination	Origin & Date	Founder	Comment	Members
Adventists (6 bodies)	Dresden, N. Y., 1831	William Miller	Believed Christ would come the second time in 1843-1844; teach that this second coming is now near at hand; condition for salvation is faith in Christ and repentance. Baptism by immersion. Congregational in government.	165,815
Assemblies of God, General Council	Hot Springs, Ark., 1914	Established at a meeting of denominational ministers and pastors of independent churches	Arminian* in doctrine, emphasize inspiration of Scripture. Baptism in the Holy Ghost accompanied by speaking in other tongues. Combination of congregational and presbyterian type of government.	148,043
Baptists (21 bodies)	Amsterdam, 1600	John Smyth	Implicit obedience to the plain teachings of the Bible. Baptism by immersion only. Congregational (independent) in government.	8,262,287
Baptist Brethren, German (Dunkers) (4 bodies)	Schwarzenau, Germany, 1708	Alexander Mack	No written creed but generally accept orthodox trinitarianism. Baptism by trine immersion; communion service preceded by washing of feet and love feast. Presbyterian in organization.	138,290
Brethren, Plymouth	Dublin, 1829	John Nelson Darby	No creed; Scripture the only religious guide; accept doctrine of Trinity. Baptism by immersion; the Lord's Supper commemorated every Sunday. No ritual or definite ecclesiastical organization	25,806
Buddhist Mission of North America	San Francisco, Calif., 1898	S Sonoda and K. Nishijima	Buddhism contains no miracles or divine beings. Assert the supreme reality, if it exists, cannot be apprehended;	14,388

Denomination	Origin & Date	Founder	Comment	Members
Christian and Missionary Alliance	New York, N. Y., 1881	A. B. Simpson	<p>teach man has an indefinite number of lives to attain through natural powers to the state of Nirvana, or cessation of all sorrow. Have clergy and bishops.</p> <p>Evangelical in doctrine; have no strict creed but support the formula known as the fourfold Gospel of Christ as Saviour, Sanctifier, Healer and Coming Lord. Baptism by Immersion. Each local branch is self-directing.</p>	32,145
Church of Armenia in America	Asia Minor, 491	Separated from Roman Catholic Church after Council of Chalcedon (451), claiming independence after 491	<p>Doctrine is founded on Nicene Creed; accept first three General Councils. Have seven sacraments. Government is democratic and hierarchical; the head of the Church is the Patriarch or "Catholics."</p>	18,787
Church of Christ, Scientist	Boston, Mass., 1879	Mary Baker Eddy	<p>Doctrine defined as "the scientific system of divine healing"; evil and error are considered unrealities. Sunday services consist of a sermon and readings from the Bible and Mrs. Eddy's "Science and Health with Key to the Scriptures." Controlled by the Mother Church in Boston, but each branch church is self-governing.</p>	268,915
Church of God	Monroe County, Tenn., 1886	Dissident members of various denominations formed a new body in accord with their views of Scripture	<p>Arminian* in doctrine, recognize no creed as authoritative; rely on Bible as the final court of appeals. Baptism by immersion, the Lord's Supper and washing of feet. A blending of congregational and episcopal, ending in theocratical, government.</p>	44,818



	<b>Denomination</b>	<b>Origin &amp; Date</b>	<b>Founder</b>
	Church of God (Anderson, Ind )	Indiana, 1880	D S Warner
	Church of God (Tomlinson)	General assembly at Cleveland, Tenn., 1906	A J Tomlinson
670	Church of God and Saints of Christ	Lawrence, Kans , 1896	William S Crowdy

	Church of God in Christ	United States, 1897	C H Mason
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	<b>Denomination</b>	<b>Origin &amp; Date</b>	<b>Founder</b>
	Church of the Nazarene	Union of independent Pentecostal Churches in U S , 1886 1915	Name adopted at a general assembly in 1919
	Churches of Christ ("Conserva- tive" Camp- bellites)	Western Pennsylvania, About 1832	Thomas Campbell, Alexander Campbell, Walter Scott, Barton Stone
671	Churches of God in North America, General Eldership of the	Harrisburg, Pa , 1830	John Winebrenner
	Congrega- tional and Christian Churches	Scrooby, England, 1600	Robert Brown, John Robinson
	Disciples of Christ ("Progressive" Campbellites)	Lexington, Ky , About 1827	Thomas Campbell, Alexander Campbell, Barton Stone

Comment	Members
Accept Scripture, Trinity, divinity of Christ, assert the church is the body of Christ made up of all Christians and that all Christians are one in Christ, denominationalism is a hindrance to this unity Baptism by immersion, the Lord's Supper and washing of feet Congregational in local government.	56,911
No creed, accept Scripture, the New Testament is the only rule of faith and practice Governed by annual general assembly, have bishops, deacons and evangelists (male and female)	18,351
Confess faith in Christ, purpose to keep the commandments of God and the sayings of Jesus according to the doctrine of the Bible Practise Baptism and the washing of feet, receive unleavened bread and water for Christ's body and blood Executive council of 12 ordained elders and evangelists is presided over by a prophet	37,084
Trinitarian in doctrine, accept Scripture; teach repentance, regeneration, justification and sanctification, believe in gift of tongues and of healing as evidences of baptism of the Holy Ghost Baptism by immersion, the Lord's Supper and washing of feet Government by overseers and an annual general convocation.	31,564

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Comment	Members
In accord with Methodism in doctrine Baptism of the Holy Spirit Representative government, neither episcopal nor congregational, with district as semblies	136,227
Reject all creeds, consider Scripture sole rule of faith and practice, emphasize divinity of Christ and the Holy Spirit Baptism by immersion, the Lord's Supper commemorated every Sunday Each local church independent	309,551
In doctrine evangelical and Arminian* rather than Calvinistic, have no written creed, accept the word of God as only rule of faith and practice Baptism by immersion, the Lord's Supper and washing of the saints' feet are obligatory ordinances Presbyterian type of government	30,820
Combine essential elements of Separatism and Puritanism in Congregationalism, each church frames its doctrinal belief, generally believe in Trinity and uphold Scriptures Baptism not requisite for membership	976,388
Accept inspiration of Old and New Testaments, the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life Baptism and the Lord's Supper Congregational in government.	1,196,315

Denomination	Origin & Date	Founder	Comment	Members
Eastern Orthodox Churches (11 bodies)	Countries of the Near East, About 1054	Broke away from Roman Catholic Church	Accept the first seven Ecumenical Councils, reject others; Scripture and Tradition constitute rule of faith; deny supremacy and infallibility of the Pope; hold the procession of the Holy Ghost from the Father alone. Have liturgy with seven sacraments. Government varies; generally hierarchical.	356,638
Evangelical and Reformed Church	Cleveland, Ohio, 1934	Formed by union of Reformed Church in the United States and Evangelical Synod of North America	Faith and practice based on Scriptures, the Heidelberg Catechism, Luther's Catechism, and the Augsburg Confession. Accept two sacraments — Baptism and the Lord's Supper; adhere to rites of confirmation, ordination, consecration, marriage and burial. Presbyterian form of government.	723,877
Evangelical Church	Eastern Pennsylvania, 1803	Jacob Albright	Arminian* in doctrine; the Scriptures reveal the will of God so far as is necessary for salvation. Connectional form of government; bishops, elected for 4 years but not consecrated as such, superintend the work of the church and preside at annual conferences.	212,446
Evangelical Congregational Church	Naperville, Ill., 1894	Separated from Evangelical Church	Differ from Evangelical Church (see above) only in government, resembling Methodist Episcopal Church.	23,894
Friends (4 bodies)	Leicestershire, England, About 1648	George Fox	No formal creed; accept general teachings of Christianity; attach importance to immediate guidance of the Holy Spirit, or "Light Within"; teach doctrine of peace or non-resistance. No outward ordinances or liturgical services. Women admitted to ministry.	93,697

Denomination	Origin & Date	Founder	Comment	Members
International Church of the Four-square Gospel	Los Angeles, Calif., 1917	Aimee Semple McPherson	Accept Trinity and Scriptures. Have Baptism and the Lord's Supper, a baptism of the Holy Spirit, and divine healing. Branch churches governed by a church council.	16,147
Jewish Congregations	Asia Minor, 4000 B. C.(?)	Stem from patriarchs of the Old Testament	Fundamental doctrine is the unity of God. Pentateuch (Torah), understood according to Jewish tradition, is the basis of faith. Await the first coming of the Messias; deny divinity of Christ. Orthodox Jews observe the rites and ceremonies of the Torah. Each congregation or synagogue is independent.	4,641,184
Latter-Day Saints (6 bodies)	Fayette, N. Y., 1830	Joseph Smith	Believe in Trinity; accept Bible and Book of Mormon as word of God; teach Christ will reign personally in the new Zion to be built on this continent. Baptism by immersion, the Lord's Supper and laying on of hands for the gift of the Holy Ghost. Hierarchical government consists of twofold priesthood: that of Melchisedech and that of Aaron.	774,169
Lutherans (20 bodies)	Germany, 1517	Martin Luther	Regard Old and New Testaments as only rule of faith and life; accept Apostles', Nicene and Athanasian Creeds; teach justification by faith alone. Baptism and the Lord's Supper held as effective means of grace and not mere memorials. No distinction between clergy and laity other than exercise of ministerial functions—no power of orders. Congregations differ in organization.	4,244,890

<b>Denomination</b> <b>Mennonites</b> (17 bodies)	<b>Origin &amp; Date</b> Zurich, Switzerland, 1525	<b>Founder</b> Conrad Grebel, Felix Mantz, George Blaurock Council
<b>Methodists</b> (21 bodies)	<b>Origin &amp; Date</b> Oxford, England, 1739	<b>Founder</b> John Wesley, Charles Wesley, George Whitefield
<b>Moravians</b> (3 bodies)	<b>Origin &amp; Date</b> Kunwald, Bohemia, 1457	<b>Followers of</b> John Hus
<b>Old Catholic Churches in America</b> (4 bodies)	<b>Origin &amp; Date</b> Wisconsin, 1870	<b>Connected with Old Catholic Movement in Europe after the Vatican Council</b>
<b>Denomination</b> <b>Pentecostal Assemblies of Jesus Christ</b>	<b>Origin &amp; Date</b> Kansas, 1901	<b>Founder</b> Arose out of religious revivals in Middle and Far West
<b>Pilgrim Holiness Church</b>	<b>Origin &amp; Date</b> Cincinnati, Ohio, 1897	<b>Founder</b> M. W. Knapp, S. C. Rees
<b>Polish National Church of America</b>	<b>Origin &amp; Date</b> Scranton, Pa., 1904	<b>Founder</b> Francis Hodur
<b>Presbyterian Church</b> (10 bodies)	<b>Origin &amp; Date</b> Scotland, 1560	<b>Founder</b> John Knox
<b>Protestant Episcopal Church</b>	<b>Origin &amp; Date</b> American Colonies, 17th-18th Centuries	<b>Founder</b> American equivalent of Church of England Name adopted in 1789

Comment	Members
Believe in God the Creator and the Son of God as the Redeemer of fallen man; obedience to Christ's Gospel the only means of salvation; all oaths contrary to God's will; teach doctrine of non-resistance. Observe Baptism; celebrate Lord's Supper and washing of the saints' feet twice yearly. Each local church autonomous; have offices of bishop, minister and almoner.	114,337
Mildly Arminian,* generally in accord with the 39 Articles of the Established Church; no formal creed except Apostles' Creed; reject predestination and reprobation; Baptism and Lord's Supper the only sacraments. Various bodies organized in modified forms of episcopal, presbyterian and congregational systems.	7,001,637
Broadly evangelical; Scriptures sole rule of faith and practice; accept Apostles' Creed. Infant Baptism, Confirmation, Communion six times yearly. Modified episcopal polity; congregational councils of pastors and elders	36,519
Reject authority of Roman Catholic Church while retaining its chief doctrines and customs; deny papal infallibility. Follow Roman Catholic ritual. Orders claimed to be valid, since received in Apostolic succession through schismatic divisions of Roman Catholic Church; clergy permitted to marry	22,240

Comment	Members
Broadly evangelical; Old and New Testaments only rule of faith; await the second coming of Christ and the Millennium. Lord's Supper and the washing of feet. Annual General Assembly.	16,070
Arminian* and Methodist in doctrine, emphasize healing of sick through faith, premillennial return of Christ. Baptism and the Lord's Supper. Government a combination of episcopal and congregational forms; women admitted to ministry.	20,124
Creed based on Bible, first four Ecumenical Councils, Niceno-Constantinopolitan Creed; reject papal infallibility, teach private interpretation; deny eternal punishment. Hearing word of God considered an additional sacrament. Hierarchical organization. Clergy permitted to marry.	63,366
Teach sovereignty of God in the universe, of Christ in salvation, of Scripture in faith and conduct, and of individual conscience in its interpretation; all who believe are members of the Church universal, each church prescribing its terms of Communion. Authority vested in representative courts—session, presbytery and synod. Adopt Apostles' and Nicene Creeds but reject the Athanasian; Scripture the ultimate rule of faith. Baptism and the Lord's Supper. Hierarchical organization.	2,513,653
	1,735,335

Denomination	Origin & Date	Founder	Comment	Members
Reformed Churches (3 bodies)	Holland, 17th Century	Post-Reformation development	Generally Calvinistic in doctrine, employ Heidelberg Catechism. Liturgy for Baptism, Lord's Supper, ordination of ministers obligatory; for prayer and marriage services optional. Presbyterian in polity.	299,694
Roman Catholic Church	Palestine, 33	Jesus Christ	Doctrine based on Scripture and Tradition as defined and promulgated by infallible declarations of the Popes, the Vicars of Christ; Apostles, Nicene and Athanasian Creeds contain the essential truths. Liturgy: Sacraments of Baptism, Confirmation, Penance, Holy Eucharist, Holy Orders, Matrimony, Extreme Unction; real sacrifice of the Mass. Government: hierarchical organization with Pope as supreme head, and bishops in direct apostolic succession.	23,261,648
Salvation Army	London, England, 1865	William Booth	"Fundamental" in doctrine: belief in a Holy God, a Holy Bible, a holy people; Arminian* interpretation of Scripture. "Neutral" position regarding forms of Baptism, Lord's Supper and other rites. Military organization: unit is the corps, members are soldiers or officers according to training.	130,038
Scandinavian Evangelical Bodies (3)	Sweden, Norway, Denmark, 19th Century	Dissenters from State Churches of Sweden, Norway, Denmark	Strictly evangelical; Scriptures the only rule of faith. Lutheran conceptions and practices generally followed, though private interpretation is given full freedom. Congregational form of government.	56,287

Denomination	Origin & Date	Founder	Comment	Members
<b>Spiritualists</b> (4 bodies)	Poughkeepsie, N. Y., 1845	Andrew J. Davis	Tolerate all denominations, ignore all doctrinal questions; hold divergent views on God but generally accept Theism; all nature an expression of Infinite Intelligence; communication with spirit world an integral part of their religion. Emphasize Golden Rule, have ritual for ordination, Baptism, marriages, funerals and public meetings. Local congregations directed by ministers or mediums.	27,352
<b>Unitarians</b>	Boston, Mass., 1785	Outgrowth of ideas of liberal Christians in Europe	No formal creed; insist on absolute freedom in belief; generally teach impersonality of God; deny the divinity of Christ and the supernatural character of the Bible, though they accept "the religion of Jesus." Congregational in polity; each congregation entirely independent.	59,228
<b>United Brethren</b> (3 bodies)	Maryland, 1800	Philip Otterbein, Martin Boehm	Arminian* in doctrine; confession of faith consists of 13 articles on the Trinity, authority of Scriptures, justification and future state. Baptism and the Lord's Supper. Local churches subject to General Conference, held every 4 years; one order of ministry (elder), for which women are also eligible.	392,897
<b>Universalists</b>	Good Luck, N. J., 1770	John Murray	Unitarian in conception of God and Christ; teach the final salvation of all men. Baptism by immersion and sprinkling; Lord's Supper four times yearly. General convention has jurisdiction over all clergymen and congregations.	45,853

\*Arminianism — a doctrine opposed to rigid Calvinism.



# POPULATION, BIRTHS AND DEATHS OF VARIOUS COUNTRIES

(Federal Security Agency, U S Public Health Service, National Office of Vital Statistics)

Country	Year	Population (estimated as of Dec 31)	Births (Exclusive of stillbirths)		Deaths <sup>20</sup>	
			Number	Rate (per 1,000 pop.)	Number	Rate (per 1,000 pop.)
Argentina	1944	*14,130,871	20 21358,977	25.8	21150,136	10.8
Australia	1944	1*7,306,636	22153,344	*21 0	2269,596	209 5
Belgium	1944	8,334,276	20127,122	15 4	20132,248	16.0
Brazil	1945	245,300,000	20 23527,275	13 5	20 23340,386	8.7
Bulgarias	1944	16,556,000	139,007	21.2	88,577	13.5
Canada <sup>1</sup>	1944	11,975,000	284,220	23 8	32116,052	9.7
Ceylon	1944	16,276,000	232,827	37 1	33133,985	21.3
Chile	1944	5,515,000	174,864	32 9	103,054	19.4
Colombia	1944	9,963,660	*319,724	31 1	162,323	16.3
Costa Rica	1944	725,149	29,935	41 1	11,295	15.6
Cuba	1943	54,778,583	20 2478,310	18 5	2028,122	10.4
Denmark	1945	6 14,045,232	2590,639	22.7	2541,106	10.3
Dominican Republic	1944	11,969,773	207,655	37.4	20*21,923	12.1
Ecuador	1945	23,241,275	25*125,170	38 6	*55,148	17.0
El Salvador	1944	1,934,925	72,590	37.5	33,833	17.5
England and Wales	1944	1*42,449,000	*744,843	17 5	*492,176	11 6
Finland	1944	1 83,941,940	79,446	20 2	68,285	17.3
France	1946	9 840,830,028	*600,449	16 3	30 20*709,375	19 3
Germany <sup>10</sup>	1944	*70,500,000	21*1,124,718	16 0	21 33*853,246	12.1
Guatemala	1943	3,450,732	111,324	32 3	63,068	18 3
Honduras	1945	111,201,310	43,954	36 8	2621,600	18.1
Hungary <sup>11</sup>	1944	19,494,000	21*173,300	18 9	20*72,000	15.3
Ireland (Eire)	1943	132,949,713	2665,425	22 2	45,128	15.3
Italy	1944	1*46,148,731	*860,323	19 2	33 20*710,761	15.9
Japan (proper)	1940	1473,114,308	20*2,156,850	28 2	33 201,284,197	16.7
Mexico	1944	121,674,111	958,119	33 8	447,198	20 6
Netherlands	1944	4*9,166,199	*219,727	24 0	*107,562	11.7
New Zealand	1945	161,702,298	20 2653,599	21 6	20 3215,363	9 9
Nicaragua	1944	1,070,475	36,164	33 8	14,331	13 4
Northern Ireland	1944	1 101,314,000	30,900	23 5	3016,791	12.8
Norway	1944	8*3,040,000	*59,326	19 5	*31,581	10 4
Panama	1944	1668,083	26 2123,149	38 5	267,537	12.3
Paraguay	1943	1,108,040	20 2434,317	33 0	20 2413,210	12.7
Peru	1944	7,583,701	27192,553	26 8	2791,655	12.8
Portugal <sup>12</sup>	1944	1 188,043,315	201,373	25 0	119,275	14 8
Scotland	1944	15,189,000	95,941	18 5	64,603	12.4
Spain <sup>13</sup>	1944	1826,866,012	*598,531	22 3	*345,407	12.9
Sweden	1944	1*6,560,088	*133,167	20 3	*71,147	10 8
Switzerland	1944	1 84,361,500	85,627	19.6	52,336	12 0
Union of So. Africa	1944	111,068,000	*137,119	35 3	30*87,944	17.1
United States	1944	1 8138,083,449	2,794,800	20 2	321,411,338	10.6
Uruguay	1944	2,250,000	2842,670	19 4	21*20,630	9.2
Venezuela	1944	14,103,025	26147,207	35 9	2670,524	17.2

\*Provisional.

<sup>1</sup>Mean or Midyear population

<sup>2</sup>Estimated as of Jan 1.

<sup>3</sup>Territory of 1939, defined by Treaty of Neuilly, Nov. 27, 1919

<sup>4</sup>Estimated as of June 1.

<sup>5</sup>Census of July 25

<sup>6</sup>Exclusive of Faroe Islands.

<sup>7</sup>Census of June 15.

<sup>8</sup>De jure (legal or resident) population.

<sup>9</sup>Census of March 10.

<sup>10</sup>Data are for the Altrreich (territory of 1937, including Saar).

<sup>11</sup>Census of June 24

<sup>12</sup>Territory defined by Treaty of Trianon, June 4, 1920.

<sup>13</sup>Census of Dec. 13

<sup>14</sup>Census of Oct. 1.

<sup>15</sup>Census of Sept. 25.

<sup>16</sup>Civilian population.

<sup>17</sup>Including Azores and Madeira Islands.

## U. S. BIRTH AND DEATH RATES

The following figures are based on returns received from the birth registration area and the death registration area, both designations covering territory under proper registration laws, properly carried out. Territories in the registration areas include about 95 per cent of the entire population for the year 1930. In 1933 registration areas for both the birth and death statistics included 100 per cent of the entire population.

The appended table shows that while the absolute numbers of births is generally increasing, the rate of increase — prescinding from the abnormal war years — is gradually diminishing. It has been estimated that by 1960 a maximum population will be reached and that thereafter the population will remain stationary for a time and then gradually decline. From a Catholic viewpoint this decline is an evil sign of the times.

In view of the declining birth rate it also is argued that the death rate likewise shows a decline in fifteen years from 11.3 per cent to 10.6 per cent. The decrease however is less and may be explained by the fact that the average span of life has been increased. Since the population is thus increasing in average age this decline in the death rate will not long be maintained. Precalculations point to a further decreasing birth rate and an increasing death rate.

Year	(Live) Births	Birth Rate Per 1,000 Pop.	Deaths	Death Rate Per 1,000 Pop.
1930	2,203,958	18.9	1,327,240	11.3
1931	2,112,760	18.0	1,307,273	11.1
1932	2,074,042	17.4	1,293,269	10.9
1933	2,081,232	16.6	1,342,106	10.7
1934	2,167,636	17.2	1,396,903	11.1
1935	2,155,105	16.9	1,392,752	10.9
1936	2,144,790	16.7	1,479,228	11.6
1937	2,203,337	17.1	1,450,427	11.3
1938	2,286,962	17.6	1,381,391	10.6
1939	2,265,588	17.3	1,387,897	10.6
1940	2,360,399	17.9	1,417,269	10.7
1941	2,513,427	18.9	1,397,642	10.5
1942	2,808,996	20.9	1,385,187	10.4
1943	2,934,860	21.5	1,459,544	10.9
1944	2,794,800	20.2	1,411,338	10.6
1945	2,735,456	19.6	1,401,719	10.6

<sup>1</sup>Based on total population, including armed forces overseas    <sup>2</sup>Excludes deaths among armed forces.    <sup>3</sup>Based on population, excluding armed forces overseas.

<sup>10</sup>De facto (present in area) population.

<sup>11</sup>Including Balearic and Canary Islands.

<sup>12</sup>Returns not entirely complete.

<sup>13</sup>Data for year 1943.

<sup>14</sup>Exclusive of aborigines.

<sup>15</sup>Data for year 1938.

<sup>16</sup>Data for year 1941.

<sup>17</sup>Data for year 1944.

<sup>18</sup>Exclusive of Indians.

<sup>19</sup>Exclusive of jungle population.

<sup>20</sup>Data for year 1942.

<sup>21</sup>Unless otherwise specified, figures include deaths among armed forces, and among civilians from war operations.

<sup>22</sup>Excludes deaths among armed forces.

<sup>23</sup>Exclusive of Yukon and Northwest territories.

<sup>24</sup>Excludes deaths among armed forces overseas.

<sup>25</sup>Excludes war losses.

# U. S. FEDERAL CENSUS FROM 1790 to 1940

Year	Census Figure	Increase	Pct. Increase
1790	3,929,214		
1800	5,308,483	1,379,269	35.1
1810	7,239,881	1,931,398	36.4
1820	9,638,453	2,398,572	33.1
1830	12,866,020	3,227,567	33.5
1840	17,069,453	4,203,433	32.7
1850	23,191,876	6,122,423	35.9
1860	31,443,321	8,251,445	35.6
1870	38,558,371	7,115,050	22.6
1880	50,155,783	11,597,412	30.1
1890	62,947,714	12,791,931	25.5
1900	75,994,575	13,046,861	20.7
1910	91,972,266	15,977,691	21.0
1920	105,710,620	13,738,354	14.9
1930	122,775,046	17,064,426	16.1
1940	131,669,275	8,894,229	7.2

## U. S. POPULATION WITH AGE DISTRIBUTION: 1890-1940

In this table ages are based upon the age at the last birthday. The distribution figures clearly show how the decline in the birth rate has affected the percentage of the population in the younger age brackets.

Age Period	1890	1900	1910	1920	1930	1940
All ages	62,622,250	75,994,575	91,972,266	105,710,620	122,775,046	131,669,275
Under 5 yrs	7,634,693	9,170,628	10,631,364	11,573,230	11,444,390	10,341,324
5 to 14 yrs	14,807,507	16,954,357	18,867,772	22,039,212	24,612,488	22,430,557
15 to 24 yrs	12,754,239	14,881,105	18,120,587	18,707,577	22,422,493	23,921,358
25 to 44 yrs	16,858,086	21,297,427	26,809,875	31,278,522	36,152,869	39,672,246
45 to 64 yrs	8,188,272	10,399,976	13,424,089	17,030,165	21,414,981	26,084,276
65 and over	2,417,288	3,080,498	3,949,524	4,933,215	6,633,805	9,019,314
Age unknown	162,165	200,584	169,055	148,699	94,022	.....

## U. S. POPULATION BY SEX AND AGE

On April 3, 1947, the Bureau of Census issued figures on the estimated population of continental United States, including armed forces overseas, as distributed by sex and age, as of July 1, 1946.

Age	Total	Male	Female
All ages	141,228,693	70,379,823	70,848,870
Under 5 years	13,416,573	6,840,299	6,576,274
5-9 years	11,633,281	5,922,262	5,711,019
10-14 years	10,622,640	5,390,317	5,232,323
15-19 years	11,481,333	5,814,166	5,667,167
20-24 years	12,153,853	6,028,057	6,125,796
25-29 years	11,608,542	5,652,476	5,956,066
30-34 years	11,088,539	5,402,604	5,685,935
35-39 years	10,305,704	5,077,526	5,228,178
40-44 years	9,524,373	4,713,344	4,811,028
45-49 years	8,657,561	4,312,869	4,344,692
50-54 years	7,956,342	3,956,457	3,960,885
55-59 years	6,939,589	3,514,960	3,424,629
60-64 years	5,468,079	2,753,727	2,714,352
65-69 years	4,149,806	2,042,850	2,106,956
70-74 years	3,026,402	1,448,677	1,577,725
75 years and over	3,196,077	1,470,232	1,725,845

## U. S. MARRIAGES AND DIVORCES: 1900-1945

Of the male population for 1930, 60 per cent were reported married, of the female population, 61.1 per cent. Males in the single state were reported as 34.1 per cent of the male population; females, 26.4 per cent. The state of the remainder was reported as widowed, divorced or unknown.

Divorce statistics for 1932, the latest available, show that of the total of 159,710, 42,335 were granted to the husband and 117,375 to the wife. The principal causes for which divorces were granted were listed as: 68,246 for cruelty; 44,605 for desertion; 11,605 for adultery; 6,620 for non-support; 2,178 for drunkenness; and 26,456 for other causes.

137,376 divorces were reported as uncontested. Those married 5 years or less obtained 42.9 per cent of the divorces; those married from 6 to 14 years obtained 38.4 per cent. In 55.4 of the cases there were no children or children were not affected by the divorce. About 100,000 children are affected every year by divorces.

Year	Marriages			Divorces			Year	Marriages			Divorces		
	No.	Per 1,000 Pop.		No.	Per 1,000 Pop	Per 100 Mrgs		No	Per 1,000 Pop.		No.	Per 1,000 Pop	Per 100 Mrgs
1900 ...	685,101	9.32		55,751	0.73	7.9	1923 ....	1,229,784	11.30		165,096	1.48	13.4
1901 ...	716,287	9.57		60,984	0.79	8.2	1924 ....	1,184,574	10.46		170,952	1.51	14.4
1902 ...	746,364	9.80		61,480	0.78	8.0	1925 ....	1,188,334	10.35		175,449	1.53	14.8
1903 ...	785,926	10.15		64,925	0.81	8.0	1926 ....	1,202,574	10.2		184,678	1.6	...
1904 ...	780,856	9.92		66,199	0.81	8.2	1927 ...	1,201,053	10.1		196,292	1.6	...
1905 ...	804,016	10.04		67,976	0.82	8.2	1928 ...	1,182,497	9.8		200,176	1.7	...
1906 ...	853,079	10.47		72,062	0.86	8.2	1929 ...	1,232,559	10.1		205,876	1.7	...
1907 ...	936,936	10.71		76,571	0.88	8.2	1930 ...	1,126,856	9.2		195,961	1.6	...
1908 ...	857,461	9.63		76,852	0.86	9.0	1931 ...	1,060,914	8.6		188,003	1.5	...
1909 ...	897,345	9.89		79,671	0.88	8.9	1932 ...	981,903	7.9		164,241	1.3	...
1910 ...	948,166	10.28		83,045	0.90	8.8	1933 ...	1,098,000	8.7		165,000	1.3	...
1911 ...	955,287	10.20		89,219	0.95	9.3	1934 ...	1,302,000	10.3		204,000	1.6	...
1912 ...	1,004,602	10.56		94,318	0.99	9.4	1935 ...	1,327,000	10.4		218,000	1.7	...
1913 ...	1,021,398	10.58		91,307	0.95	8.9	1936 ...	1,369,000	10.7		236,000	1.8	...
1914 ...	1,025,092	10.47		100,584	1.03	9.8	1937 ...	1,451,296	11.3		249,000	1.9	...
1915 ...	1,007,595	10.14		104,298	1.05	10.4	1938 ...	1,330,780	10.3		244,000	1.9	...
1916 ...	1,075,775	10.68		114,000	1.13	10.6	1939 ...	1,403,633	10.7		251,000	1.9	...
1917 ...	1,144,200	11.20		121,564	1.20	10.6	1940 ...	1,595,879	12.1		264,000	2.0	...
1918 ...	1,000,009	9.65		116,254	1.12	11.6	1941 ...	1,695,999	12.7		293,000	2.2	...
1919 ...	1,150,186	10.95		141,527	1.35	12.3	1942 ...	1,772,132	13.2		321,000	2.4	...
1920 ...	1,274,476	11.98		170,505	1.60	13.4	1943 ...	1,577,050	11.8		359,000	2.6	...
1921 ...	1,163,863	10.73		159,580	1.47	13.7	1944 ...	1,452,394	11.0		400,000	2.9	...
1922 ...	1,134,151	10.30		148,815	1.35	13.1	1945 ...	1,618,331	12.3		502,000	3.6	...

Annulments, not included in the above table, were listed as 3,825 in 1926; 4,255 in 1927; 4,237 in 1928; 4,408 in 1929; 4,370 in 1930; 4,339 in 1931; 3,903 in 1932.

## RELIGIOUS POPULATION OF THE WORLD

CHRISTIANS, 728 MILLION:

Catholics	The Americas (US 25) .. ..	130
	Europe .....	215
	Asia and Oceania (Australia 15)	25
	Africa .....	5....
	Total, 375 million	
Protestants	The Americas (Latin America 1)	76
	Europe .....	115
	Asia and Oceania .....	9
	Africa .....	3....
	Total, 203 million	
Schismatics	.....	150

NON-CHRISTIANS, 1,275 MILLION

Jews, 15; Mohammedans, 250, others, 1,010

Note: These figures, presented as of 1940, are largely conjectural, and further, are affected by recent world changes.

(From "Outline History of the Church by Centuries," McSorley, C. S. P.; Herder)

## POSTAL INFORMATION

**First Class** (limit 70 pounds): Letters, and written and sealed matter, 3 cents for each ounce or fraction thereof, local and non-local. Government postal cards, private mailing or post cards, 1 cent each.

**Air Mail** (limit 70 pounds): 5 cents per ounce in U.S. and to armed forces outside U.S. (Consult post office for regulations on mail to those in service.)

**Second Class** (no limit to weight): Newspapers, magazines and other periodicals containing notice of second-class entry, 1 cent for each 2 ounces or fraction thereof; or a lower fourth-class rate.

**Third Class** (limit 8 ounces): Circulars and other miscellaneous printed matter, also merchandise, 1½ cents for each 2 ounces. Books (including catalogs) of 24 pages or more, seeds, cuttings, bulbs, roots, scions and plants, 1 cent for each 2 ounces.

**Fourth Class (Parcel Post)** (over 8 ounces): Merchandise, books, printed matter, and all other mailable matter not in first or second class. Limit of weight, 70 pounds; limit of size, 100 inches combined length and girth. For special rates available for books, consult postmaster. On payment of a small fee fourth-class matter is endorsed "Special Handling" and receives expeditious delivery and transportation. Rates for first and second zones up to 150 miles: 9 cents for first pound and a small increase for each additional pound. For other zones and weights consult postmaster.

**Special Delivery:** Rates, in addition to regular postage, on first-class matter up to 2 pounds, 13 cents; up to 10 pounds, 20 cents; over 10 pounds, 25 cents. On other-class matter up to 2 pounds, 17 cents; up to 10 pounds, 25 cents; over 10 pounds, 35 cents.

**Registered Mail:** Registry fees are in addition to regular postage

and must be prepaid. Fees range from 20 cents, for indemnity not exceeding \$5, to \$1.35, for indemnity not exceeding \$1,000. In excess of \$1,000 an additional surcharge is made.

**Insured Mail** (third and fourth classes): In addition to regular postage, for indemnity not to exceed \$5, fee of 3 cents; \$25, fee of 10 cents; \$50, fee of 15 cents; \$200, fee of 25 cents.

**C. O. D. Mail:** Unregistered third- and fourth-class (parcel post) matter and sealed domestic mail of any class bearing postage at the first-class rate, may be sent collect-on-delivery, for an amount not in excess of \$200, between money-order offices. Domestic C. O. D. mail may be sealed against postal inspection and, bearing postage at the first-class rate, may also be registered.

**Money Orders:** Maximum sum is \$100 but no limit to number of money orders issued to same person. Domestic money orders not exceeding \$2.50, fee of 6 cents; \$5, fee of 8 cents; \$10, fee of 11 cents; \$20, fee of 13 cents; \$40, fee of 15 cents; \$60, fee of 18 cents; \$80, fee of 20 cents; \$100, fee of 22 cents.

**Foreign Mail:** Letters may be posted for 3 cents an ounce or fraction thereof to any of the following countries: Argentina, Bolivia, Brazil, Canada, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Haiti, Honduras, Mexico, Newfoundland and Labrador, Nicaragua, Panama, Paraguay, Peru, Spain, Uruguay and Venezuela. To all other foreign countries, 5 cents for first ounce; 3 cents for each additional ounce or fraction thereof.

**Letters for armed forces overseas** are sent to the A. P. O. for 3 cents.

**Parcels for armed forces overseas** are limited to 70 pounds in weight and 100 inches combined length and girth.

## LEGAL INFORMATION

The information contained herein is only general. In a legal matter the facts are all important and may change the entire situation and the legal solution thereof. It is recommended that an attorney be consulted in all legal affairs and that the statutes of the various states be consulted for particular practices.

For those who cannot afford the services of an attorney there are Legal Aid Societies in all or most of the larger cities. For Catholics who require legal assistance and cannot afford an attorney their pastor should be able to recommend a Catholic attorney who will render such assistance.

### The Law of Contracts

A contract is a promise or set of promises for the breach of which the law gives a remedy (either in the form of damages or by requiring the fulfilment of the contract), or the performance of which the law in some way recognizes as a duty.

Contracts may be written or oral. The following contracts are generally by statute required to be in writing.

(a) Contracts not to be performed within a year from the date of their making.

(b) A promise to be responsible for the debt, default or miscarriage of another. By miscarriage is meant the failure of another to fulfil a contract.

(c) Contracts made in consideration of marriage, but not the mutual promises of marriage.

(d) Contracts for the sale or leasing of real estate with the exception of leases for one year or less.

(e) Contracts for the sale of goods above a certain value (determined by statute, generally \$50) unless a part of the price is paid, or the goods or part of them delivered.

If an oral contract embracing the above subject-matter is entered into and partially performed, it will not

generally be declared unenforceable. (Consult local statutes.)

**Parties to a Contract**—In order to form a contract there must be at least two or more parties or persons who desire to enter into contractual relations with each other. The parties or persons must have contractual capacity; that is, a person cannot be a party to a contract if he is an infant (in most states an infant is anyone under the age of twenty-one years), insane or forced or tricked into the contract. In the case of contracts made with infants they are not binding on him unless they are for the necessities of life or unless he ratifies the contract after he becomes of age.

For the creation of a valid contract there must be in addition to contractual capacity:

(a) Complete agreement. The minds of the contracting parties must meet and be in complete agreement on all points involved in the contract. There must be an offer and acceptance in accordance with the terms of the contract.

(b) There must be consideration, not necessarily of a "money" character.

(c) The intention of the contracting parties must be lawful; agreements made in violation of laws or against public policy are void and not enforceable.

**Discharge of Contracts**—After a contract has been made it can only be discharged in one of the following ways:

(a) By mutual agreement of the contracting parties.

(b) By complete performance in accordance with its terms.

(c) By breach; where one breaks the contract obligation which has been imposed on him by the terms of the contract the other party is no longer required to fulfil his part of the agreement.

(d) By an act of God, e.g., the death of the party who has contracted to render personal services.

(e) By operation of law, e.g., bankruptcy.

## Negotiable Instruments

The ordinary forms of negotiable instruments are checks, bills of exchange and promissory notes.

To be negotiable an instrument must conform to the following facts and requirements:

(a) Must be in writing and be signed by the maker or drawer.

(b) Must contain an unconditional promise or order to pay a "Sum Certain" in money.

(c) Must be payable on demand or at a fixed and determinable date in the future.

(d) Must be payable to order or bearer.

(e) Where the instrument is addressed to a drawee (e. g., a bank) it must be named or otherwise indicated therein with reasonable certainty.

### Negotiation and Indorsement —

An instrument is said to be negotiated when it is transferred to another party so as to vest title in that party. This may be done:

(a) By delivery, that is, merely handing over the instrument, if the instrument is payable to "Bearer" or indorsed in blank (the name of the last holder being signed to it without any qualifications).

(b) If the instrument is payable to order, by indorsement and delivery, by the party to whose order it is drawn. One who negotiates or transfers an instrument by indorsement (unless he qualifies his indorsement with the statement "without recourse") warrants or guarantees to all subsequent holders of the instrument: that the instrument is genuine and in all respects what it purports to be; that he has good title to it; that all prior parties had capacity to contract; that he has no knowledge of any fact that would render the instrument valueless; that the instrument at the time of its indorsement is valid and subsisting; and he agrees that on due presentation it shall be accepted or paid or both as the case may be, according to its tenor and that if it is not paid or accepted he, the indorser, will pay the amount to the holder, or

to any indorser subsequent to him who may be required to pay it.

When an indorser is compelled to pay he may hold any indorser prior to him through whom he has received the instrument by sending him notice *promptly* of non-payment.

**Certified Checks**—A check is a bill of exchange drawn on a bank and payable on demand. A check must be presented for payment within a reasonable time after issuance or the drawer will be discharged from liability thereon to the extent of the loss occasioned by the delay.

When a check is certified by a bank the bank becomes primarily liable to pay it. The drawer of the check and all the indorsers are released from liability and the holder of the check looks to the bank for payment. The drawer of a check cannot stop payment on it after it has been certified by the bank.

### Wills and Last Testaments

A will or last testament is the final disposition of a person's property to take effect after his death. A will must be in writing signed at the end thereof by the testator or by someone else for the testator at his direction and in his presence. The will must be witnessed by at least two witnesses who must subscribe their signatures as witnesses in the presence of the testator. The law of most states requires two witnesses. Connecticut, Maine, Massachusetts, New Hampshire, South Carolina, Vermont require three. Even where the law requires only two witnesses it is good policy to have three in case one or more of the witnesses predecease the testator.

A witness can never benefit by or receive anything under a will. (See local statutes for important modification in this doctrine, particularly where the witness is an heir, in which case he can generally take as much under the will as the laws of succession and inheritance provide for.)

The form or wording of a will is immaterial as long as the in-

tention of the testator is made clear.

A codicil is an addition to or an alteration in an original will. It must be made in the same manner as the will itself.

A nuncupative will or unwritten will is permitted only in the case of a soldier on active service or of a mariner at sea.

All persons are competent to make a will except idiots, persons of unsound minds and infants. The legal age for the making of a will is determined by statute in the various states.

A will may be revoked by subsequent marriage (see statutes of

the various states) or by the burning, tearing or otherwise destroying of the same by the testator or by some person in his presence and at his direction with the intention of revoking the will; also by the subsequent making of a new will with the intention of revoking the old one.

Funds may be left for charitable or religious or educational purposes either outright or in trust. Most states place a limitation on the amount which can be left for charity if there are dependent relatives. (Consult a Catholic attorney or have your private attorney get in touch with the diocesan attorney.)

## FINANCE AND BANKING

### Banks

In general, banks may be defined as institutions working under a charter from the state or national government and serving as a depository for the funds of individuals and corporations. Of course the deposit function is not the bank's sole activity. They also loan money to individuals and to corporations, act as investment agents, issue their own money in the form of banknotes, and perform innumerable duties which make them well-nigh indispensable in the present economic set-up.

In a sort of broad way, banks may be classified under three general types:

**Commercial Banks**—The business of these institutions primarily consists in making loans to and receiving deposits from customers. In the United States they represent the largest group of banking institutions, and are usually represented by the national and state banks.

**Trust Companies** — Originally, their main object was taking care of the investments and financial affairs of their customers; but today they have for the most part extended themselves into the functions of the ordinary banking institutions, with the exception of note issue.

**Savings Banks** are institutions devoted principally to receiving small accounts for long-term deposit.

### Stocks and Bonds

The main difference between stocks and bonds may be simply stated by saying that stocks represent ownership, proportioned to the number of shares held, in the company or corporation. Bonds on the other hand are, as it were, loans of a definite sum (usually \$1,000) and payable at a definite date in the future. In other words, the stockholders are the owners of the company, and the bondholders are the creditors. The stockholders share in the management, and in the profit or loss of the organization in which the stocks are held. Bondholders receive a fixed income, the interest on their investment. Should the corporation or company fail to pay dividends, that is a loss the stockholders must be prepared to suffer. However, failure to pay interest on its bonds, or fixed charges as they are called, makes the organization liable to legal action on the part of the bondholders. In liquidation, the claims of the bondholders take precedence over all other claims.

### U. S. Savings Bonds

Perhaps the most popular investment in this decade has been in the field of War Savings Stamps and War Savings Bonds.



The War Savings Bond Program as established by the Treasury Department had three primary objectives: first, to help raise funds to meet the heavy cost of government defense activities which could not be met exclusively by taxes; second, as the Secretary of the Treasury expressed it, "to safeguard the nation against the evils of inflation"; and third, to enlist not only the financial but also the moral support of the entire country in this vast undertaking of defense.

War Savings Stamps and War Savings Bonds are direct obligations of the United States government. Existing stocks were to be issued until exhaustion of the supply. In September, 1945, however, the designation "War Savings Bonds" was discontinued, and they are now known simply as United States Savings Bonds. This term is also applicable to Defense Savings Bonds and Victory Bonds.

Victory Bonds were issued in October, 1945, in Series, E, F and G, as below. The purpose of the Victory Loan was to finance the last stages of the war, the return home of service men and their rehabilitation.

War Savings Stamps, priced 10 cents, 25 cents, 50 cents, \$1.00 and \$5.00, bear no interest, but when they have accumulated in the amount of at least \$18.75 they may be exchanged for a ten-year U. S. Savings Bond.

U. S. Savings Bonds, Series E, can be purchased by individuals only. They are intended primarily for the small investor or the individual who may want to invest a portion of his income periodically. They may be purchased at 75% of their maturity value with a maturity of ten years to yield 2.90% interest compounded semi-annually. They can be redeemed prior to maturity at holder's option only, after 60 days from the issue date.

U. S. Savings Bonds, Series F, are intended for large investors and can be purchased by individuals, associations, partnerships, trustees, or corporations, except banks receiv-

ing demand deposits. They can be purchased at 74% of their maturity value with maturity of 12 years to yield 2.53% compounded semi-annually. They can be redeemed prior to maturity at holder's option only, after six months on a variable schedule on one month's notice.

U. S. Savings Bonds, Series G, are issued at par with a maturity of 12 years and meet the demand of current income. They pay 2½% interest paid semi-annually by the United States Treasury check and can be purchased by individuals, associations, partnerships, trustees, or corporations, except banks receiving demand deposits. They can be redeemed prior to maturity at holder's option only, after six months on a variable schedule on one month's notice.

**Tax Status of Stamps and Bonds** — War Savings Stamps are not taxable as there is no income to tax, and the face amount of these Stamps is not taxable by state and municipal authorities.

The income (increase in redemption value) on U. S. Savings Bonds, Series E and Series F, is subject to federal income taxes. If the investor's books are kept on an accrual basis, or if his income tax is filed on an accrual basis, this income is taxable as it accrues. If the investor's books are kept on a cash basis, or if his income tax is filed on a cash basis, the income on Series E and Series F Bonds is taxable under Federal tax laws as income and not as capital gain.

The income on U. S. Savings Bonds, Series G, is taxable under federal tax laws in the same manner as is that on any other United States government bond issued on or after March 1, 1941.

#### Usual Types of Stock

**Common:** Holders usually enjoy the voting rights in the management, and participate in dividends after preferred shareholders have received their dividends.

**Preferred:** Holders usually lack voting rights, and enjoy preference in the payment of dividends.

**Cumulative Preferred:** Holders enjoy right of receiving all unpaid dividends before the common shareholders can receive any.

**Participating Preferred:** Holders have the right to proportional division of surplus profits, if there are any, after common shareholders have received their dividends.

### INDIVIDUAL INCOME TAX LEGISLATION

Income tax is a direct exaction levied by the state on the individual citizen for the purpose of raising revenue with which to operate the state. The Sixteenth Amendment gave Congress the power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration. Until 1939 only a small percentage of the population was required to pay income tax. In 1944 about 50,000,000 people were paying income taxes. Returns are now filed, and taxes are collected, under provisions of the Individual Income Tax Act of 1944, the so-called "Simplification Act" (see below).

**Rates and Exemptions**—The income tax includes a "normal tax" and a "surtax." Both are figured as percentages of the taxpayer's income, but with different rates and exemptions. The normal tax rate is 3% of net income. The surtax rates range from 17% on the first \$2,000 of surtax net income to 88% on the portion of surtax net income over \$200,000.

For normal tax and surtax, the taxpayer is allowed an exemption of \$500, plus \$500 for his wife, and \$500 for each dependent relative. However, if husband and wife combine their incomes in a joint return, the normal-tax exemption is \$500 plus the amount of the smaller of the two incomes, but not more than \$1,000 for both.

**Simplification of the Individual Income Tax**—The individual income tax has been greatly simplified by the Individual Income Tax Act of 1944, approved May 29, 1944.

Under this act approximately 30,000,000 out of 50,000,000 taxpayers were relieved of the necessity of computing their income taxes for 1944. In subsequent years the number of taxpayers will be less. It is

estimated that in 1946 there will be 36,302,048 income recipients, and 31,500,000 receipts are anticipated. A large proportion of these will benefit from the "Simplification Act."

These are wage earners whose income is less than \$5,000, is derived solely from wages, interest and dividends, and includes not more than \$100 from sources not subject to withholding. These taxpayers may elect to have their tax determined by the collector by filing the withholding receipt (Form W-2 revised) furnished by the employer. On this form the wage earner need answer only a few simple questions relating to his total income for the year and the amount of tax already paid through withholding, listing his name and the names of his dependent relatives on the reverse side. After attaching all withholding receipts received from his employer, he then signs his receipt and mails it to the local collector, without payment. The collector determines the taxpayer's correct tax liability from a tax table provided by law, which allows about 10 per cent of the taxpayer's total income in place of deductions for charitable contributions, interest, taxes, medical expenses, etc., and, where necessary, either bills the taxpayer or issues a refund check.

Others, too, who are required to file tax returns, will also benefit from simplification. Form 1040 contains both the tax table (with its automatic 10 per cent allowance for deductions) for ready determination of the tax of persons with incomes of less than \$5,000 and a computation method for other taxpayers. Those who cannot use the tax table and are required to fill out returns in more detail will find the new form simpler than formerly. A person whose income is less than \$5,000 but who has actual deduc-

tions of more than 10 per cent is required to itemize his deductions and compute his tax. Persons whose incomes are \$5,000 or more have a choice of taking a standard deduction of \$500 or itemizing their deductions in detail, but have to compute their tax in either case.

The act also brings the amount of tax withheld more closely into line with the final tax liability; decreases the number of persons re-

quired to file declarations of estimated tax; and eliminates some of the difficulties and uncertainties in the making of required estimates.

One notable change removes the requirement that a "dependent" must be under 18 or incapable of self-support. Instead, the taxpayer may claim as a dependent any close relative with an income under \$500 who received more than half his support from the taxpayer.

### VETERANS' RIGHTS AND BENEFITS

Many rights and benefits are available to veterans of the armed forces and their dependents, and new laws affecting their welfare are frequently passed. The veteran must be vigilant and carefully comply with all the legal requirements to protect his rights. In correspondence with any branch of the service or with the Veterans Administration, Washington 25, D. C., or the Selective Service Board, or the United States Employment Service or other organizations, the veteran's full name, birth date, rank or rating, and serial, service or file number should be given.

#### GI BILL OF RIGHTS

The GI Bill of Rights, or Servicemen's Readjustment Act of 1944, amended as of Dec. 28, 1945, is a supplement to previous veteran legislation and extends new benefits to veterans of World War II. Its provisions, exclusive of those regarding hospitalization and administration, furnish legal bases for benefits with regard to education, loan guarantees, unemployment pay, review of discharges and employment service.

The general qualifications for benefits of the Bill are: active military or naval service between Sept. 16, 1940, and the end of the war; discharge on other than dishonorable conditions; at least 90 days of active service, unless a service-incurred injury or disability caused discharge before completion of 90 days; application for benefits within the times specified.

**Educational Benefits**—Any veteran having the listed qualifications is eligible for one year's education with subsistence. In addition to the basic year, a veteran will be eligible for a period of study equal to his or her period of service between Sept. 16, 1940, and the end of the war. The period of education may not exceed four years in any case and must be completed within nine years after the end of the war.

A veteran may not count toward the 90-day service period any time assigned for education or training as a midshipman or cadet at a service academy; or for education under the Army Specialized Training Program or the Navy College Training Program, if the courses taken in these programs were a continuation of civilian courses and were pursued to completion in the service.

The Government will pay to the school accepting a qualified veteran up to \$500 for ordinary school year to cover the costs of tuition, library, health and other similar fees, and for books, supplies and other necessities. To full-time students the Government will pay up to \$65 a month for subsistence, and up to \$90 a month if the student has one or more dependents. This money will not be deducted from any forthcoming bonus.

The veteran may attend any school approved by the State Agency in his or her state designated by the Veterans' Administration as the Approving Agency. He or she must be able to meet requirements of the school for entrance and for continued pursuance of courses selected.

Application for educational benefits may be filed with any office of the Veterans' Administration within four years after discharge from service.

**Loan Guarantees**—The Bill does not guarantee that a veteran will get a loan, but that the Veterans' Administration will guarantee loans made to veterans by lending agencies subject to examination and supervision by an agency of the US, any state or territory, or the District of Columbia.

Loans may be guaranteed for: homes, their purchase, construction and repair; farms, farm stock and equipment; business property and equipment. As to farm and business loans, it must be shown that the veteran has the ability and experience to make profitable use of the loan.

The Government may guarantee up to one half of the loan, but the aggregate sum guaranteed by the Veterans' Administration may not exceed \$2,000 in the case of non-real-estate loans, nor \$4,000 in the case of real-estate loans. If any federal agency other than the Veterans' Administration will guarantee part of a loan, the Administration will still guarantee up to one half of the loan, within the limits stated. The Veterans' Administration will pay the interest on its guaranteed portion of the loan for the first year, but the interest on the guaranteed loan must not exceed 4 per cent. Maturity on non-real-estate loans must not exceed ten years; real-estate loans are payable in 25 years, loans on farm realty in 40.

Application for loan guarantees must be made within ten years after discharge from service. When the loan has been agreed upon by the veteran and the lending agency, they should make joint application to the appropriate federal agency for a guarantee of the loan. The Bill certifies the Veterans' Administration as such a guaranteeing agency for qualified veterans of World War II.

**Unemployment Pay Benefits**—To be eligible for unemployment pay benefits a veteran must have the qualifications listed above, be completely unemployed or earning less than \$23 per week at part-time employment, or in business for himself with a monthly net business income of less than \$100. He is not eligible if he leaves suitable employment voluntarily and without good cause; if he fails to apply for suitable work when it is offered to him; if he does not attend available and prescribed free training courses; or if he has a direct interest or participation in a labor dispute occurring at the place where he was last employed or is actually employed at the time he applies for benefits provided for in the Bill.

The maximum cash payment permitted by the terms of the Bill is \$20 per week. If a veteran is making less than \$23 per week at part-time employment, the Government will subtract \$3 from the amount he is making, subtract the balance of his earnings from \$20 and pay him the difference in cash. A veteran in business for himself and earning less than \$100 in a calendar month will be entitled to the difference between his earnings and \$100.

For the first 90 days of active service, a veteran will be entitled to unemployment pay for 24 weeks. For each additional calendar month or major fraction of a month of active service, a veteran will be entitled to an additional 4 weeks of unemployment pay. The maximum time limit for unemployment pay benefits provided by the Bill is 52 weeks.

Applications for unemployment pay may be filed at offices of the United States Employment Service within five years after the end of the war.

**Review of Discharges**—Without regard for the general qualifications listed above, any veteran has the right, within 15 years after discharge, to a review and change of discharge status with the approval of the Army or Navy Department. The only discharges excepted are those ordered by general court martial sentence.

**Employment Service**—The Bill provides for the establishment of a job counseling and employment service for veterans to afford them the maximum of job opportunity in the field of gainful employment.

## A BRIEF SUMMARY OF THE SOCIAL SECURITY ACT

*(Courtesy of the Social Security Administration)*

The Social Security Act of 1935 provided for the establishment of a federally operated system of old-age insurance and for federal co-operation with the states in unemployment insurance systems and in programs for giving financial aid to three groups of the needy — the aged, the blind, and dependent children. It also made available more federal aid to the states for health and welfare services and for vocational rehabilitation.

In 1939 the act was materially strengthened by amendments. The original law established the most comprehensive social welfare program ever undertaken in this or any other country. Under the law as revised the insurance protection given the wage-earner was extended to his family. The amendments also resulted in liberalization of other features of the general program and made possible an improvement in administrative procedures. Of particular significance was the requirement that state agencies, which administer the programs operated on a federal-state co-operative basis, establish and maintain personnel standards on a merit basis. The act was further amended in 1946 after extensive Congressional hearings. The effects of these amendments are incorporated in the sections which follow.

Responsibility for administration of the provisions of the Social Security Act rests on the Social Security Administration, established on July 16, 1946, as one of the branches of the Federal Security Agency. The Social Security Administration comprises the bureaus formerly in the Social Security Board, which it superseded, and the Children's Bureau (except for its Industrial Division), formerly in the Department of Labor.

### Old-Age and Survivors Insurance

Under the 1939 amendments the old-age insurance system was expanded to provide protection not only for the insured wage earner, but also for his dependents. It became an old-age and survivors insurance system. This is the only program included in the Social Security Act which is entirely administered by the Federal Government without state co-operation. Monthly retirement benefits are paid to insured workers when they give up covered employment at 65 years of age or over; to their wives aged 65 or over; and to their unmarried children under 18 years of age. When an insured worker dies, monthly survivor-benefits are paid to his widow aged 65 or over; to his children under 18; and to his widow under the age of 65 if she has children under 18 in her care. If no widow or child survives who is immediately or potentially eligible for benefits, monthly benefits are paid to the worker's dependent parent or parents aged 65 or over.

The benefits provided by this system are financed by equal taxes paid by workers and their employers into an Old-Age and Survivors Insurance Trust Fund in the United States Treasury. The tax rate through 1947 was 1% each for employees and employers on the first \$3,000 a year in wages. It is scheduled to rise to 2½% each during 1948; and to 3% each during 1949 and thereafter.

The system covers practically all industrial and commercial employment, such as work in factories, shops, mines, mills, stores, offices, banks, other places of business or on American ships. Occupations not covered include agricultural labor, domestic service, employment by federal, state or local governments or their instrumentalities, service for certain non-profit educational, charitable or religious organizations, self-employment, and railroad employment (which comes under the Railroad Retirement Act). Beginning with 1947, wages earned in railroad employment are included in computing survivor benefits.

The 1946 amendments extended survivor protection under the program to the survivors of certain veterans of World War II who die or have died within three years of their discharge from the armed forces.

Old-age and survivors insurance benefits are based on the individual's average monthly wages under the system. The worker's own monthly benefit is figured as follows: 40% of the first \$50 of average monthly wages, plus 10% of the next \$200, plus 1% of this amount for each year in covered employment in which he made \$200 or more. For example, if a man had average monthly wages of \$100 after 5 years in covered employment, he would get 40% of \$50 or \$20, plus 10% of the next \$50 or \$5, making \$25, and in addition, for 5 years' coverage he would get 5% of \$25 or \$1.25; so that his total monthly benefit would be \$26.25.

Benefits payable to a worker's dependents or survivors are figured according to his own benefit rate. The benefit payable to a wife, minor child or a dependent parent is equal to one-half of the benefit due the wage earner on the basis of his earnings record. The benefit payable to a widow is equal to three-fourths of the benefit due her husband.

The total of benefits to a retired wage earner and his family or to his survivors, if over \$20, cannot exceed 80% of his average monthly wage, twice his monthly benefit, or \$85, whichever of these three amounts is the smallest.

A lump-sum death payment is also provided under the act if an insured worker dies leaving no one immediately eligible for monthly benefits. This payment may be up to 6 times the monthly benefit that would have been due the deceased. If there is no surviving spouse, the lump sum may be used to reimburse the individual who bore the funeral expenses, but only to the extent of the actual expenditures incurred.

#### Employment Security

The employment security program formerly combined the two functions of the payment of unemployment benefits to unemployed workers qualified under their state unemployment compensation laws and recruiting workers through the system of public employment offices. In January 1942, the States turned over the operation of the employment offices to the Federal Government, to effect the fullest utilization of the nation's labor supply for the war effort. On November 15, 1946, they were returned to State control.

Federal grants are made to states for administration of their employment security programs. State unemployment compensation laws, now in effect in all states, the District of Columbia, Alaska and Hawaii, provide for the payment of weekly benefits to jobless workers covered by the law who have sufficient wage or employment credits to entitle them to benefits. When a man loses his job, he is required to file claim for benefits at the local employment office, which helps him find another.

At the end of a specified waiting period, his benefits begin and continue until he has exhausted all benefit rights or has received them for the maximum period allowed by law—usually three to four months, if he is still unemployed. The weekly benefit in most states is equal to about half a regular week's pay up to a specified maximum, usually \$15 to \$20 a week.

A federal tax of 3% is levied on the payrolls of employers of eight or more persons with approximately the same occupational exclusions as those for old-age and survivors insurance. This tax applies only to the first \$3,000 a year paid to each employee. Employers offset against 90% of this federal tax amounts paid to states as contributions under state unemployment compensation laws or amounts which would have been paid if the employer had not been allowed reduced rates under experience-rating provisions of the state laws approved by the Social Security Administration. The 1946 amendments authorized the States to include

private maritime employment under their unemployment insurance laws and establish a temporary Federal program of reconversion benefits for seamen whose employment was technically Federal, to operate until July, 1949, subject to appropriation of the necessary funds by Congress.

#### **Public Assistance**

Under the public assistance provisions of the Social Security Act, the Federal Government makes grants to states for aid to the needy aged, the needy blind, and dependent children. All states and the District of Columbia, Alaska and Hawaii have plans for old-age assistance under which they are receiving federal grants; 47 states have approved plans for aid to the blind and 50 for aid to dependent children. Under these plans cash allowances related to the individual's own need are paid each month. The 1946 amendments increased, for the 15-month period October, 1946, through December, 1947, the maximum Federal contribution from \$20 a month in old-age assistance and aid to the blind to \$25, and in aid to dependent children from \$9 for the first child and \$6 for each additional child aided in the same home, to \$13.50 and \$9 respectively. The Federal share of State assistance payments is increased (from one-half of all State expenditures up to \$40 per individual for the aged and blind, and \$18 for the first child and \$12 for each additional child aided), to two-thirds of all State expenditures up to an average of \$15 for the aged and blind, and one-half of such additional expenditures up to \$45 for an individual, and to two-thirds to an average of \$9 per child and one-half of such additional expenditures up to \$24 for one child and \$15 for each additional child.

The Social Security Act through provisions administered by the Children's Bureau, protects the health of mothers and young children, provides treatment for crippled children, and cares for children who are neglected or in danger of becoming delinquent. All states participate, receiving grants for services rendered.

#### **Health and Welfare Services**

The public health and vocational rehabilitation provisions, formerly under the Social Security Act, are now administered under separate legislation by two other units of the Federal Security Agency, viz., the Public Health Service and Office of Vocational Rehabilitation.

#### **THE CATHOLIC WAR VETERANS**

The Catholic War Veterans of the USA, founded in 1935 by Rev. Edward J. Higgins, Chaplain of World War I, exists to promote united veteran action and to demonstrate the religious faith and patriotic loyalty of its members, all honorably discharged from the US armed forces. CWV is the Catholic agency recognized by the Veterans Administration for the preparation and presentation of claims and appeals on behalf of veterans and their families. CWV is also recognized by the War, Navy and State Departments, and has accredited representation at all sessions of the UN. CWV supports all activities promoting true American ideals and is a leader in the fight against subversive influences.

The official organ, the "Catholic War Veteran," is widely acclaimed for its militant editorials. CWV has 1,500 posts throughout the US affiliated with various parishes, to advise and assist veterans and members of their families in regard to their rights and privileges under federal and state legislation. The approbation of the bishop of the diocese and the approval of the pastor of the parish is obtained for each new post. The welfare facilities of CWV are extended to all veterans and their families regardless of race, creed or color. CWV has an active post in Rome, Italy, comprising veterans of the US armed forces now residing in Italy and US servicemen still on duty there.

Full-time contact representatives are stationed at the Veterans Administration regional offices to handle claims and appeals prepared by the various units. There is a full-time liaison officer at the CWV Washington Bureau who advises governmental agencies and Congress on current CWV policies and consults with government officials.

National Headquarters: 350 Fifth Ave., New York 1, N. Y.

## **SURPLUS PROPERTY ACT**

*(By George E. Reed, Legal Department, NCWC)*

The Surplus Property Act provides for the disposal of property or commodities which are surplus to the needs of the armed services.

The Act is presently being administered by the War Assets Administration, which has regional offices in practically every major city in the United States. Property available for sale is catalogued and then widely advertised. Opportunities to purchase surplus property are furnished in accordance with the following priorities: 1. special priority for veterans; 2. general priority accorded Federal Agencies; 3. general priority for veterans; 4. priority for small businesses purchasing through the Reconstruction Finance Corporation; 5. priority accorded State and Municipal agencies; 6. non-profit groups.

While a great deal of desirable property is purchased by the aforementioned priority groups, a considerable portion remains for the commercial customer.

Some time ago the War Assets Administration concluded that while it was still necessary to maintain their regional offices both as administrative and as sales centers, it would be necessary to move the property more rapidly. Accordingly, a new sales program was established which is known as the site sale. This contemplates the sale of all the equipment located in army depots, naval bases, camps and posts, and other military installations. The sale of the material is at a fixed price, with the appropriate discount (40%) for public health and educational institutions. The site sale has been picturesquely and succinctly described as the "come-and-get-it-sale."

While it is true that the priority system referred to is placed into effect in the site sales as well as in the case of sale through the regional office, the bulk of the property to be disposed of at the site sales is so great that there is generally considerable material left for the commercial customer. Special consideration has been given non-profit, educational, public health and charitable organizations. Both public health and educational institutions, which are non-profit in character, are entitled to a general discount of 40% from fair value, i. e., from the lowest trade-level price. Other items have a discount of 95%. The many chapels to be declared surplus may be applied for at the War Assets office.

Non-profit organizations may purchase not only for their domestic use but may, after satisfying such use, procure property for the purpose of exporting it to missions maintained abroad. When such property is purchased for export, a 40% discount may likewise be secured.

The administration of Regulation 14, which deals specifically with education, public health and charitable institutions, was until recently confined to the Federal Security Administration. However, the War Assets Administration has now assumed this function, and must be directly contacted at its regional offices.

The bulk of the Surplus Property is now beginning to move. It has taken the War Assets Administration a year or two to get into a position where it could move the property rapidly. It is now at the height of its operations and is currently disposing of a great deal of valuable and, in most instances, desirable material.



## THE FEDERAL BUREAU OF INVESTIGATION

*(Written for The National Catholic Almanac by John Edgar Hoover, Director)*

The Federal Bureau of Investigation was established in 1908 by Charles J. Bonaparte, then Attorney General of the United States.

While the Hon. Harlan F. Stone, former Chief Justice of the Supreme Court, was Attorney General, the FBI was reorganized. One of the policies then formulated was that promotion of employees be based solely on demonstrated ability, and that all work of the Bureau be placed on a plane beyond political influence.

The Identification Division of the FBI also was formed at that time, by the consolidation of criminal identification data maintained at Leavenworth Penitentiary with records previously kept by the International Association of Chiefs of Police. The national clearing-house of criminal investigation began with a nucleus of 810,188 fingerprint cards and at present has more than 104,000,000 fingerprint records. The FBI also exchanges information with identification bureaus of foreign countries regarding criminals of an international character.

In the fall of 1932 the FBI Laboratory was organized at Washington, D. C., to assist in criminal investigations conducted by Special Agents of the FBI and to make available to the law-enforcement officers of the nation the latest developments in scientific criminological investigative techniques. The FBI Laboratory not only makes examinations without cost for duly authorized law-enforcement agencies, but also sends experts to testify concerning the results of their examinations without charge to the local agencies. During the fiscal year 1946, there were 67,229 examinations of evidence conducted. Scientific equipment employed in the laboratory is valued at well over a million dollars.

In a long-range plan to raise the standards of the law-enforcement profession throughout the nation, the FBI National Academy was organized on July 29, 1935, and since that time more than fifteen hundred police officers, representing police departments throughout the forty-eight states and territorial possessions and many foreign countries, have received instruction from the FBI staff of experts. The course extends over a twelve-week period, and the graduates are trained to organize schools along the same line in their local communities.

On Sept. 6, 1939, the FBI was designated by presidential directive the national clearing-house for all information regarding the internal security of the nation. The greater part of the FBI's activity in recent years has been devoted to this work with the result that during World War II no foreign-directed sabotage occurred and enemy espionage met with recurring failure.

On August 1, 1946, the Atomic Energy Act of 1946 became law. Under it the FBI was given the responsibility of determining the character, associations and loyalty of individuals employed by the Atomic Energy Commission and of all other persons having access to restricted Atomic Energy data. The Act also provides that all violations shall be investigated by the FBI. It is anticipated that these additional responsibilities will double the FBI's case load in one year.

In order to handle its work economically and efficiently, the FBI operates fifty-one Field Divisions which are strategically situated throughout the United States and its possessions. All Field Offices send copies of their reports to the Headquarters of the Bureau at Washington, D. C., thus permitting the co-ordination of all investigations. The personnel of each Field Office varies according to the volume of work to be performed.

In addition to directing and co-ordinating the activities of the Field Divisions, the administrative staff of the FBI at Washington supervises the operation of the Identification Division, the FBI Laboratory and the collection of crime statistics. It also conducts the training academies for special agents and selected police officers.

## THE NATIONAL DEFENSE SYSTEM OF THE UNITED STATES

On July 26, 1947, the President of the United States signed the National Defense Act. This new legislation provides for the coordination of all military forces, Army, Navy, and Air, under a single cabinet department and head, namely the Department of Defense. The Secretary of Defense with full cabinet status replaces the Secretaries of War and Navy, who act now as sub-secretaries to the defense head. The act is intended to increase efficiency and effect economies by creating a single, national military organization, and by providing for an integration of domestic, foreign and military policies relating to national defense.

Substantially, the reorganization act establishes an independent Air Force, co-equal with the Army and Navy; guarantees the continuance of Naval Aviation and Marine Corps

amphibious operations; sets up a central intelligence agency to coordinate all government security intelligence through the president; provides for a National Security Council headed by the president to formulate military policy; establishes a National Security Resources Board to outline possible plans and civilian mobilization, and finally, permits the president to choose key figures in the new agency from both civilian and military life.

Provisions are also being made for dividing the country into strategic areas, each with a single commander for all three forces, this command to be related only to actual combat maneuvers. In general, however, the reorganization is intended to be gradual, and many of the plans are still in a tentative stage.

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### MILITARY INFORMATION

*(Approved by Army and Navy Departments)*

#### Army and Navy Insignia

Insignia are markings which give identifications to men in the service. These insignia are worn on the uniform, and show at a glance the rank and the branch of service to which the wearers belong.

**Army.** The rank insignia of commissioned officers are found on the shoulders of the blouse, and on the collar of the shirts; these are known as "bars."

Non-commissioned officers wear their rank insignia on the upper part of the sleeve of either blouse or shirt; these are termed "chevrons" or "stripes."

Ordinary privates have no rank insignia.

Branch insignia are found on the lapel of the blouse for all service men and on the shirt collar of commissioned officers.

**Navy.** The rank of a commissioned officer is shown by the stripes worn completely around the sleeve cuffs of his blouse and by the short stripes on the shoulder marks

A petty officer's (non-commissioned) rank is shown by chevrons worn at the top of the sleeve.

Scarlet chevrons are worn on blue uniforms; blue on white.

His "outfit" is shown by the badge worn on the right arm in the seaman branch, and on the left arm in other branches.

Non-rated seamen wear braid on the right shoulder—white on a blue uniform, blue on white.

Engineer seamen wear red braid on the left shoulder.

## Rankings

The following two lists will show the corresponding ranks of Officers in the Army and Navy.

**Army**  
General of the Army  
General  
Lieutenant General  
Major General  
Brigadier General  
Colonel  
Lieutenant Colonel  
Major  
Captain  
First Lieutenant  
Second Lieutenant

**Navy**  
Admiral of the Fleet  
Admiral  
Vice Admiral  
Rear Admiral  
Commodore  
Captain  
Commander  
Lieutenant Commander  
Lieutenant  
Lieutenant (j. g.)  
Ensign

### Ground Forces

The Army is divided into two major combat components, Army Ground Forces and Army Air Forces. Continental United States is divided into six Army Commands under the Commanding General of

Army Ground Forces. Army Command Headquarters are: (1) New York, N. Y.; (2) Baltimore, Md.; (3) Atlanta, Ga.; (4) San Antonio, Tex.; (5) Chicago, Ill.; (6) The Presidio, San Francisco, Calif.

### Branches of the Army

Branches of the Army are classified as belonging to the Arms or Services, depending on whether they actually enter into combat or assist in some other manner. The Arms, or combat branches, are the

Infantry, essentially an arm of close combat; the Artillery, subdivided into the field, anti-aircraft and seacoast Artillery; and Armored Cavalry, completely mechanized

and mobile, combining the speed of Cavalry with Armored Forces firepower all under Army Ground Forces and the Army Air Forces. The Service branches are the Adjutant General's Department, the Inspector General's Department, the Chaplains' Corps, the Quartermaster Corps, the Chemical Warfare Department (combat or Arms in the last war), the Ordnance Department and the Finance Department.

### Organization of the Army

By organization is meant the rule or command of an individual, either a commissioned or non-commissioned officer. Commissioned officers are those to whom appointments have been granted upon the completion either of West Point training (these become officers in the Regular Army) or specified courses in the Reserve Officers Training Corps (these are enrolled in Reserve Officers Corps). Non-commissioned officers are those who have attained the rank through promotions. These officers start as privates and may be promoted to the top rank of Master Sergeant.

Military organizations range in

size from a small unit known as a squad to a great force known as the field army. Each organization forms an integral part of a larger organization.

The Squad is the smallest unit. It varies in size from 5 to 12 men, and is usually commanded by a Corporal. In large squads the Sergeant commands. The leader directly and personally controls his subordinates, known as privates.

The Section is next in size, and usually consists of 2 or more squads, and totals from 20 to 25 men. Sections are commanded by a Sergeant, but may vary in some organizations.

The Platoon is in some instances made up of squads but more often of 2 or more sections. It consists of 40 to 55 men. The platoon itself is commanded by a Second or First Lieutenant.

The Company is the basic administrative unit, as it contains all the agencies required for subsistence. At its head is a Captain. It is divided into smaller units. A company, battery or troop at war strength may have as many as 200 men. As no one man could personally control such a number, by means of a chain command orders reach every man from the Captain down. This is done through lieutenants, sergeants and corporals.

The Battalion (Squadron) consists of 2 or 3 companies or batteries and numbers about 300 to 500 men. A battalion is commanded by a Major or Lieutenant Colonel. It is the basic tactical unit.

The Regiment is both administrative and tactical (having both combat and service branches). It consists of a headquarters and 2 or more battalions, and also a special company using special weapons. The regiment is commanded by a Colonel and numbers in men from 800 to 3,100.

The Brigade, a tactical organization composed of 2 or more regi-

ments of the same Arm, is commanded by a Brigadier General and consists of 5,000 to 6,300 men.

The Division is the basic large unit of the combined Arms. It is usually commanded by a Major General. There are three types: (1) Square—the organization of the National Guard division, numbering 18,500 men; (2) Triangle—that used by the Regular Arms, numbering about 12,500 men; (3) Motorized—the same as the Triangle, but with the additional care of vehicles.

The Corps consists of a headquarters, certain organic corps troops, and such infantry divisions as may be assigned to it. It is primarily a tactical unit and is commanded by a Major General in peace time and a Lieutenant General in war time. The number of men ranges from 65,000 to 90,000.

The Army, composed of headquarters, army troops, a number of corps and a number of divisions, is the largest unit. It is administrative as well as tactical. Commanded by a General, it numbers from 200,000 to 400,000 men. It is often called a Field Army to distinguish it from the whole army of the United States, of which such a unit forms only a part.

#### Administration of the Navy

The highest military adviser in the Navy is known as the Commander in Chief of the United States Fleet and Chief of Naval Operations, commonly referred to as CominCh. The Navy, like the Army, has departments that carry out the administrative and tactical work. These departments are known as: (1) Bureau of Yards and Docks; (2) Bureau of Naval Personnel; (3) Bureau of Ordnance; (4) Bureau of Ships; (5) Bureau of Supplies and Accounts; (6) Bureau of Medicine and Surgery; (7) Bureau of Aeronautics; (8) Marine Corps.

Similar to the Service Commands of the Army, the Navy has Naval Districts for shore operations. These

number twelve within the continental limits, and, with their headquarters, are as follows: (1) First Naval District, Boston, Mass.; (2) Third Naval District, New York 7, N. Y.; (3) Fourth Naval District, Philadelphia, Pa.; (4) Naval Operating Base, Fifth Naval District, Norfolk, Va.; (5) Sixth Naval District, Charleston, S. C.; (6) Seventh Naval District, Miami, Fla.; (7) Eighth Naval District, New Orleans, La.; (8) Ninth Naval District, Great Lakes, Ill.; (9) Eleventh Naval District, San Diego, Cal.; (10) Twelfth Naval District, Seattle, Wash. Activities of each District are directed by a "Commandant," with the rank of Rear Admiral.

## The Fleet

The Navy, greatly expanded during the war, consists of approximately ten units grouped into the Atlantic and Pacific Fleets. In addition, 8 to 10 Sea Frontier Forces have been established to meet the demands for area-defense.

Owing to the complexity of present-day naval warfare, the fleets, except for administration purposes, have no standard pattern. Usually the fleet is made up of task forces, the composition of which depends upon the operation to be performed, e. g., destruction of a shore installation, landing of an invasion force, submarine patrol, convoy escort, etc. Thus a task force may consist of a few ships with a destroyer as the major combatant vessel or it may be composed of any combination of battleships, cruisers, carriers and destroyers.

At present the ships of the Navy are thousands in number. The battleships, aircraft carriers, cruisers, destroyers and submarines remain the principal combatant ships. The general characteristics have not been changed. Their fighting force has been stepped-up by the addition of radar, sonar, anti-aircraft defence and over-all improvements in design and engineering.

The smaller combatant vessels are particularly adapted for convoy escort and anti-submarine warfare. These include: destroyer escorts, similar to but smaller than a destroyer; frigates and corvettes, having the characteristics of gunboats; and patrol craft, ranging in size from 110 to 180 feet. The deadly PT boats, originally intended as patrol craft, have been reduced to a skeleton force to be used for experimental purposes.

The vessels of an amphibious force, which is designed primarily for landing operations, range from the ocean-going LST to the small infantry lighter, that are capable of nosing on to the shore and of discharging their cargo of men or equipment directly on the beach. In addition, there are a number of auxiliaries such as repair tenders, tank-

ers, supply-vessels, transports, floating derricks, net tenders, etc.

The principal combatant ships are described below:

**The Battleship**, or battlewagon, largest of the fighting ships, is over 700 feet long and 100 feet wide, combining the greatest possible amount of armor and armament. It is used in major naval engagements, in direct support of amphibious operations, and to protect task forces. Battleships are named after states in the Union.

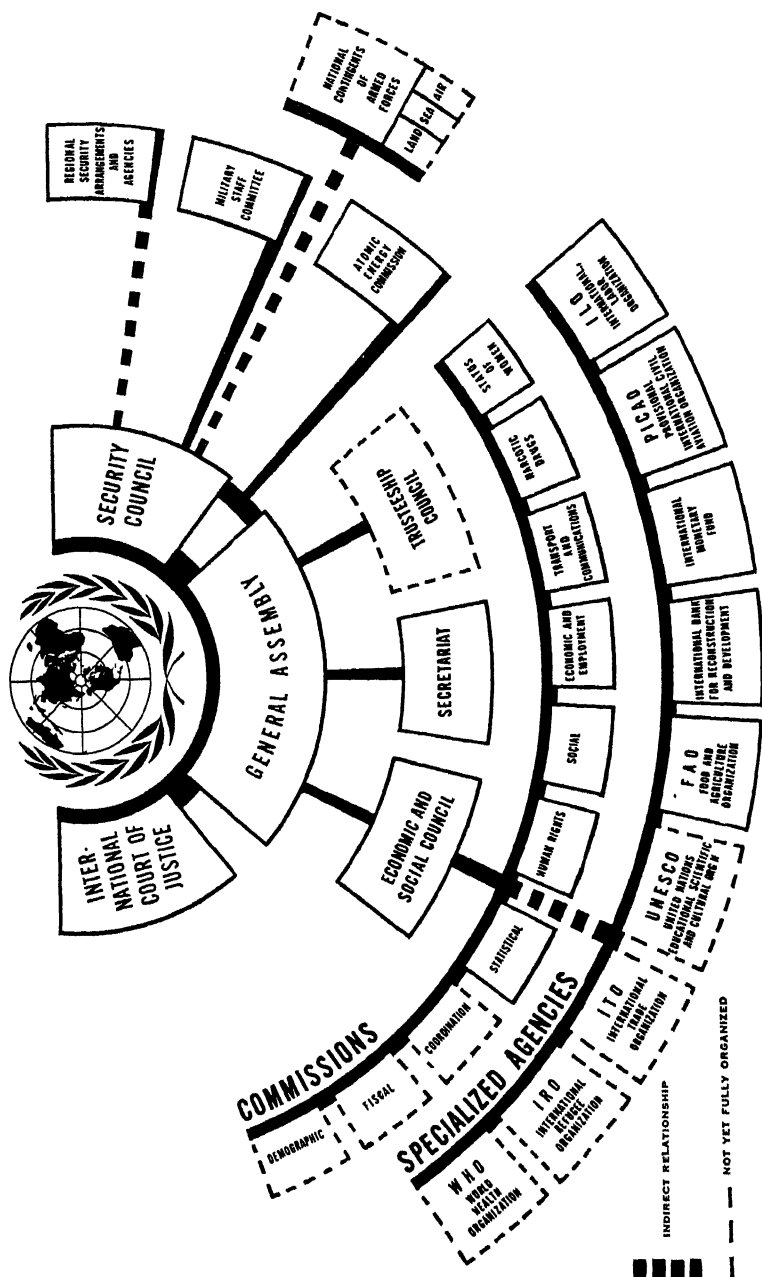
**Aircraft Carriers** are the second largest ships in the fleet. Equipped to serve as bases for naval fighting planes, they may carry over 2,000 technically trained men. Ranging in size from escort to fleet type, they carry 30-80 planes. Carriers are used in task forces, in convoy defense, in anti-submarine patrol, and to give aerial support to amphibious operations. Carriers are named after famous ships and famous battles.

**Cruisers** are of two kinds: light or heavy, depending on their armament. The cruiser's main action is in scouting, convoying supply and troop ships, escorting carriers, and in supporting sea-borne invasions with direct naval gunfire. Cruisers are named after cities.

**The Destroyer** is a multiple-duty vessel. During naval engagements it screens and protects heavier fleet units, attacks major enemy vessels with torpedoes; protects convoys and performs anti-submarine duty, and is also employed in near-shore support of landings. Destroyers, most numerous of combatant ships, carry crews of 100-200 men. They are named after heroes.

**Submarines** have as their main duties long-range patrolling (usually performed on the surface), and the destruction of enemy troop and supply ships. Submarines are run by Diesel engines while on the surface, electrically when submerged. Varying in size and strategic potentiality, they may be ocean-going, coastal, or mine-laying. They are named after fish.

ORGANIZATION OF THE UNITED NATIONS



## UNITED NATIONS

The United Nations, an organization dedicated to the establishment and maintenance of international peace, security and general cooperation, was proposed at Dumbarton Oaks where, on Oct. 9, 1945, it was announced that delegates of the United States, the United Kingdoms, Soviet Russia and China had approved purposes and principles for regulating the international body. These proposals were incorporated into the charter of the United Nations, which was drafted and adopted at the UN Conference on International Organization at San Francisco, April 25-June 26, 1945. Six months after adoption the charter had been approved by 51 nations.

To further its main purpose, which is the maintenance of international peace and security, UN aims to develop friendly relations among nations; to achieve international cooperation in the solution of economic, social and other problems of mankind; and to afford a center for harmonizing the actions of nations for achievement of these common ends.

UN, based on the principle of the sovereign equality of all peace-loving states, requires that all members shall undertake to fulfill in good faith obligations assumed under the charter. Members shall settle disputes by peaceful means and shall refrain in international relations from the use or threat of force in any manner inconsistent with the purposes of the organization, which they are obliged to assist in any action taken according to charter provisions. UN shall ensure that non-member states act according to these principles for the maintenance of international peace and security, although the organization may not intervene in the domestic affairs of any nation when those affairs do not constitute a threat to international peace.

Membership in UN is open to all peace-loving states.

Chief organs of UN are: the General Assembly, composed of delegates of all member-nations and popularly called "Town Hall of the World" because of its right to discuss all matters falling under the Charter; the Security Council, comprising five permanent and six non-permanent members empowered to enforce, by unanimous vote of the permanent members plus two others, action against an aggressor or to prevent war in accordance with Charter principles; an International Court of Justice, principal judicial body of UN; an 18-member Economic and Social Council, which promotes respect for human rights and international cooperation in economic, social and cultural fields—largely through its commissions and through specialized agencies affiliated with it; a 10-member Trusteeship Council, which supervises, in the interests of the inhabitants, the administration of non-self-governing areas placed under its jurisdiction by the Administering Powers; a Secretariat, charged with the duty of supervising UN organs, the Secretary-General having the right to bring to the attention of the Security Council any matters deemed a threat to the maintenance of international peace and security.

The report of the preparatory commission, which completed its work after the San Francisco Conference, formed the basis for constituent work of the General Assembly. At the first session held in London, January 10-February 14, 1946, Paul-Henri Spaak of Belgium was elected president, and Trygve Lie, of Norway, secretary general. The Assembly also completed its own organization, established the Security Council and Economic and Social Council. Delegates from 51 nations convened at Flushing Meadows, N. Y., on October 26, 1946, for a meeting of the General Assembly, during which several nations were voted to membership. The present UN membership totals 57 nations.

The Assembly regularly meets once a year. The Security Council is in continuous session at Lake Success, N. Y. The Economic and Social Council meets three times a year and the Trusteeship Council twice.

## UNESCO

*(Courtesy of Education Department, NCWC)*

The United Nations Educational, Scientific and Cultural Organization had its origin in the suggestion of the United States Delegates to the meeting of the Allied Ministers of Education, Nov., 1942, that the United Nations should deal with educational and cultural problems. Following the San Francisco Conference, June, 1945, educational, scientific and cultural representatives to the UN met in London to draft a constitution for the new organization. In Nov., 1946, it was formally launched at its seat, Paris, its constitution signed by 44 UN members, ready to assume full-scale operations when 20 nations have accepted membership. The constitution provides for: a General Conference meeting annually, to which each member sends five representatives; an Executive Board of 15 elected by the Conference from its members; and a Secretariat under a Director-General elected by the Conference. The Organization is financed by contributions of member states and the constitution assures equality of states in representation and participation without regard to size, and due regard to geographical distribution, and to the inclusion of persons with varied experience in education and cultural fields.

The First International Conference at Paris, Nov., 1946, defined the administrative, financial, and legal structure of UNESCO, set its program for 1947, appointed its Director-General, Julian Huxley, and planned for a second conference at Mexico City, Nov., 1947.

As UNESCO is to be a directive coordinating agency rather than a promoter and developer of education, science and culture in themselves, a preparatory committee proposed a program of projects and activities extending to seven major fields for the general conference at Paris: Libraries and Museums; Education; Social Sciences, Philosophy, and Humanistic Studies; Natural Sciences; Mass Communication; Creative Arts; Educational Reconstruction and Rehabilitation. Proposed activities are evaluated in the light of their ability to advance the general purposes of the organization; their feasibility within a total commitment of 7½ million dollars, and a small, quickly recruited yet well qualified staff; and their suitability to the designated particular objectives.

Of the 150 areas of concern in UNESCO's original program three large-scale projects are now being undertaken: an educational reconstruction program in the devastated member countries; a campaign for the spread of fundamental education, as part of a long-term campaign against illiteracy; and the promotion of international understanding, particularly in education. Pilot projects of fundamental education are being conducted in China, Haiti, and East Africa. UNESCO also informs UN of instances in which education endangers the peace; exchanges knowledge and information through mass communication; studies tensions conducive to wars and divergent philosophical systems to establish a maximum of common basic principles for understanding between nations.

UNESCO's program for 1947 gained momentum when its planning staff held its first meeting at Paris in April, 1947. On the agenda were measures for the campaign against illiteracy, new techniques in education, teacher training problems and the details of the pilot projects. The General Conference in Mexico City in Nov., 1947, planned a world survey of education to show present educational levels.

President Truman, on July 30, 1946, signed Public Law 565, authorizing our country to accept membership in UNESCO and providing for the formation of the US National Commission for UNESCO to serve the nation in an advisory capacity and to propose means whereby UNESCO's programs are to be carried out here. This organization held its first meeting at Washington, D. C., in Sept., 1946, attended by representatives of 60 national organizations and 40 distinguished American citizens.



## A DECLARATION OF RIGHTS

Drafted by a Committee Appointed by the  
National Catholic Welfare Conference

and

Presented to the United Nations Commission on Human Rights

*(Available in pamphlet form from the NCWC,  
by courtesy of which it is included here)*

### *General Preamble*

God, the Creator of the human race, has charged man with obligations arising from his personal dignity, from his immortal destiny, and from his relationships as a social being. These obligations are in reference to the Creator, to himself, to his family and fellowmen, to the State and to the community of States. For the fulfillment of these obligations man is endowed with certain natural, inalienable rights. These obligations and rights form the substance of the natural moral law which can be known by reason.

Obligations and rights are correlative. At all times the obligation to respect the rights of others operates against the arbitrary use of rights.

Suitable opportunity to discharge fundamental obligations in the various and separate situations of life is a right which cannot be justly denied. For man's use God has provided the basic resources of this world.

The unity of the human race under God is not broken by geographical distance or by diversity of civilization, culture and economy, and the adequate use of the world's resources by all peoples is not to be denied because of these factors.

Weakness resulting from conquest or imperfection in governmental organization should not be used as a pretext to reject the fundamental rights of man or to impede their legitimate exercise.

The order of rights outlined below progresses through the individual, the family, the State and the community of States.

### Part I

#### The Rights of the Human Person

##### *Preamble*

The dignity of man, created in the image of God, obligates him to live in accordance with the law imposed by God. Consequently, he is endowed as an individual and as a member of society with rights which are inalienable.

Among these rights are:

- 1) The right to life and bodily integrity from the moment of conception, regardless of physical or mental condition, except in just punishment for crime.
- 2) The right to serve and worship God in private and in public.
- 3) The right to religious formation through education and association.
- 4) The right to personal liberty under just law.
- 5) The right to the equal protection of just law regardless of sex, nationality, color or creed.
- 6) The right to freedom of expression of information and of communication in accordance with truth and justice.
- 7) The right to choose and freely to maintain a state of life, married or single, lay or religious.

- 8) The right to education suitable for the maintenance and development of man's dignity as a human person.
- 9) The right to petition the government for redress of grievances.
- 10) The right to a nationality.
- 11) The right of access to the means of livelihood, by migration when necessary.
- 12) The right of association and peaceable assembly.
- 13) The right to work and choose one's occupation.
- 14) The right to personal ownership, use and disposal of property subject to the rights of others and to limitations in the interest of the general welfare.
- 15) The right to a living wage.
- 16) The right to collective bargaining.
- 17) The right to associate by industries and professions to obtain economic justice and the general welfare.
- 18) The right to assistance from society, if necessary from the State, in distress of person or family.

## Part II

### The Rights Pertaining to the Family

#### *Preamble*

The family is the natural and fundamental group unit of society and is endowed by the Creator with inalienable rights antecedent to all positive law. The family does not exist for the State, but on the other hand is not independent.

Among these rights are:

- 1) The right to marry, to establish a home and beget children.
- 2) The right to economic security sufficient for the stability and independence of the family
- 3) The right to the protection of maternity.
- 4) The right to educate the children
- 5) The right to maintain, if necessary by public protection and assistance, adequate standards of child welfare within the family circle.
- 6) The right to assistance, through community services in the education and care of the children.
- 7) The right to housing adapted to the needs and functions of family life.
- 8) The right to immunity of the home from search and trespass.
- 9) The right to protection against immoral conditions in the community.

## Part III

### The Domestic Rights of States

#### *Preamble*

Political authority is entrusted by God to nations, which are endowed with rights and charged with the obligation of establishing justice, of promoting the general welfare of their citizens and of cooperating with other nations in furthering the universal welfare of mankind.

It is the right of all peoples that are capable of self-government to organize politically and to function as States upon equal terms with other States.

Among these rights are:

- 1) The right to enact just laws binding in conscience.
- 2) The right to establish courts of justice and to enforce the observance of law with adequate sanctions.
- 3) The right to demand of its citizens respect for the rights of minorities.

- 4) The right to tax by adequate and equitable means in order to carry out its proper functions.
- 5) The right to exercise eminent domain when demanded by the common welfare.
- 6) The right to require that its people receive an education suitable for citizenship
- 7) The right to defend itself against domestic violence.
- 8) The right to watch over, stimulate, restrain and order the private activities of individuals and groups in the degree that is necessary for the common good.
- 9) The right to regulate operations of international economic groups functioning within its own boundaries.
- 10) The right to adopt in time of emergency special measures necessary for the common good.

## Part IV

### The Rights of States in the International Community

#### *Preamble*

The human family constitutes an organic unity or a world society.

The States of the world have the right and the duty to associate and to organize in the international community for their common welfare.

The indispensable foundation of all peaceful intercourse among nations and an essential condition of juridical relations among them are common trust and respect for the plighted word. Treaties and agreements must not be considered subject to arbitrary unilateral repudiation.

Every State has certain fundamental rights in the international community.

Among these rights are:

- 1) The right to exist as a member of the international community and to be protected in its national life and integrity against acts of aggression by any other State or States.
- 2) The right to independence in the determination of its own domestic and foreign policies in accordance with the principles of morality, and subject to the obligations of international law.
- 3) The right to juridical equality with other states in the family of nations.
- 4) The right to membership in the organized international community and to the benefits of international cooperation.
- 5) The right to the assistance of the international community in securing the fulfillment of the terms of a just treaty or agreement.
- 6) The right to obtain from the international community redress of grievances arising from unjust treaties imposed by force.
- 7) The right to the revision of treaties which are no longer in accord with fundamental justice.
- 8) The right to recourse to the procedures of pacific settlement established by the international community for disputes which diplomatic negotiations have failed to settle.
- 9) The right to maintain political, economic and social intercourse with other States upon equal terms.
- 10) The right of access, upon equal terms, to the markets and raw materials of the world necessary for its own life as a people.
- 11) The right to protect its own natural resources and economic life from unjust exploitation.
- 12) The right to the assistance of the international community in time of economic or social distress.
- 13) The right to grant asylum to refugees from injustice.

# COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Afghanistan	Kabul	Const. Monarchy	Mohammed Zahir, Shah	1933
Albania	Tirana	Provisional Govt.	Enver Hoxha	1947
Andorra	Andorra	Republic	Rep. of Bishop of Urgel and Pres. of France	1940
Argentina	Buenos Aires	Republic	Brig. Gen. Juan Domingo Peron	1946
Austria	Vienna	Republic	Dr. Karl Renner	1934
Belgian Congo	Leopoldville	Colony		....
Belgium	Brussels	Kingdom	Prince Charles (Regent)	1945
Bhutan	Punakha	Kingdom	Sir Ugyen Wangchuk, Maharajah	1926
Bolivia	La Paz and Sucre	Republic	Dr. Enrique Hertzog	1947
Brazil	Rio de Janeiro	Republic	Gen. Eurico Gaspar Dutra	1945
British Empire				
Independent Members of British Commonwealth				
Great Britain	London	United Kingdom	George VI	1936
Ireland, Northern	Belfast	United Kingdom	V. Adm. Earl Granville, Gov.	1945
Australia	Canberra	Commonwealth	William J. McKell, Gov. Gen.	1947
Canada	Ottawa	Dominion	Viscount H. R. L. G. Alexander, Gov. Gen.	1945
India	New Delhi	Dominion	Earl Mountbatten, Gov. Gen.	1947
Newfoundland	St. John's	Dominion	Sir Gordon MacDonald, Chairman of Commission	1946
New Zealand	Wellington	Dominion	Lt Gen. Sir Bernard Freyberg, Gov. Gen.	1945
Pakistan	Karachi	Dominion	Mohammed Ali Jinnah, Gov. Gen.	1947
Union of So. Africa	Pretoria	Dominion	Maj. Gideon Brand van Zyl, Gov. Gen.	1946
Dependent Territories of the British Commonwealth and Empire				
Aden	Aden	Col. and Prot.	Sir Reginald S. Champion	1944
Bahama Islands	Nassau	Colony	Sir William L. Murphy	1945
Barbados	Bridgetown	Colony	Sir Hilary Blood	1946
Basutoland	Maseru	Colony	Sir Evelyn Baring	1945
Bechuanaland	Serowe	Protectorate	Sir Evelyn Baring	1945

**COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS**

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Bermuda . . . . .	Hamilton	Colony	Adm. Sir Ralph Leatham	1946
Br. Cameroons . . . . .	Buea . . . . .	Trust Territory . . . . .	(Administered as part of Nigeria)	
Br. Guiana . . . . .	Georgetown . . . . .	Colony . . . . .	Sir Charles Campbell Wooley	1946
Br. Honduras . . . . .	Belize . . . . .	Colony . . . . .	Edward Gerald Hawkesworth	1946
Br. No. Borneo . . . . .	Sandakan . . . . .	Colony (4) . . . . .	Edward F. Twining . . . . .	1946
Br. Solomon Islands . . . . .	Honiara . . . . .	Protectorate . . . . .	O. C. Noel (1), Res. Comm. . . . .	1945
Br. Somaliland . . . . .	Berbera . . . . .	Protectorate . . . . .	Brig. R. H. Smith, Military Gov.	1945
Canton and Enderbury Islands . . . . .	. . . . .	Condominium (Brit and U.S.A.) . . . . .	District Officer (1) . . . . .	. . . . .
Ceylon . . . . .	Colombo . . . . .	Colony (near Dominion)	Sir Henry Monck-Mason Moore	1944
Cyprus . . . . .	Nicosia . . . . .	Colony	Baron Winster	1946
Falkland Is. . . . .	Stanley . . . . .	Colony	G. M. Clifford . . . . .	1946
Fiji Is. . . . .	Suva . . . . .	Colony . . . . .	Sir Brian Freeston	1947
Gambia . . . . .	Bathurst . . . . .	Col. and Prot. . . . .	A. B. Wright . . . . .	1947
Gibraltar . . . . .	Gibraltar . . . . .	Colony . . . . .	Lt. Gen. Sir Kenneth Anderson	1947
Gilbert and Ellice Is. . . . .	Tarawa . . . . .	Colony . . . . .	Col. Vivian Fox-Stranways (1)	1944
Gold Coast . . . . .	Accra . . . . .	Col. and Prot . . . . .	Sir Gerald Creasy . . . . .	1947
Hong Kong . . . . .	. . . . .	Colony . . . . .	Sir Alexander G. H. Grantham . . . . .	1947
Jamaica . . . . .	Kingston . . . . .	Colony . . . . .	Sir John Huggins . . . . .	1947
Kenya . . . . .	Nairobi . . . . .	Col. and Prot. . . . .	Sir Philip Euen Mitchell . . . . .	1945
Leeward Is. . . . .	Antigua . . . . .	Colony . . . . .	Sir Edward Gent . . . . .	1946
Malayan Union (4) . . . . .	Kuala Lumpur . . . . .	Protectorate . . . . .	F. C. R. Douglas . . . . .	1946
Malta . . . . .	Valletta . . . . .	Colony . . . . .	Sir Donald Mackenzie-Kennedy . . . . .	1942
Mauritius . . . . .	Port Louis . . . . .	Colony . . . . .	. . . . .	. . . . .
New Guinea and Papua . . . . .	Port Moresby . . . . .	Trust Territory . . . . .	Col J. K. Murray . . . . .	1945
New Hebrides . . . . .	Vila . . . . .	Condominium (Brit and France)	R. D. Blandy (1) . . . . .	. . . . .
Nigeria . . . . .	Lagos . . . . .	Col. and Prot . . . . .	Sir John Stuart Macpherson . . . . .	1947
Nyasaland . . . . .	Zomba . . . . .	Protectorate . . . . .	G. F. T. Colby . . . . .	1947
Palestine . . . . .	Jerusalem . . . . .	Mandate . . . . .	Lt Gen. Sir Allan Cunningham . . . . .	1945

**COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS**

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Pitcairn Is. . . . .	Pitcairn . . . . .	Colony . . . . .	(1) . . . . .	
Rhodesia, No. . . . .	Lusaka . . . . .	Protectorate . . . . .	Sir Gilbert Rennie . . . . .	1947
Rhodesia, So. . . . .	Salisbury . . . . .	Internal Self-Gov . . . . .	Maj. Gen. Sir John Kennedy . . . . .	1946
St. Helena, Ascension and Tristan da Cunha . . . . .	Jamestown . . . . .	Colony . . . . .	George Andrew Joy . . . . .	1946
Sarawak (4) . . . . .	Kuching . . . . .	Colony . . . . .	Sir Charles Arden Clark . . . . .	1946
Seychelles . . . . .	Victoria . . . . .	Colony . . . . .	Dr. Percy S. Selwyn-Clarke . . . . .	1947
Sierra Leone . . . . .	Freetown . . . . .	Col. and Prot. . . . .	G. Beresford Stooke . . . . .	1947
Singapore Island . . . . .	Singapore . . . . .	Colony . . . . .	Sir F. C. Gimson . . . . .	1946
So. West Africa . . . . .	Windhoek . . . . .	Mandate . . . . .	Col. P. I. Hoogenhout (Adm) . . . . .	1943
Sudan (Ang.-Egy.) . . . . .	Khartoum . . . . .	Condominium . . . . .	Sir Robert Howe . . . . .	1946
Swaziland . . . . .	Mbabane . . . . .	Protectorate . . . . .	Sir Evelyn Baring . . . . .	1945
Tanganyika . . . . .	Dar-es-Salaam . . . . .	Trust Territory . . . . .	Sir Wm. D. Battershill . . . . .	1945
Togoland . . . . .	Ho . . . . .	Trust Territory . . . . .	(Adm. as part of Gold Coast) . . . . .	1945
Tonga (Friendly Is) . . . . .	Tonga . . . . .	Protectorate . . . . .	C. W. T. Johnson (Ag't) . . . . .	1946
Trinidad and Tobago . . . . .	Port of Spain . . . . .	Colony . . . . .	Sir John Shaw . . . . .	1945
Uganda . . . . .	Entebbe . . . . .	Protectorate . . . . .	Sir John Hathorne Hall . . . . .	1941
Windward Is., etc . . . . .	Grenada . . . . .	Colony . . . . .	Sir Arthur Francis Grimble . . . . .	1946
Zanzibar . . . . .	Zanzibar . . . . .	Protectorate . . . . .	Sir Vincent G. Glenday . . . . .	1946
Dependencies on British Possessions				
Labrador . . . . .			Sir Gordon MacDonald . . . . .	1946
Nauru Is. . . . .		Mandate . . . . .	Mark Ridgway (Adm) . . . . .	1945
Norfolk Is. . . . .			Alexander Wilson . . . . .	1946
So. West Africa				
Tokelau . . . . .		Mandate . . . . .	Col. P. I. Hoogenhout (Adm.) . . . . .	1946
Western Samoa	Apia . . . . .	Trust Territory . . . . .	Administered from Western Samoa . . . . .	1946
Burma . . . . .	Rangoon . . . . .	Republic . . . . .	Lt. Col F. W. Voelcker (Adm) . . . . .	1947
Bulgaria . . . . .	Sofia . . . . .	Republic . . . . .	Thakin Nu (Premier) . . . . .	1946
Chile . . . . .	Santiago . . . . .	Republic . . . . .	George Dimitroff (Pr. Min) . . . . .	1946
China . . . . .	Nanking . . . . .	Republic . . . . .	Gabriel Gonzales Videla . . . . .	1943
Colombia . . . . .	Bogota . . . . .	Republic . . . . .	Chiang Kai-shek . . . . .	1946
			Mariano Ospina Perez . . . . .	1946

# COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Costa Rica	San Jose	Republic	Teodoro Picado Michalski	1944
Cuba	Havana	Republic	Dr. Ramon Grau San Martin	1944
Czechoslovakia	Prague	Republic	Dr. Eduard Benes	1941
Denmark	Copenhagen	Kingdom	Fredrik IX	1947
Dominican Republic	Ciudad Trujillo	Republic	Gen. Rafael L. Trujillo Molina	1942
Ecuador	Quito	Republic	Suarez Ventimilla	1947
Egypt	Cairo	Kingdom	Farouk I	1936
Eire (Ireland)	Dublin	Republic (6)	Sean T. O'Kelly	1945
El Salvador	San Salvador	Republic	Gen. Salvador Castaneda Castro	1945
Estonia	Tallinn	(2)		
Ethiopia	Addis Ababa	Empire		
Finland	Helsinki	Republic	Haile Selassie I	1930
France	Paris	Republic	Dr. Sigrud von Numers	1947
The French Union (5)			Vincent Auriol	1947
Algeria	Algiers	Overseas Dept		
Cameroon	Douala	Trust Territory	Yves Chataigneau, Gov. Gen.	1947
Equatorial Africa	Brazzaville	Overseas Territory	Rene Hoffherr, High Comm	1947
Chad	Fort Lamy	Overseas Territory		
Gabon	Libreville	Overseas Territory	Jacques Rogues, Gov.	1944
Middle Congo	Brazzaville	Overseas Territory	Roland Pre, Gov	1946
Ubangi-Shari	Bangui	Overseas Territory	Christian Laigret, Gov.	1946
Fr. Guiana	Cayenne	Overseas Dept.	Henri Lacour, Gov.	1946
Fr. India	Pondicherry	Overseas Territory	Robert Vignon, Prefect	1947
Federation of Indo-China Associated States	Hanoi	Status unsettled	Charles Baron, Gov	
Cambodia	Pnom-Penh	Kingdom	Emile Bollaert, High Comm.	1947
Laos	Luang-Prabang	Kingdom	{ Leon Pignon, Comm. French	1947
Viet Nam		Republic (7)	{ King Sihanouk	
Annam	Hue	Part of Viet Nam	{ King Sisavanong	1946
			{ M. de Raymond, Fr. Comm.	1946
			Gen. Henri P. Lebris, Fr. Comm	1947

# COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Cochinchina . . .	Saigon	.. Status unsettled	{ Robert Dufour, Fr. Comm . . .	1947
Tonkin . . . . .	Hanoi . . . . .	Part of Viet Nam	{ Pres. M. Hoach	1947
Fr. Oceania . . .	Papeete . . . . .	Overseas Territory	Gen. Henri P. Lebris, Fr. Comm. . . . .	1947
Guadeloupe . . .	Base Terre . . . . .	Overseas Dept.	Pierre L. Mastracci, Gov . . . . .	1947
Madagascar . .	Tananarive . . . . .	Overseas Territory	Jean Pougnet, Prefect . . . . .	1947
Martinique . . .	Fort de France . . . . .	Overseas Dept.	Marcel de Coppet, Gov . . . . .	1946
Morocco . . . . .	Rabat . . . . .	Associated State . . . . .	Pierre Trouille, Prefect . . . . .	1947
New Caledonia and New Hebrides . .	Noumea . . . . .	Overseas Territory . . . . .	Gen. Alphonse Jun, Res. Gen. . . . .	1947
Reunion . . . . .	St. Denis . . . . .	Overseas Dept. . . . .	Georges Parisot, High Comm . . . . .	1946
Somaliand . . . .	Jibuti . . . . .	Overseas Territory . . . . .	Paul Demange, Prefect . . . . .	1947
St. Pierre-et-Miquelon . . .	St. Pierre . . . . .	Overseas Territory . . . . .	Paul Simeux . . . . .	1946
Tunisia . . . . .	Tunis . . . . .	Overseas Territory . . . . .	Rene Marchand . . . . .	1946
West Africa . . .	Dakar . . . . .	Associated State . . . . .	Jean Mons, Res Gen . . . . .	1947
Dahomey . . . . .	Porto Novo . . . . .	Overseas Territory . . . . .	Rene Barthes, High Comm . . . . .	1946
Guinea . . . . .	Konakri . . . . .	Overseas Territory . . . . .	Robert Legendre . . . . .	1946
Ivory Coast . . . . .	Abidjan . . . . .	Overseas Territory . . . . .	Jacques Tournau, Gov . . . . .	1947
Mauritania . . . .	St. Louis . . . . .	Overseas Territory . . . . .	Oswald Durand, Gov . . . . .	1947
Niger . . . . .	Niamey . . . . .	Overseas Territory . . . . .	Georges Poirier . . . . .	....
Senegal . . . . .	St. Louis . . . . .	Overseas Territory . . . . .	Aime Jacquemin-Verguet . . . . .	1945
Sudan . . . . .	Bamako . . . . .	Overseas Territory . . . . .	Laurent Wilford . . . . .	1947
Togo . . . . .	Lome . . . . .	Overseas Territory . . . . .	Edmond-Jean Louveau . . . . .	1946
Germany . . . . .	Berlin . . . . .	Trust Territory . . . . .	Jean Noutary . . . . .	1944
Greece . . . . .	Athens . . . . .	A. M. G. . . . .	Paul I . . . . .	....
Guatemala . . . .	Guatemala City . . . . .	Kingdom . . . . .	Paul I . . . . .	....
Haiti . . . . .	Port-au-Prince . . . . .	Republic . . . . .	Dr. Juan Jose Arevalo . . . . .	1947
Honduras . . . . .	Tegucigalpa . . . . .	Republic . . . . .	M. Dumarsais Estime . . . . .	1944
Hungary . . . . .	Budapest . . . . .	Republic . . . . .	Gen Tiburcio Carlas Andino . . . . .	1946
Iceland . . . . .	Reykjavik . . . . .	Republic . . . . .	Zoltan Tildy . . . . .	1933
Iran . . . . .	Teheran . . . . .	Empire . . . . .	Sveinn Bjornsson . . . . .	1946
			Mohammed Reza Pahlavi . . . . .	1941



# COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Iraq . . . . .	Baghdad .	. Kingdom	Faisal II .	1939
Italy . . . . .	Rome . . .	. . . Republic	Alcide de Gasperi	1947
Italian Possessions				
Eritrea	Asmara	A. M. G.		
Libya	Tripoli	A. M. G.		
Somaliand	Mogadisho .	A. M. G.		
Japan . . . . .	Tokyo . . .	. Empire (under A. M. G.)		
Japanese Possessions				
Formosa . . . . .	Taihoku . . .	A. M. G.	Hirohito (under Gen. D MacArthur)	1926
Kuantung . . . . .	Darien . . .	A. M. G.		
Korea . . . . .	Seoul . . .	A. M. G.		
Kuwait . . . . .	Kuwait . . .	. Sheikhdom	Salin ibn Mubark	1921
Latvia . . . . .	Riga . . .	(2) . . . . .		
Lebanon . . . . .	Beirut . . .	. Republic	Beshara Khoury .	1943
Liberia . . . . .	Monrovia . .	. Republic	William V. S. Tubman	1944
Liechtenstein . . .	Vaduz . . .	. Principality	Francis Josef II	1938
Luxembourg . . . .	Luxembourg .	. Grand Duchy	Charlotte . . . . .	1919
Lithuania . . . . .	Vilna . . .	(2) (3) . . .		
Mexico . . . . .	Mexico D F	. Republic	Gen. Miguel Aleman Valdes	1946
Monaco . . . . .	Monaco . . .	. Principality	Louis II . . . . .	1922
Nepal . . . . .	Kathmandu	. Kingdom	Maharajadhiraja Tribhubana Bir	1911
Netherlands	Amsterdam .	. Kingdom	Bukran	1890
Netherlands Territories				
Curacao . . . . .	Willemstad	Overseas Territory	Dr. Pieter Kasteel	1942
Nether. East Indies	Batavia . . .	. Overseas Territory	Dr. H. J. van Mook	1947
Surinam	Paramaribo	. Overseas Territory	Dr. J. C. Brons . .	1944
Nicaragua	Managua . .	. Republic . . .	Dr. Victor M. Roman y Reyes	1947
Norway . . . . .	Oslo . . .	. Kingdom	Haakon VII	1905
Oman and Muscat	Muscat . . .	. Sultanate . . .	Sajid Said bin Taimur	1932
Outer Mongolia . .	Ulan Bator	. People's Republic	Chobalsan . . .	1939

# COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Panama	Panama City	Republic	Dr. Enrique A. Jimenez	1945
Paraguay	Asuncion	Republic	Gen. Higinio Moringo	1940
Peru	Lima	Republic	Dr. Jose Bustamante y Rivera	1945
Philippine Republic	Manila	Republic	Manuel A. Roxas	1946
Poland	Warsaw	Republic	Boleslaw Bierut	1945
Portugal	Lisbon	Republic	Gen. Antonio Carmona	1926
Portuguese Possessions				
Angola	Nova-Lisbon	Colony	Capt. Vasco Lopes Alves	.
Cape Verde	Praia	Colony	Capt. Joao De Figueiredo	.
Goa	New Goa	Colony	Col. Jose R. Pereira Cabral	.
Macao	.....	Colony	.....	.
Mozambique	Lourenco-Marques	Colony	Capt. Gabriel Teixeira	.
Port Guinea	Bolama	Colony	Capt. Manuel Sarmento Rodrigues	.
Sao Thome and Principe	.....	Colony	.....	.
Timor	Dili	Colony	Amadeu Gomes de Figueiredo	.
Rumania	Bucharest	Republic	Dr. Alvaro Eugenio Neves de Fontoura	1947
San Marino	.....	Republic	Petru Groza, Premier	.
Saudi Arabia	Riyadh	Kingdom	Great Council	.
Siam	Bangkok	Kingdom	Abdul Aziz Ibn Saud	1926
Spain	Madrid	Kingdom	Phumphon Aduldet	1946
			Gen. Francisco Franco (Head of State)	1936
Spanish Possessions				
Infi and Rio de Oro	Villa Cisneros	Colony	.....	.
Sp. Guinea	Santa Isabel	Colony	.....	.
Ceuta, Melilla, Pe-rejil Islands, Gome-mera, Alhucemas, Alboran, Chafarinas	.....	Sp. Sovereignty in Morocco	.....	.
Spanish Protectorate	.....	Protectorate	.....	.
Sp. Morocco	Tetuan	Protectorate	Sidi Muley Hassan Mehedi, Caliph	1925

# COUNTRIES OF THE WORLD, THEIR CAPITALS, TYPE OF GOVERNMENT AND RULERS

Country	Capital	Type of Government	Name of Ruler	Date of Accession
Sweden	Stockholm	Kingdom	Gustaf V	1907
Switzerland	Bern	Republic	Dr Enrico Celio	1948
Syria	Damascus	Republic	Shukri Kuwatly	1943
Trans-Jordan	Amman	Kingdom	King Abdullah ibn Hussein	1946
Trieste (Free Territory)	Trieste	Provisional (Amer., Brit., Yugoslav)		
Turkey	Ankara	Republic	Ismet Inonu	1947
U. S. S. R.	Moscow	Republic	Shvernuk Niklai, Pres. Sup. Soviet	1938
United States	Washington, D. C.	Republic	Harry S. Truman	1946
U. S. Possessions				1945
Alaska	Juneau	Territory	Ernest Gruening	1939
Guam	Agana	Territory	R. Adm C. A. Pownal, U. S. N.	1946
Hawaiian Is.	Honolulu	Territory	Ingram M. Stainback	1942
Puerto Rico	San Juan	Territory	Jesus T. Pinero	1946
Pacific Islands		Trust Territory (former Jap Mandate)	Adm. Lewis E. Denfeld, U. S. N., High Comm.	1947
Samoa	Pago-Pago	Territory	Capt. Vernon Huber, U. S. N.	1947
Virgin Is.	Charlotte-Amalie	Territory	William H. Hastie	1946
Uruguay	Montevideo	Republic	Luis Batlle Berres	1947
Vatican City	Vatican City	Papal State	Pius XII	1939
Venezuela	Caracas	Republic	Romulo Gallegos	1948
Yaman	Sanaa	Kingdom	The Imam Yahya	1934
Yugoslavia	Belgrade	Republic	Marshal Tito, Premier	1945

(1) Administered under British High Commissioner for Western Pacific, Sir Brian Freeston

(2) The Latvian, Lithuanian, and Estonian Governments are under duress Since the acts of aggression have not been recognized, the diplomatic representatives previously accredited to the various governments are carrying on

(3) The democratic national council of Liberation is now functioning under the leadership of Professor Mykolas Krupavicius, former Min. of State for Agriculture and leader of the Christian Democratic Party.

(4) Gov General of Malayan Union, Sarawak, and No Borneo is Mr Malcolm MacDonald

(5) The French Union is composed of France in Europe, Overseas Departments having same status as French Departments, Overseas Territories, Trust Territories and Associated States

(6) Eire is an Independent Republic externally associated with the British Commonwealth of Nations

## "MEDIATOR DEI"

### Encyclical Letter of Pope Pius XII on the Sacred Liturgy

*(Only about a quarter of this important papal document, dated Nov. 20, 1947, was available in translation at the time of the Almanac's going to press; the main portion of that is given here, by courtesy of the NCWC News Service.)*

#### Introduction

When "the Mediator between God and men,"<sup>1</sup> the Great High Priest, Jesus the Son of God,<sup>2</sup> took upon Himself that work of mercy by which He enriched the human race with supernatural benefits, certainly He intended to restore between mankind and their Creator that order which sin had disrupted, and to bring back to their Heavenly Father, the first Source and last End of all, the wretched descendants of Adam stained by original sin. Therefore, during His stay on earth not only did He announce the beginning of redemption and the inauguration of the Kingdom of God, but He worked for the salvation of souls by continuously praying and consecrating Himself, until finally, hanging on the cross, He offered Himself an unspotted Victim to God, to cleanse our consciences from dead works that we might serve the living God.<sup>3</sup> Thus all men were called back (happily) from that road which was taking them to ruin and destruction, and were set upon the road to God, so that by cooperation in gaining that personal holiness which is the fruit of the Immaculate Blood of the Lamb, they should give to God the glory which is His due.

The Divine Redeemer wished, then, that the priestly life which He began in His earthly body by His prayers and by His sacrifice, should not cease throughout the centuries in His Mystical Body which is the Church. Therefore, He instituted the visible priesthood to offer in every place a clean oblation,<sup>4</sup> so that all men, both in the East and in the West, freed from sin, directed by their own conscience, should voluntarily and freely serve God.

The Church, then, faithful to the mandate of her Founder, continues the priestly office of Jesus Christ, and does this primarily through the Sacred Liturgy. She does this, in the first place, at the altar, where the Sacrifice of the Cross is perpetually re-presented<sup>5</sup> and renewed (only the mode of its offering being changed).<sup>6</sup> She does this also through the sacraments, which are the special instruments by which men participate in supernatural life. Last of all, she does this through that daily tribute of praise which is offered to God in His infinite goodness. "What a joyful sight for heaven and earth is the Church at her prayer," wrote Pius XI, Our predecessor of happy memory, "while continually throughout the day and throughout the night the Psalms written by divine inspiration are sung upon the earth. There is no hour of the day which is not consecrated by its liturgy. There is not an age of human life which does not find a place in the acts of thanksgiving in the praises, in the prayers, in the aspirations of this common worship of the Mystical Body of Christ which is the Church."<sup>7</sup>

You well know, Venerable Brethren, that since the turn of the century there has been a singular interest in liturgical studies, which has come about both from the work of private individuals and, more especially, from the zealous and diligent labor of certain monasteries of the great Benedictine Order, so that not only in many European nations but also in lands across the sea there has developed a laudable and practical interest in these things. The good results of this interest have appeared both in the field of sacred studies, where the liturgical rites of the Eastern and Western Churches have been more fully and profoundly studied and known, and also in the private spiritual life of many Christians.

The sacred ceremonies of the Sacrifice of the Altar have been better known, understood and appreciated, greater numbers more frequently have participated in the sacraments, liturgical prayers have been more fully appreciated, and Eucharistic worship has been recognized to be (as indeed it must be) the very center and source of true Christian piety. What is more, the fact that all the faithful make up one compact body of which Christ is the Head, has been more clearly brought to light, as has been the fact that it belongs to the Christian people to participate in the liturgical actions in the way which is theirs.

It is undoubtedly well known to you that this Holy See has always been anxious that the people entrusted to it should be imbued with a liturgical sense both true and effective. It has striven with no less zeal that the externals of the sacred rites should reflect a dignity becoming to them. In keeping with these thoughts, when speaking, as is Our custom, to the preachers of the Lenten sermons in Our city in the year 1943, We urged them very strongly that they should move their listeners to take part ever more zealously in the Sacrifice of the Eucharist; and recently We have had the book of Psalms translated again into Latin from the original text,<sup>8</sup> so that the liturgical prayers (of which in the Church Catholic the Psalms form so great a part) should be better understood, and their truth and sweetness more easily perceived.

Nevertheless, while these liturgical studies and the results that they have obtained have afforded Us no small comfort, it is Our duty to give attention to this revival, as it is understood by some, and to take diligent care that it may not fall into excesses and so may avoid grave errors.

If, on the one hand, We are greatly saddened because in some quarters the sense, the understanding, and the study of the Sacred Liturgy are very rare or entirely lacking, on the other hand We note with solicitude and, indeed, with apprehension that some are too much bent on seeking after novelties and are deserting the path of prudence and of sound doctrine. For, in promoting a liturgical renaissance, they often advance principles which either in theory or in practice compromise this very sacred cause and sometimes even contaminate it with errors regarding Catholic faith and ascetical doctrine.

The integrity of faith and morals should be the characteristic norm of this sacred study and it ought to be entirely in conformity with the statements of the Church, filled as they are with wisdom. It is for Us, then, to praise and approve what is rightly done, to restrain and reprove all that deviates from the path of justice and truth.

Let not the apathetic and the tepid think themselves approved by Us however, when we reprove those who are in error and restrain those who are going too far; nor let the imprudent think that We have covered them with praise when We correct those who are negligent and lazy.

Although this encyclical treats particularly of the Latin liturgy, it does so not from any lower estimation of the venerable liturgies of the Eastern Churches (whose rites, handed down to us from the monuments of antiquity, are equally dear to Us), but rather from some particular conditions within the Western Church which seemed to demand the intervention of Our authority.

Let all Christians, then, heed with docility the voice of their common Father, who ardently desires that, intimately united with him, they all go to the altar of God professing the same faith, obeying the same laws, and participating in the same Sacrifice with one mind and one will. The order that is due to God demands it and so also do the needs of this our day. Indeed, after the long, cruel war, which has torn peoples apart with its rivalries and slaughter, men of good will are striving by every means in their power to bring about harmony among men. No plan, no initiative can be more effective in doing this, We believe, than the fervent spirit of religious zeal with which Christians must be animated and imbued, so

that, sincerely embracing the same truths, reverently obeying their legitimate shepherds, and rendering to God the worship that is His due, they may, indeed, form a community of brothers, for "We, though many, are one body, all of us who partake of one bread."<sup>9</sup>

## Part I:

### The Nature, Origin and Development of the Liturgy

#### LITURGY AND PUBLIC WORSHIP

The fundamental duty of man is certainly that of orienting himself and his life toward God, "for it is He to Whom we ought principally to be bound as to our un failing Source, to Whom also our choice ought be directed assiduously as to our last End. It is He Whom we have lost by neglect and sin and Whom we must regain by faith, believing in Him."<sup>10</sup> Now, man is rightly oriented toward God when he recognizes His supreme majesty and His supreme truth, when he humbly accepts truths divinely revealed, when he religiously observes the laws laid down by Him, turning all his actions and his powers toward Him; when, in a word, through the virtue of religion he gives to the one true God due worship and obedience.

This duty, in the first place, certainly binds each individual man, but it is also the collective duty of the whole human community, bound together by mutual social ties, since the community also is dependent on the supreme authority of God.

It must be noted also that this duty belongs to men in a special way, because God has raised them to a supernatural order.

So, if we consider the founding of the Old Law by God, we see Him proclaiming precepts concerning the sacred rites and determining set norms which the people must observe in rendering Him legitimate worship. He established various sacrifices and prescribed the different ceremonies with which the gift dedicated to Him had to be offered. He clearly specified all those things concerned with the Ark of the Covenant, the Temple, and the feast days. He established the priestly tribe and the high priest; and He even indicated and described the vestments to be worn by the sacred ministers, and whatever else pertained to divine worship.<sup>11</sup>

Yet this worship was nothing more than a foreshadowing<sup>12</sup> of the worship which the Great High Priest of the New Testament would render to the Heavenly Father.

In fact, as soon as "the Word was made flesh,"<sup>13</sup> He showed Himself to the world clothed in His priestly office, subjecting Himself to His Eternal Father, and, indeed, He never ceased to do this throughout the full course of His life: "In coming into the world, He says.... Behold, I come... to do Thy will, O God!"<sup>14</sup> This priestly office He fulfilled in a wondrous way in the bloody Sacrifice of the Cross: "It is in this 'will' that we have been sanctified through the offering of the body of Jesus Christ once for all."<sup>15</sup>

The activities of His life among men had no other purpose. As an Infant He is presented in the Temple of Jerusalem to the Lord, as a young Man He returns there often; with the passage of time He goes there again and again to teach the people and also that there He may pour forth His own prayer. Before beginning His public ministry, He observes His fast of 40 days, and also by His counsel and His example He urges all to pray both day and night. As Master of the truth He "enlightens every man,"<sup>16</sup> so that mortal men might rightly recognize the Immortal God, so that they may not be "of those who draw back unto destruction, but of those who have faith to the saving of the soul."<sup>17</sup>

As Shepherd, then, He rules His flock and guides it to the pastures of life, and lays down a law for it so that none will stray from Him or from the path that He has traced, but that all, by His inspiration and action, may live in a most holy way. At the Last Supper, with solemn rite and ceremony He celebrates the New Pasch and provides that it shall be continued by the divine institution of the Eucharist. On the next day, lifted up between earth and heaven, He offers the saving sacrifice of His own life, and from His pierced side He pours forth, as it were, the sacraments which impart to the souls of men the treasures of the redemption. All these things which He does, He does with one purpose: to give greater glory to God and greater sanctification to men.

Entering then into the seat of eternal beatitude, He willed that that sacred worship which He had instituted and had given to God during the course of His earthly life, should continue uninterrupted. He did not leave the race of men orphans, but, continually granting it His powerful and ever-present patronage, exercising the office of advocate in heaven with the Father,<sup>18</sup> He assists it through His Church in which His divine presence continues throughout the centuries, the Church which He established as the pillar of truth<sup>19</sup> and the dispenser of grace, which He founded, consecrated, and confirmed for all eternity by the Sacrifice of the Cross.<sup>20</sup>

In common with the Incarnate Word, the Church has then this purpose, this office, this duty: to teach the truth to all, rightly to guide and to govern men, to offer sacrifice pleasing and acceptable to God, and thus to reestablish between the infinite Creator and created things that union and right order of which the Apostle of the Gentiles clearly speaks in these words: "You are no longer strangers and foreigners, but you are citizens with the saints and members of God's household: you are built upon the foundation of the Apostles and Prophets with Christ Jesus Himself as the chief corner-stone. In Him the whole structure is closely fitted together and grows into a temple holy in the Lord; in Him you too are being built together into a dwelling place for God in the Spirit."<sup>21</sup>

Therefore, this society founded by the Divine Redeemer seeks and tends toward nothing else than that it should always increase and extend itself by means of its doctrine and its government, by means of the sacrifice and the sacraments which He instituted, or finally, by means of the ministry entrusted to it by Him, and by the prayers and blood poured forth. The growth of this society will come about when Christ is as it were established and formed in the souls of mortals and when, in turn, the souls of mortals are as it were builded and increased in Christ, in such a way that in this earthly exile the sacred temple in which the Divine Majesty receives His acceptable and legitimate worship will prosper.

Therefore, in every liturgical action its Divine Founder is present with the Church: Christ is present in the august Sacrifice of the Altar, both in the person of His minister and especially under the Eucharistic Species; He is present in the sacraments by His power which pours into them that they may be efficacious instruments of sanctity; He is present in the praises and in the petitions directed to God, as it is written, "For where two or three are gathered together for My sake, there am I in the midst of them."<sup>22</sup>

The Sacred Liturgy is, therefore, the public worship which our Redeemer, the Head of the Church, renders to the Heavenly Father, and which the society of Christ's faithful renders to its Founder and through Him, to the Eternal Father. To put it briefly, it is the integral public worship of the Mystical Body of Jesus Christ, of its Head and of its members.

Liturgical action had its beginning when the Church was divinely founded. The first Christians indeed "continued steadfastly in the teaching of the Apostles, and in the communion of the breaking of the bread and in the prayers"<sup>23</sup> Wherever the shepherds can gather together an assembly of the faithful, there they erect an altar on which they offer the Sacrifice, and around it are held other rites for the sanctification of men and the glorification of God.

Among these rites are, in the first place, the sacraments, that is, the seven principal fountains of salvation; then the celebration of the divine praise by which the faithful, united with one another, obey the exhortation of the Apostle Paul: "In all wisdom teach and admonish one another by psalms, hymns, and spiritual songs, singing in your hearts to God by His grace";<sup>24</sup> then the reading of the Law, the Prophets, the Gospels, and the Epistles of the Apostles; and finally, the homily or sacred instruction with which the president of the assembly comments practically upon the precepts of the Divine Master which have been recalled to mind, recalling the principal events of the life of Christ, and counseling those present with timely exhortations and examples.

The worship was organized and has developed according to the needs and the circumstances of Christians. It was enriched with new rites, new ceremonies and formulae, always with the same reason: "So that through these signs we may admonish one another, so that . . . we may make progress and may know ourselves, and be anxious to increase our progress all the more for a more worthy effect follows from a more ardent affection."<sup>25</sup>

Thus is the soul raised more completely and more closely toward God. Thus the priesthood of Jesus Christ flourishes in every age, since the Sacred Liturgy is nothing else than the exercise of this priestly office. Like her Divine Head, the Church gives continued help to her children and exhorts them to sanctity, so that, clothed with this supernatural dignity, they may one day return to their Heavenly Father. To those who have been born into natural life, she gives a rebirth, as it were, into the supernatural life. She confirms those struggling against the implacable enemy with the strength of the Holy Spirit. She calls all Christians to her altars, and with insistent and repeated invitation urges them properly to participate in and celebrate the Eucharistic Sacrifice, and she nourishes them with angelic Food that they may continually be strengthened.

She heals and purifies those whom sin has wounded and stained. She consecrates with legitimate rites those whom the divine calling has brought to the ministry of the priesthood. She strengthens with heavenly grace and with heavenly gifts the chaste wedlock of those who are destined to found and establish a Christian family. Finally, after she has refreshed and comforted the last hours of this mortal life by holy Viaticum and the sacred anointing, she accompanies the bodies of her children to the grave with the deepest piety, and religiously lays them to rest; she protects them with the sign of the cross, so that they may one day arise triumphant from death. Likewise, she blesses with particular solemnity those called to the perfection of the religious life, and bound to the divine service. Finally, for those souls in the flames of purification, she implores suffrages and prayers, and extends her assisting hand to bring them finally and happily to eternal beatitude. . . .

1. 1 Tim. 2:5. 2. Cf. Hebr. 4:14. 3. Cf. Hebr. 9:14. 4. Cf. Mal. 1:11. 5. Cf. Council of Trent, Sess. xxii, c. 1. 6. Cf. *ibid.*, c. 2. 7. Encyclical, "Cantate Christi," May 3, 1932. 8. Cf. *Motu Proprio* "In Coudians Precibus," March 24, 1945. 9. 1 Cor 10:17. 10. "Summa Theol.," II-II, q. 81, art. 1. 11. Cf. Leviticus. 12. Cf. Hebr. 10:1. 13. John 1:14. 14. Hebr. 10:5-7. 15. *Ibid.* 10:10. 16. John 1:9. 17. Hebr. 10:39. 18. Cf. 1 John 2:1. 19. Cf. 1 Tim 3:15. 20. Cf. Boniface XI, "Ab origine mundi" (Oct. 7, 1391); Callistus III, "Summus Pontifex" (Jan. 1, 1456); Pius II, "Triumphans Pastor" (Apr. 22, 1459); Innocent XI, "Triumphans Pastor" (Oct. 3, 1678). 21. Eph. 2:19-22. 22. Matt. 18:20. 23. Acts 2:42. 24. Col. 3:16. 25. St. Augustine, *Letters to Probas*, 18.



## ENCYCLICAL "OPTATISSIMA PAX" ("MOST DESIRED PEACE")

*(Courtesy of NCWC News Service)*

Encyclical letter of His Holiness Pius XII by Divine Providence Pope, to the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries in peace and communion with the Holy See,

### ON PRESCRIBING PUBLIC PRAYER FOR SOCIAL AND WORLD PEACE

Venerable Brethren, Greeting and Apostolic Blessing.

Peace, longed for so hopefully, which should signify the tranquillity of order<sup>1</sup> and serene liberty,<sup>2</sup> even after the cruel experience of a long war, still hangs in uncertain balance, as everyone must note with sadness and alarm. Moreover, people's hearts and minds are kept in a state of anxious suspense, while in not a few nations—already laid waste by a world conflict and its sorry aftermath of ruin and distress—the social classes are being incited to mutual hatred as their continuous rioting and agitation plainly threaten to subvert the very foundations of civil society. With this scene of disaster and misery before Us, Our heart is heavy with the weight of bitter sorrow and We cannot but feel compelled, by reason of the charge of the universal fatherhood which God has laid upon Us, not only to entreat the nations one and all to have done with rancor and make peace once more as friends, but also to urge all Our children in Christ to storm heaven with more fervent prayers, never forgetting that all efforts are indeed inadequate and unavailing if God's good pleasure is not first obtained, according to the inspired words of the Psalmist "Unless the Lord build the house, they labor in vain who build it."<sup>3</sup>

The crisis is most serious indeed. Remedies must be found, and found without further delay. On the one hand the economic system of many nations, as a result of fabulous military expenditures and enormous destruction wrought by the war, has been dislocated and weakened to such an extent as to be powerless to meet the problems with which it is faced, and to provide the materials for appropriate constructive enterprise, where work might be available for the unemployed who now must live their lives in forced and fruitless idleness. On the other hand there is no lack of those who, sad to say, embitter and exploit the working man in his distress, following a secret and astute plan, and thus obstruct the heroic efforts which the forces of justice and order are making to rebuild scattered fortunes.

But everyone must come to realize that lost wealth will not be recovered, or present wealth secured, by discord, public tumult, fratricide. This result can be achieved only by working together in harmony, by cooperation, by peaceful labor.

Those who deliberately and rashly incite them to tumult, sedition, or infringement of the liberty of others are certainly not helping to relieve the poverty of the people but are rather increasing it by fomenting mutual hatred and disturbing the established order; this can even lead to complete chaos. Factional strife "has been and will be to many nations a greater calamity than war itself, than famine or disease."<sup>4</sup>

At the same time it is the duty of all to realize that the world crisis is so serious today and so menacing for the future that it is imperative for all, especially the rich, to place the common welfare above their private advantage and profits.

But it must be clearly and constantly borne in mind that the first and most urgent need is to reconcile the hearts of men, to bring them to fraternal agreement and cooperation, so that they may set to work on plans and projects in keeping with the demands of Christian teaching and needs of the present situation.

Let all remember that the flood of evil and disaster that has overtaken the world in past years was due chiefly to the fact that the divine religion of Jesus Christ, that Provider of mutual charity among citizens, peoples and nations, did not govern, as it should, private, domestic and public life. If things have gone wrong on account of the desertion from Christ, public and private life must return to Him as soon as possible; if error has clouded the minds of men, they must return to that truth which, revealed from on high, indicates the right way to heaven; if hatred has brought them fatal results, they must return to Christian love, which alone can heal their many wounds, and carry them over the crisis so filled with danger.

At the approach of the consoling feast of Christmas, which recalls the Child Jesus in the cradle and the choir of angels singing peace to men, We think it opportune to exhort all Christians, especially those in the flower of youth, to crowd around the holy crib and there to pray the Divine Infant to be pleased to ward off the threats of impending struggles and to quench the torches of revolt. May He illumine with light from above minds which are less often moved by stubborn malice than deceived by errors under the semblance of truth; may He repress and soothe rancor in men's minds, compose discords and give new life and vigor to Christian charity. May He teach those who are wealthy, generosity to the poor, and may He console by His example and aid from on high those who are in need and distress and lead them to desire above all those heavenly gifts which are more precious and lasting.

During the present difficulties, We place much trust in the prayers of innocent children, for whom the Divine Redeemer cherishes a special love. Particularly during Christmas time, let them raise to Him their limpid voices and tiny hands, tokens of interior innocence, in united prayer, imploring peace, harmony and mutual charity. To their fervent prayers, We desire them to add the works of Christian piety and those gifts of Christian generosity which may placate the Divine Justice, offended by so many crimes, and as their means allow, bring relief to the needy.

We are confident, Venerable Brethren, that your prompt and zealous action will ensure a hearty response to Our paternal exhortation, and that all, especially the young, will answer with enthusiasm this appeal which you will make your own.

Relying on this hope, to each and all of you, Venerable Brethren, as well as the flocks confided to your care, We impart with overflowing heart the Apostolic Benediction, a testimony of Our fatherly affection and a pledge of heavenly graces.

Given at Rome, at St. Peter's, the eighteenth day of December in the year 1947, and of Our Pontificate the ninth.

PIUS PP. XII

1. St. Augustine, *De Civ. Dei*, 1, 19, c. 13, St. Thomas II-II, 29, 1 ad 1m.
2. Cicero, 2 a Philippica, c. 44
3. Psalm 126, 1.
4. Livy, *Hist.* I, IV, c. 9.

# 1947 NECROLOGY OF UNITED STATES HIERARCHY AND CLERGY

## Hierarchy

- |   |   |
|---|---|
| Most Rev. Henry J. Althoff, Bishop<br>of Belleville                           | Most Rev. Walter J. Fitzgerald, S J,<br>Vicar Apostolic of Alaska |
| Rt. Rev. John J. Brown, preconized<br>first Bishop of El Paso                 | Most Rev. Francis J. Wagner, Bish-<br>op of Marquette             |
| Most Rev. John J. Cantwell, Arch-<br>bishop of Los Angeles                    | Most Rev. Thomas H. McLaughlin,<br>Bishop of Paterson             |
| Most Rev. Michael J. Curley, Arch-<br>bishop of Baltimore and Wash-<br>ington | Most Rev. James H. Ryan, Arch-<br>bishop of Omaha                 |

## Clergy

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| Rt. Rev. Msgr. Andrew L. Aczima      | Rev. Michael J. Cashman, S J        |
| Rev. Lawrence J. Ahern               | Rev. Miguel Castillon, C. M. F.     |
| Rev. Francis X. E. Albert            | Rev. Joseph G. Causey, S J          |
| Rev. Ernest A. Badecker              | Rev. George H. Chaput               |
| Rev. William J. Baldus               | Rev. Willard J. Christy             |
| Rev. Marclan L. Ballou               | Rev. Dominic Cirigliano, S J.       |
| Rev. Ralph Balzer, C. P.             | Rev. William F. Clark, S. J.        |
| Rev. James T. Banahan                | Rt. Rev. Msgr. Patrick J. Clune     |
| Rev. Joseph F. Barrett               | Rt. Rev. Msgr. John M. Codori       |
| Rev. John D. Bell                    | Rev. Thomas R. Collins              |
| Rev. George P. Belting               | Rev. John J. Condon                 |
| Rev. John J. Bennett                 | Rev. Lawrence A. Conley, M. M.      |
| Rt. Rev. Msgr. William F. Bergan     | Rev. Anselm Connolly, C. P.         |
| Rev. Francis P. Besendorfer          | Rev. John J. Connolly               |
| Rev. Edward Bill, O. S. B.           | Rt. Rev. Msgr. Thomas Conry         |
| Rev. Leo B. Birling, S. P. M.        | Rev. James J. Conway                |
| Very Rev. Francis W. Black           | Rt. Rev. Msgr. Joseph F. Conway     |
| Rev. Peter L. Blake                  | Rev. Thomas F. Coogan               |
| Rev. Aime P. Boire                   | Rev. John L. Cooney                 |
| Rev. Wilfred Boissoneault, S. S. S.  | Rev. John J. Corcoran, C. M.        |
| Rt. Rev. Msgr. John F. Boppel        | Rev. Temistoole B. Corrado          |
| Rev. Henry Borghouts, SS. CC.        | Rt. Rev. Msgr. James H. Cotter      |
| Rev. Charles J. Bornemann            | Rev. John Aquinas Cowan, O. P.      |
| Rev. Cletus Brady, C. P.             | Rev. Michael Crane                  |
| Rev. Neil P. Brennan                 | Very Rev. Pascal Crispin, S. P. M.  |
| Rt. Rev. Msgr. Joseph A. Breslin     | Rev. John V. Cronan                 |
| Rev. James A. Broderick              | Rev. Daniel B. Crotty               |
| Rev. John Brosnan                    | Rev. Thomas M. Curry                |
| Rev. Raymond M. Brown                | Rev. Cornelius J. Dacey             |
| Rev. Bernardine Brzezinski, O. F. M. | Rev. Barton J. Daggett              |
| Rev. Cornelius Buckley, S. J.        | Rev. Peter A. Daley                 |
| Very Rev. Thomas F. Burke, C. S. P.  | Rev. Joseph M. Daly                 |
| Rev. James F. Butler, S. J.          | Rev. Manuel de Francisco, C. M.     |
| Rev. Edward J. Calhoun, S. J.        | Rev. Henri de La Chapelle, S. M.    |
| Rev. Thomas A. Calkins, O. S. M.     | Rev. Joseph A. Degnan               |
| Rev. M. Giles Campbell, O. C. S. O.  | Rev. Hugo J. De Kort, O. Praem.     |
| Rev. Edward K. Cantwell, C. Ss. R.   | Rev. Walter G. De Lawder, S. J.     |
| Rev. John C. Carey                   | Rev. George R. Detzel               |
| Rev. Justin Carey, C. P.             | Rev. Vincent A. Dever               |
| Rev. William A. Carey, C. S. C.      | Rev. James L. Devine, O. P.         |
| Rev. Eugene A. Carney                | Rev. Peter E. Dietz                 |
| Rev. John J. Carroll, C. M.          | Rev. John Francis Dillon, S. J.     |
| Rev. Nunzio A. Carrozza              | Rev. William B. Disco               |
|                                      | Rev. Alexius C. Dittrich, C. Ss. R. |

Rev. Pierce Dixon  
 Rev. Ambrose Lambert Dobbeltstein  
 Rev. James C. Dolan  
 Rev. Cornelius F. Donoghue  
 Rt. Rev. Msgr. Charles J. Donohoe  
 Rev. Timothy J. Donovan  
 Rev. Bernard R. Doyle  
 Rev. John Doyle, O. S. B.  
 Rev. Francis B. Driscoll  
 Rev. William J. Duane, S. J.  
 Rev. Edward T. Dunne  
 Rev. Joseph F. Dumont  
 Rev. Walter Dzniewicz  
 Rev. Camillus Eichenlaub,  
     O. F. M. Conv.  
 Rev. Leo T. Ennis  
 Rev. Dominic Epifanio  
 Rev. Edward J. Farley  
 Rev. George P. Flanagan  
 Rev. Thomas A. Flanagan  
 Rev. Fabian Fortune, C. P.  
 Rev. William J. Frehill  
 Rev. August Frische, S. M.  
 Very Rev. Philip J. Gallagher  
 Rev. Roger Gans, O. F. M. Cap.  
 Rev. Anthony A. Gawrych  
 Rev. Namatallah Z. Gedeon  
 Rev. Ernest Gensheimer, O. S. B.  
 Rev. Gerard P. Gerrity, O. F. M. Conv.  
 Rev. Frank J. Gifford, C. Ss. R.  
 Rev. James J. Gilson, S. S. C.  
 Rev. Arthur L. Girard  
 Rt. Rev. Msgr. Wilford J. Giroux  
 Rev. John C. Glynn  
 Rev. William J. Glynn  
 Rev. J. Edward Goodwin  
 Rev. William E. Grace, S. S. J.  
 Rev. Donald J. Gregory  
 Rev. Joseph M. Griffin  
 Rev. Peter J. Grosnick  
 Rt. Rev. Msgr. Peter Guilday  
 Rev. Thomas F. Gunning  
 Rev. Walter J. Guterl  
 Rt. Rev. Msgr. Edward J. Hackett  
 Rev. James J. Hackett  
 Very Rev. Leo H. Hagemann,  
     C. Ss. R.  
 Rev. John M. Haines, C. S. Sp.  
 Rev. Patrick J. Hammersley, O. M. I.  
 Rev. John M. Handly, C. S. P.  
 Rev. Nicholas W. Hans  
 Rev. Francis X. Harnishmacher  
 Rev. James J. Hartnett, S. M.  
 Rev. William C. Heffern  
 Rt. Rev. Msgr. Edward O. Hervieux  
 Rev. Frederic J. Hillenbrind  
 Rev. John J. Hopkins  
 Rev. F. Joseph Hopp  
 Rev. Edward Horming, C. Ss. R.  
 Rt. Rev. Msgr. James J. Horsburgh  
 Rev. Robert D. Huber, S. J.  
 Rev. James A. Hughes, C. Ss. R.  
 Rev. Daniel Joseph Kaib, O. S. B.  
 Rev. Clarence Kaiser  
 Rev. Joseph H. Kalen  
 Rt. Rev. Msgr. Cornelius J. Kane  
 Rev. Harry F. Kane, S. S. J.  
 Rev. William T. Kane, S. J.  
 Rev. James H. Kearney, S. J.  
 Rev. Denis M. Keating, C. P.  
 Rev. James P. Keating  
 Rt. Rev. Msgr. Robert F. Keegan,  
     P. A.  
 Rev. Damian Kehr, O. F. M.  
 Rev. Claude Kellerman, O. F. M.  
 Rt. Rev. Msgr. John A. Kelliher  
 Rev. John B. Kelliher, S. J.  
 Rt. Rev. Msgr. William A. Keyes  
 Very Rev. Raymond V. Kirk, C. S. Sp.  
 Rev. Cornelius James Kirkfleet,  
     O. Praem.  
 Rev. Henry J. Klein  
 Rev. Rudolph Knauer  
 Rev. Stephen P. Kneizis  
 Rt. Rev. Msgr. John J. Kozlowski  
 Rev. John H. Krukkert  
 Rev. Bellarmine Lafortune, S. J.  
 Rev. Francis Laing, O. F. M. Cap.  
 Rt. Rev. Msgr. Jean M. Langlois  
 Rev. John E. Larkin  
 Rev. Francis J. Ledwig  
 Rev. John J. Leen  
 Rev. Francis Levra, P. S. S. C.  
 Rev. Frederick Lewis, C. M.  
 Rev. John Linden  
 Rev. Anton Lorenz  
 Very Rev. William J. Mahoney, C. M.  
 Rev. Rudolph Mantel  
 Rev. Raphael Marciniak,  
     O. F. M. Conv.  
 Rev. Charles J. Marshall  
 Very Rev. Francis Martelli,  
     O. F. M. Cap.  
 Rev. John J. Meagher  
 Rev. Francis Regis Miller, S. J.  
 Rev. Charles J. Missack  
 Rev. Robert Morse, M. M.  
 Rev. Maurice A. Mudd, S. J.  
 Rev. Francis A. Mullin  
 Rev. William G. Mulvihill  
 Rev. David C. Munyon  
 Rev. Joseph F. McCarthy  
 Rev. James J. McDermott, S. J.  
 Rev. Bertrand McFayden, O. S. B.  
 Rt. Rev. Msgr. Daniel I. McGettigan  
 Rev. Kieran McGrath, O. F. M.

Rev. Patrick J McGrath, O. M. I.  
 Rt. Rev. Msgr. Hugh L. McMenamin  
 Rev. Joseph P. McNamee, S. M.  
 Rev. Michael T. McNicholas, O. P.  
 Rev. Hugh J. McNulty, S. J.  
 Rev. Millard F. Neale  
 Rev. John Neppel  
 Rev. Walter Nicholson  
 Rev. Athanasius Nolan, O. F. M. Conv.  
 Rt. Rev. Msgr. Henry J. Noon  
 Rev. George P. Novak  
 Rev. Giles Nusstein, C. Ss. R.  
 Rev. John O'Connor, C. Ss. R.  
 Rev. J. Hugh O'Donnell, C. S. C.  
 Rev. James P. O'Donoghue  
 Rev. Louis J. O'Hara, C. S. P.  
 Rev. Conrad O'Leary, O. F. M.  
 Rev. James G. O'Neill  
 Rev. James J. O'Reilly, C. M.  
 Rev. T. J. O'Rourke  
 Rev. Thomas M. Orr  
 Rev. Dennis A. O'Shea, C. S. C.  
 Rev. Herman Ostrowski  
 Rev. Austin J. O'Toole  
 Rev. Michael Paris  
 Rt. Rev. Msgr. Richard J. Patterson  
 Very Rev. Thomas Petrie,  
     O. F. M. Cap.  
 Rev. Peter Petz, O. S. B.  
 Very Rev. Ernest Pfeiffer, S. M.  
 Very Rev. Valerian Pianigiani,  
     O. F. M.  
 Rev. John B. Polczynski  
 Rev. Hormisdos B. Portelance  
 Rev. Benedict Przmielewski,  
     O. F. M. Conv.  
 Very Rev. Amadeus Quigley, O. S. M.  
 Rev. Edward Quinn, C. S. Sp.  
 Rev. Peter J. Quinn  
 Rev. Hugh Radigan, O. F. M.  
 Rev. Attilius H. Raines, S. J.  
 Rev. Louis Arthur Ramsey  
 Rev. George M. Rankin  
 Rev. John C. Rawe, S. J.  
 Rev. Bernard A. Reddy, S. J.  
 Rev. Joseph L. Redmond  
 Rev. Philip Reed, O. M. I.  
 Very Rev. James A. W. Reeves  
 Rev. David Francis Regan  
 Rt. Rev. Msgr. Michael A. Reilly  
 Rev. Francis B. Remmes  
 Rev. Charles A. Renck  
 Rev. Patrick Reynolds  
 Rev. Domenico Ricci  
 Rev. Ernest A. Rickert  
 Rev. William C. Ring  
 Rt. Rev. Msgr. Daniel C. Riordan  
 Rev. William A. Roach  
 Rev. Celestine Roddan, C. P.  
 Rev. Joseph F. Rondzik  
 Rev. John J. Rongetti  
 Rev. Albert C. Roth, S. J.  
 Rev. Francis J. Ruppel, S. J.  
 Rt. Rev. Msgr. William A. Ryan  
 Rt. Rev. Msgr. Joseph S. Ryder  
 Rev. James T. Saldana, C. M.  
 Rev. Dominick Sarubbi  
 Rev. Patrick J. Scanlon, O. F. M.  
 Rev. Frederick J. Schlattmann  
 Rev. Joseph E. Schleck  
 Rt. Rev. Michael J. Schmitz  
 Rev. Albin P. Schreier  
 Rev. Francis A. Schwallenberg  
 Rev. Frank A. Seifert  
 Rev. John Seitz  
 Rev. Clarence E. Shaffrey, S. J.  
 Rev. William F. Shaughnessy  
 Rev. James A. Sheridan  
 Rev. William H. Sheridan  
 Rev. James P. Sherry  
 Rev. Francis J. Siefert  
 Rev. Paschal A. Skahan, O. F. M.  
 Rev. John G. Sloan  
 Rev. James H. Smith  
 Rev. Thomas P. Smith  
 Rev. Arthur D. Spillard, S. J.  
 Rev. David L. Stapleton, S. J.  
 Rev. John Steigner  
 Rev. Ignatius Stein, O. S. B.  
 Rev. George B. Stratemeier, O. P.  
 Rev. John J. Sullivan  
 Rev. Francis H. Swift  
 Rev. Dudley R. Tierney  
 Rev. Thomas F. Torme  
 Rt. Rev. Msgr. Joseph V. Tracy  
 Rev. Charles Patrick Trainor, S. S.  
 Rev. Otto P. Trogus  
 Rev. William H. Ullrich  
 Rev. Joseph F. Underwood, O. S. B.  
 Rev. Hubert W. Van Meer  
 Rt. Rev. Msgr. Charles L. van  
     Tourenhout  
 Very Rev. Edward J. Walsh, C. M.  
 Rev. James J. Walsh, S. J.  
 Rev. John A. Weber  
 Rev. Francis Werhand, O. F. M.  
 Rev. John J. West  
 Rt. Rev. Msgr. Joseph A. Whitaker  
 Rev. Albert R. Wise, S. J.  
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 Rev. Anthony M. Woicieszuk  
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 Rev. Francis C. Zekas  
 Rt. Rev. Msgr. Joseph J. Zeyen  
 Rev. Joseph A. Ziebarth

# Events of Catholic Interest in 1947

(Compiled from the NCWC News)

JANUARY 14

President-Premier Leon Blum of France, resuming a custom established by Gen. Charles de Gaulle, received Cardinal Suhard, Archbishop of Paris, on New Year's Day, for a lengthy conversation which dealt principally with the moral state of the country and basic conditions for its improvement.

Need for temperance and total abstinence "for the sake of religion, morals and good citizenship," was emphasized by Cardinal Dougherty, Archbishop of Philadelphia, in his annual New Year's message to the faithful of the archdiocese.

"Anarchical moves" of the Jehovah's Witnesses in Canada were characterized as "dangerous in times of peace as in war" in a statement issued by the hierarchy of the Province of Quebec, who considered it their duty again, as in September 1943, to "denounce the anarchical moves of this sect."

Christian Democracy, the political movement which proved a leading opponent to communism in Europe, is not something new but at least a century old, Don Luigi Sturzo, founder of the Christian Democrats in Italy, stated in an article in the current issue of "The Review of Politics," published at the University of Notre Dame.

Most Russians, including even a majority of communists and men closest to the government, had come to hate the Soviet regime of Russia, it was contended in a strongly worded statement issued in New York on behalf of Kiril M. Alexeiev, who had quit as acting commercial attache of the Soviet Embassy in Mexico after two years of service and had come to the United States with his family. He compared his homeland to a huge concentration camp with the peo-

ple prisoners of tyrannical secret police.

Conviction of Fred Rose, Canada's only communist member of parliament, on a charge of breaking the Official Secrets Acts, was upheld by a Court of Appeal of the Quebec Superior Court, which ruled he must serve a sentence of six years in the penitentiary after finding no grounds to upset the conviction which grew out of the Russian spy probe in Canada.

Rep. Joseph W. Martin, Jr., of Massachusetts, in an address to his colleagues immediately after his election as speaker of the House, pledged a fight-to-the-finish against forces of communism in the nation on behalf of the new Republican majority which came into power as the 80th Congress was born in Washington.

The Apostolic Constitution of April 11, 1946, setting up a hierarchy for China, was formally promulgated on New Year's Day when Archbishop Riberi, Apostolic Internuncio to China, conferred the pallium on Archbishop Yu-Pin of Nanking in his cathedral there. China's 3,000,000 Catholics were divided into 20 provinces, each headed by an archbishop.

A chapel, dedicated to the memory of the U. S. Air Forces personnel who died in the war, was to be installed in the new terminal of the Boston airport, Archbishop Cushing announced in a New Year's message.

Necessity for protection by Big Powers of the Christian minority in Palestine was stressed by Msgr. Thomas J. McMahon, national secretary of the Catholic Near East Welfare Association, in an article written for "The Priest," monthly magazine for the Catholic clergy.

JANUARY 5-11

The first Dominicans to reside in Finland since the Reformation were to establish an archeological institute at Helsinki, Most Rev.

William P. B. Cobben, Vicar Apostolic of Finland, announced, according to "Jesuit Missions."

Under pressure from Protestant

quarters, the Swiss Broadcasting Company refused to relay the Christmas address of Pope Pius XII which had been offered to them through the Vatican radio station. For the same reason a Christmas sermon to be delivered by Rev. Dr. Hans Urs von Balthasar, S J., a leading Swiss Catholic thinker, was cancelled at the last moment.

American book publishers got out 319 books for Catholic readers during 1946, it was reported in the winter issue of "Between the Lines," house organ of the Bruce Publishing Company.

Very Rev. Paul Emile Farley, superior general of the Clerics of St. Viator, died in St Therese Hospital, Montreal, at the age of 57.

Our "spiritually and intellectually rudderless" world can provide "great opportunities and no less great and grave responsibilities" for Catholics. Cardinal McGuigan, Archbishop of Toronto, declared in his see city at the annual meeting of the American Catholic Philosophical Association. His Eminence urged the philosophers to "meet worthily the challenge of irrationality in the modern world," and to "work faithfully to recapture and to represent the great Christian dream of man, the lover and companion of truth."

A philosophical background "harmoniously coordinated with secular learning in the sciences as well as in the arts" can do much to relieve the defects of education in our time, Dr. Hugh Stott Taylor, member of the Pontifical Academy of Sciences and dean of the Graduate School of Princeton University, declared in an address to the Institute of Religious and Social Studies at the Jewish Theological Seminary in New York.

Our times are a hazard to souls and bodies, and yet a challenge to high idealism, noble achievement and generous service, Archbishop Lucey declared at the annual rally of the Archdiocesan Holy Name Union at San Antonio.

Speaking on behalf of the Fulda Conference of German Bishops, Cardinal Frings, Archbishop of Cologne, appealed to Allied governments to discontinue the practice of indiscriminate requisitioning of dwellings by United States occupation authorities, and again voiced the plea that Allied governments release German prisoners of war, thus ending "the suffering of these men and their families." The cardinal also repeated his protests against mass expulsion of Germans from the eastern provinces of the Reich, and advocated a halt to exports of coal from Germany until industry in the Rhine-Ruhr region had recovered from wartime effects.

Dr. Harlee Bordeaux, general secretary of the American Council of Christian Churches, which includes 3,000 Protestant congregations in all sections of the United States, declared in an interview in New York that he thoroughly endorsed recently published statements of Catholic priests and lay groups condemning a proposed bill to legalize euthanasia in New York State.

Concluding his report on Navy courts martial to the Secretary of the Navy, Rev. Robert J. White, dean of the Law School of the Catholic University of America and a commodore in the Navy's wartime chaplain corps, wrote: The Navy treats only with the youth given to it by American fathers and mothers. Before induction into the Navy the initial training in character or lack of it is under the control of the home. The broad experience of this survey confirms the conclusion that a home marked by divorce, desertion, drunkenness or discord does not produce a self-disciplined youth."

Georgetown University Alumni were well represented among members of the 80th Congress: 13 members of the House of Representatives and 3 members of the Senate.

A total of 580 persons, including 317 communists and fellow party-liners, were barred from jobs in the Federal service during 1944-45-46 on

grounds of questionable loyalty, it was disclosed in the 63rd annual report of the Civil Service Commission submitted to Congress.

Cardinal Griffin, Archbishop of Westminster, conferred with the two Archbishops of Scotland, Most Rev. Andrew J. McDonald, O S B, of St Andrews and Edinburgh, and Most Rev. Donald Campbell, of Glasgow, on developments considered to be part of a smear campaign against Polish servicemen who fought under British command and who refused to return to their homeland under its present regime.

Atheistic propaganda received a new voice in Poland with the appearance of the publication, "Głos Wolnych" ("The Voice of the Free"), the Inter-Catholic Press Agency reported, adding that the new paper was carrying on incredible attacks against religion, and especially against the Catholic Church.

Laicism opposes freedom of conscience because it tries to keep those interested in religion from studying it in the schools, Cardinal Copello, Archbishop of Buenos Aires, said in a statement warning that the forces of irreligion were trying to throw religion out of the schools.

## JANUARY 12-18

Warning that all private relief agencies must step up their programs in war-ravaged Europe, Thomas J. Fox, War Relief Services, N. C. W. C. delegate returning from overseas, stated that one of the most severe winters of all times was the dreary prospect for Austria and Hungary.

The recent anti-clerical movement in Italy was largely artificial and failed in its purpose, declared Italy's Premier Alcide de Gasperi, while in the United States on a relief mission for his country. Politically, the attacks were aimed against the Concordat between Italy and the Vatican, which secures to the pope freedom of action, Premier de Gasperi said, adding that, save for

For the nominal sum of \$1, the Protestant Children's Service, Inc., acquired from the Archdiocese of New York the use of five administration and dormitory buildings and a hospital on a 20-acre tract. Referring to this act of generosity, the New York "World-Telegram" in an editorial noted that at a "time when bigotry and sectarianism darken many corners of the earth," the generous and humane action of Cardinal Spellman and the New York Archdiocese should be received with special satisfaction and pride.

The war-damaged Emmaus Benedictine Monastery in Prague, distinguished by the special papal privilege which grants it use of the old Slavonic liturgical language, was being rebuilt to become the center of a crusade to reunite schismatic Eastern rite Christians to Rome.

A booklet, "Negro Problems in the Field of Social Action," containing findings of Catholic leaders in the field of interracial relations, was listed by the Chicago Council Against Racial and Religious Discrimination as the best pamphlet on inter-group relations in 1946.

Rt. Rev. Fidelis von Stotzingen, Abbot Primate of the Benedictine Order throughout the world, died in Rome.

a small section of opinion, there was general agreement for continuance of the Concordat.

Stern warning against the increased spread of anti-clericalism throughout Belgium was voiced by Cardinal Van Roey, Archbishop of Malines. The cardinal made it clear the anti-clerical feeling already prevailed in many sections of the nation and emphasized the danger of its spreading unless the clergy and faithful found a remedy to cope with the threatening evil.

Catholic Boy Scout units increased 5.03 percent during the year from July 1, 1945 to June 30, 1946, it was pointed out in the 1946 report of progress released by Msgr. Edward Roberts Moore, national



director of Catholic Committee on Scouting The units grew from 5,027 to 5,280 during that period and were found in 116 dioceses of the United States and its possessions, the report stated, adding that these units had about 160,000 boy scouts, while Catholic boy scouts not in Catholic units totaled about 240,000

Appointment of three St. Louis men to the Knights of the Sovereign Military Order of Malta by Pope Pius XII was announced. The men receiving the papal honor were Oliver Parks, aircraft industrialist and dean of the Parks College of Aeronautical Technology of St. Louis University; Donald V. Fraser, president of the Missouri, Kansas and Texas Railroad; and John J. Nangle, lawyer and insurance company executive

According to the official Catholic Directory for 1947, published in London, the total Catholic population of England and Wales was 2,443,600. Admittedly, the figure was an approximation, as some dioceses returned only estimates. However, it indicated an increase of 50,617 over the figure given in the 1945 Directory.

Mother Mary Joseph, foundress and first Mother General of the Foreign Mission Sisters of St. Dominic, popularly known as the Maryknoll Sisters, retired from her position as head of the society, it was announced at the community's headquarters in Ossining, N.Y. Mother Mary Columba, of Philadelphia, was elected to succeed her

A 20,000 gift to help defray expenses of inaugurating the work of the Mediaeval Institute of the University of Notre Dame was donated by the Michael P. Grace Foundation of New York, it was announced by the president of the university.

In fulfilment of a vow made by the Ursuline Mother Marie Olivier de Vezin when the Battle of New Orleans threatened to endanger her convent, Archbishop Rummel of New Orleans celebrated a solemn pontifical Mass in Our Lady of Prompt Succor shrine at the his-

toric Ursuline convent on the anniversary of the battle

An honorary doctor of laws degree was awarded to **Cardinal Spellman**, Archbishop of New York, by John Carroll University at a special convocation at the school

President Truman, the State Department and Congress were petitioned in a resolution adopted at the meeting of the national board of officers of the Catholic War Veterans, in Cleveland, to admit 300,000 displaced persons from Europe to the United States for settlement in agricultural areas of the nation, it was announced by National Commander Max H. Sorensen

A message conveying the gratitude of Pope Pius XII for the specially prepared first edition of the revised English version of the **New Testament**, was received by Bishop O'Hara of Kansas City, chairman of the Confraternity of Christian Doctrine

With a record of more than 5,000 adult converts since its inception, the Brooklyn Diocesan Apostolate for the Instruction of Non-Catholics opened its tenth year with courses in 50 parish centers throughout the diocese. The primary purpose of the Apostolate, Rev. James J. McGowan, diocesan director, explained, is "to afford interested non-Catholics the opportunity to obtain a better understanding of the Catholic Church."

As long as the **Mouvement Republicain Populaire** continued to wield its influence in French politics, it would be impossible for a communist to be elected president or appointed premier of France, declared Maurice Schumann, 35-year-old Deputy of France and President of the MRP, which grew out of the Resistance into one of France's strongest political parties. The MRP embodied the Christian democratic idea, Mr. Schumann explained, and sought to apply to government Christian principles standing between the exaggerations of both right and left—to protect human dignity and liberty from excesses

either of monopoly capitalism or of totalitarianism

A hand-written letter from Pope Pius XII expressing thanks for the sum of \$252,000 subscribed by British Catholics last year in response to the Holy Father's appeal for Europe's war victims, was received by the British hierarchy. The pope also enclosed a gift of \$10,000 for the aid of German prisoners in Britain

Myron C Taylor, the personal representative of President Truman to the Vatican, called on America and all nations to aid in rebuilding Italy, which he called the "old cultured, artistic and historically Christian background of all Western civilization." Mr. Taylor, also chairman of American Relief for Italy, was the principal speaker at a luncheon in New York given in honor of Premier Alcide de Gasperi of Italy.

#### JANUARY 19-25

Archbishop Cushing of Boston, addressing the 33rd annual meeting of the Association of American Colleges, demonstrated the absurd extremes to which so-called liberals have gone in their interpretation of the principle of separation of Church and State in America. Directing his remarks to the subject of education, the archbishop declared that the appeal to the American tradition of the separation of Church and State "is being abused as part of the effort to block educational policies, educational programs and educational reforms which are sorely needed if democracy is to be served by American educational institutions."

Very Rev. Pacifico Perantoni, O. F. M., Vicar General of the Order of Friars Minor, was named Minister General of the Order by the Holy Father, to fill out the uncompleted term of Most Rev. Valentine Schaaf, O. F. M., first American General, who died in December, 1946.

The Office of the Army Chief of Chaplains announced there were 1,695 Army Chaplains on active duty on Nov 30, 1946: 1,156 Protestant, 494 Catholic, and 45 Jewish.

Harry O'Haire, wartime personal director of the National Catholic Community Service, was appointed executive secretary of Serra International, organization of Catholic laymen's service clubs formed to foster vocations to the priesthood.

The \$2,000,000 campaign for construction of a boys' Catholic high

school to be named for Archbishop Aloysius Stepinac of Zagreb, imprisoned Yugoslav prelate, was started in New York

A New York Archdiocesan high school student, Patrick McGarry, 17, a senior at La Salle Academy, was named American History champion of the high schools of the United States, having been adjudged winner of the nationwide Hearst Newspapers' History Contest.

Rev. Frank J. McPhillips, of St. Mary's Student Chapel on the campus of the University of Michigan, Ann Arbor, was appointed National Chaplain of the Newman Club Federation, an organization embracing more than 50,000 Catholic students in secular schools and universities throughout the country.

Pope Pius XII addressed a personal letter to the Rev. Laurenz Esch, S. J. of Cologne, Germany, on the occasion of the re-establishment of "Neues Deutschland," Catholic youth association banned under the Nazi regime. The association was brought to new life at the instance of the German hierarchy.

Condemning use of Soviet tribunals to destroy the Greek-Catholics in Soviet-occupied territory, Most Rev. Jan Buczko, only Greek-Catholic bishop from that area still at liberty, stated that all Greek-Catholic bishops in former Galicia incorporated into Soviet Russia, were jailed by the Soviet secret police under the charge of fascist collaboration.

Post-election reports from impartial observers in Poland were unanimous in declaring that the Communist-dominated "Democratic Bloc" victory was the direct result of outright intimidation of voters. This, according to the same source, was accomplished by use of force, threat of reprisals and lack of secrecy in the balloting. U.S. Ambassador Arthur Bliss Lane, when asked his own views on the election, said they were identical with those expressed by the United States Government in notes to London and Moscow on January 6, and to Poland on January 9. These notes described the pre-election campaign of intimidation as contrary to the Yalta provisions and declared that the United States, as a co-signer at Yalta, felt bound to protest the violations in order to uphold respect for international agreements.

Reports from Yugoslavia indicated that bitter persecutions of the Catholic Church were continuing and that even the most ordinary religious services and functions were construed as "crimes against the nation and state." One example of this was the imprisonment of Father Dominic Peter, a Dominican missionary, for delivering sermons purportedly directed against the government. Shortly after preaching a mission, he was arrested, brought to trial on seven different charges of sedition and sentenced to 18 months imprisonment, 6 months at forced labor, and deprivation of all civil and political rights for 2 years. The trial was marked by stringent endeavors to twist even the most innocent remarks of the sermons into utterances of sedition, and many of the chief witnesses were employees of the court or of the public prosecutor.

An employment service for nurses, doctors and other medical workers who wish to serve the missions in salaried capacities was opened at the headquarters of the Catholic Medical Mission Board in New York.

Calling him "one of the outstand-

ing scientists of this generation," a group of Catholic University professors and students and friends honored Rev. Thomas Verner Moore, O. S. B., in Washington as he left the Catholic University faculty after nearly a half-century of service. Father Moore was going to Spain at the invitation of the University of Madrid to teach psychology.

The body of His Eminence Rodrigue Cardinal Villeneuve, O. M. I., Archbishop of Quebec, was laid to final rest in Quebec in a vault of the crypt in the Basilica of Our Lady on Jan. 24. Burial followed a solemn pontifical Mass of Requiem offered by Cardinal McGuigan and attended by some 50 members of the hierarchy. Cardinal Villeneuve, victim of a heart attack while visiting in the United States, died during the previous week near Los Angeles. The 63-year-old prelate had been Archbishop of Quebec since Dec. 11, 1931, was created cardinal Mar. 13, 1933, and served as Papal Legate for the golden jubilee ceremonies at Guadalupe, Mexico, in October, 1945. His passing was mourned by all of Canada, and leading figures in Church and State paid high tribute to his service for God and country.

Most Rev. Georges Leon Pelletier, 42-year-old Titular Bishop of Ephesus was named Vicar Capitular by the Canonical Chapter, following the death of Cardinal Villeneuve.

Overcoming left-wing opposition by a narrow margin, the Italian Commission of Seventy-Five approved, for the new Constitution of Italy, articles on the family and indissolubility of marriage. The first read: "The family is a natural society and as such the State recognizes the rights and the guardianship of it for the purpose of assuring the fulfillment of its mission and of conserving the moral stability and the prosperity of the nation." The other article recognized that "matrimony is based on moral and juridical equality of husband and wife," and quoted the law governing their state for the

purpose of guaranteeing the indissolubility of matrimony and the unity of the family.

Sumner Welles, former Under Secretary of State, in an article in the "New York Herald Tribune," stated that the demand on the part

of some for the termination of Myron Taylor's mission as President Truman's personal representative to the Vatican constituted a resurgence of intolerance in this country and was based on a false conception of the motives and purpose for such a representative

#### JANUARY 26-FEBRUARY 1

The Catholic Church was described as "the chief moral force blocking Russia's way to world control," by Louis F. Budenz, former managing editor of the "Daily Worker," communist newspaper, in an address in Philadelphia. Mr. Budenz, who deserted communism to return to the Catholic Faith, added that the Russian campaign of annihilation of the Catholic Church "is in full swing in virtually every country in the world."

Communist infiltration into American unions can be wiped out if Catholic union members take more active part in their unions, declared Professor Vincent J. Giese of Marquette University in an article in the "Ave Maria," a publication of the University of Notre Dame. "Statistics show that more than one-half of the 13,000,000 persons in the A. F. of L., the C. I. O., and the Railroad Brotherhoods are Catholics and simple mathematics tells us that the Catholic majority should be powerful enough to check the communist minority."

As the "Shadow of the hammer and sickle" falls on country after country in Europe, the United States of America to preserve prestige must "make friends and keep her friends especially in the East," Brig. Gen. Carlos P. Romulo, representative of the Philippine Republic to the United Nations, declared at the annual Communion breakfast of the Carroll Club here.

Sound methods for eliminating present economic, racial and religious tensions in the United States were suggested by Rev. John J. Cavanaugh, C. S. C., President of the University of Notre Dame, in an address at a dinner given in his honor by the Town and Gown Club of

Bradley University. Fr. Cavanaugh said, "They can be eliminated if every American would do these things: first, reaffirm his faith in the Declaration of Independence, which 'officially acknowledges God's creation of the human soul and solemnly dedicates this government to the protection of God-given inalienable rights'; second, determine all of his actions 'in the light of the fatherhood of God and the brotherhood of man'; and third, become 'as scrupulous in his duties as he is zealous of his rights.'"

"Our victory was paid for by youth and the peace that follows must be worthy of our sons' sacrifice," Cardinal Spellman stated at the annual dinner of the Catholic Youth Organization of the New York Archdiocese. Fleet Admiral Chester W. Nimitz, U.S. Chief of Naval Operations, was given the annual CYO award of the Club Champions at the dinner which followed the annual meeting and elections of the organization. Cardinal Spellman, honorary chairman of the archdiocesan CYO board of directors, presented the award.

A commission of members of the Italian Constituent Assembly approved two articles of the new Italian Constitution regarding relations between the Church and the state. The first reads: "The State and the Catholic Church are independent and sovereign organs in their proper spheres." The second states that Church-State relations "are regulated, by the Lateran treaties. Any change in them, bilaterally accepted, will not necessitate a constitutional proceeding."

Denying that constitutional freedom of religion expresses indifference to religion by the State, the Illinois State Supreme Court in-

sisted in a decision affirming the legality of religious education classes in public schools that religion is the very basis of the constitution itself. The court turned down an appeal from the Champaign county circuit court made by Mrs. Vashti McCollum, atheist wife of a University of Illinois instructor, who sought to stop the voluntary religion classes in Champaign's public schools because they "subjected her son to embarrassment" and because they were a use of public funds for sectarian purposes. Mrs. McCollum intended to carry the case to the United States Supreme Court.

The thanks of the Holy Father for \$10,000 gift to papal relief sent by the Daughters of Isabella after their 1946 convention in Milwaukee was received at the headquarters of the Catholic women's society in New Haven.

The Navy Bronze Star medal of meritorious service as chaplain aboard the carrier U. S. S. Saratoga was awarded to Rev. Dr. Maurice S. Sheehy, head of the religious education department of the Catholic University of America.

An unusual cause for beatification was entrusted to a tribunal set up by Bishop Cazaux of Lucon in France. The case concerned 110 children of less than seven years of age who were massacred by troops of the French Revolution in 1794.

Grace Moore, distinguished opera and concert singer, who died in an airplane accident near Copenhagen had completed instructions and was about to enter the Catholic Church, reported Msgr. Fulton J. Sheen of the Catholic University of America.

A solemn Mass of Requiem for Pedro Leao Velloso, Brazil's chief delegate to the Security Council of the United Nations, was celebrated at St. Patrick's Cathedral, New York.

Encouraged by J. Edgar Hoover, director of the Federal Bureau of Investigation, a group of 155 FBI women employees made a day of recollection at the Washington Re-

treat House. It marked what is believed the first time that a government group sponsored a day of recollection in the nation's capital.

The first Mass ever celebrated in the Antarctic continent was offered on the ice shelf overlooking the Bay of Whales by Rev. William J. Menster, Sacred Heart Church, Waterloo, Ia., chaplain of the flag ship "Mount Olympus." This marked the first time public worship of any kind had been held in this part (more than 6,000,000 square miles) of the earth's surface.

The amazing wartime activities and operations of Rev. Pierre Marie-Benoit, a French priest who became known as the "Ambassador of the Jews," and who directed the largest passport "factory" in Europe during the war, were related by James Rorty, veteran journalist, in an article in "Commentary," national publication of the American Jewish Committee.

Legal justification of euthanasia, or so-called mercy killings, can find no support in our jurisprudence but must rely upon a pragmatic philosophy of the law which would brand the experiences of human society over fifteen centuries as futile, was a conclusion arrived at in a compact study of the legal aspects of euthanasia made in Washington.

Strongly denouncing the spread of euthanasia, communism, and planned parenthood as evils which are sapping America's strength and moral well-being, Bishop Hafey of Scranton, told the American Slovak Society of Lackawanna and Luzerne Counties that the greatest threat to this nation since its birth can be found in the challenge proposed by organizations which foster such evils and are manned and financed by American citizens.

In strong disapproval of an editorial favoring planned parenthood which appeared in the Youngstown "Vindicator," the Catholic War Veterans placed a paid advertisement in that paper vigorously criticizing its editorial stand. The editorial had commended several planned parenthood spokesmen for their efforts in behalf of the organization.

A Chinese edition of the late Msgr Joseph F. Stedman's "Sunday Missal" was published by the Catholic Truth Society of Hongkong, under the direction of Fr N. Maestrini, who completed the work under great difficulties. The translation in modern Chinese style was made by Dr. John Wu, now Chinese Minister to the Vatican.

Before 1,500 members of the Newman Club Federation of the New York Province, Rev. Joseph T O'Callahan, S. J., of Holy Cross College, hero of the aircraft carrier U. S. S. "Franklin" and only chaplain ever awarded the Congressional Medal of Honor, stated that true leaders gifted with ability, training and unselfishness, must take command if the world is to be saved "from the intrinsic possibility of having men live and work as if they were not men."

King Gustaf of Sweden acknowledged Pope Pius XII's message of condolence on the occasion of the death of Prince Gustaf Adolf, the eldest son of the Crown Prince.

An admixture of sympathy, understanding and brotherly love are the best ingredients for making a decent social order, Bishop Armstrong of Sacramento said in an address which climaxed the 2-day sessions of Sacramento's first Catholic Conference on Industrial Problems. The bishop, who with the Knights of Columbus of his see city, jointly sponsored the Conference, asserted that the reform of the social order and the renewal of the Christian spirit go hand in hand. The sessions attracted an array of nationally known leaders in the fields of industry, labor and sociology, who addressed the Conference.

Very Rev. David Nugent, S. J., was named provincial of the Maryland Province of the Society, a territory which embraces communities in six Middle Atlantic states and the District of Columbia.

Under the co-sponsorship of Mundelein College and the National Catholic Theater Conferences, the

first annual one-act play festival for Catholic colleges opened in Chicago in the college theater. The festival brought together drama directors and students of 14 mid-western colleges. Its aim is to promote Catholic Action through the theater.

Pointing out that tens of thousands of German-trained coal miners are still prisoners of war of the Allies, the Catholic Youth Association of the archdiocese of Cologne, Germany, submitted a formal protest to the British Military Government authorities against the forced enlistment of young people as mine workers.

Cardinal Mindszenty, Primate of Hungary, sent a cable to President Truman and King George VI of England pleading the case of the 700,000 Hungarians being deported from Slovakia. Previously the cardinal had made several public statements deploring the inhumane circumstances in which the deportations were being carried out.

The Warsaw provisional government failed to fulfill its pledge to hold free and unfettered elections, President Truman told Poland's new ambassador to the United States, Josef Winiewicz, when he presented his credentials at the White House.

Administration of more than 978 Polish schools in the British zone of occupation in Germany, attended by more than 50,000 young Poles, passed from the hands of a group of refugee Polish educators to the communist-dominated Polish Government under terms of orders issued by the United Nation Relief and Rehabilitation Administration, according to the Inter-Catholic Press Agency.

Dr. Regina Flannery Herzfeld, associate professor of anthropology at the Catholic University of America, was re-elected secretary of the American Anthropological Association.

The cornerstone was laid for a \$200,000 swimming pool at the Bronx Veterans Hospital, in honor of a Catholic priest, Rev. John P.

Washington, of Newark, N. J., and three other Army chaplains who died four years ago when the transport "Dorchester" was torpedoed off Greenland.

Very Rev. Edward V. Stanford, O. S. A., rector of Augustinian College, Washington, and a leader in Catholic educational organizations was awarded a Certificate of Appreciation by the Navy Department, "in grateful recognition of meritorious personal service during World War II."

The cause of Matt Talbot, Dublin layman and ascetic whose life after his conversion from alcoholic indulgence has been the inspiration of many Catholic temperance and abstinence groups in Ireland and the United States, was completed by the Archdiocese of Dublin and forwarded to Rome.

Thirty-one-year-old bishop-elect Denis Eugene Hurley, O. M. I., newly-named Vicar Apostolic of Natal (South Africa) and Titular Bishop of Turuzi, was believed to be the youngest bishop in the world. The lowest canonical age for the appointment of a bishop is thirty.

The treatment of Negroes by whites in this country has been accorded by whites to whites in other countries, and by Negroes to Negroes in still others, and is basically not a race problem, Rev. Basil Matthews, O. S. B., Negro priest from Trinidad, told a joint meeting of the Hartford Council of Catholic Women and the Ladies of St. Joseph

in Hartford "What is called a race problem is fundamentally an issue of culture conflict which occurs whenever roots of contrasting ways of life meet," Father Matthews maintained

One of the most important tasks in modern times was begun by the Commission on Human Rights of the United Nations Economic and Social Council. The Commission was to formulate principles and to consider means of implementing their bill in the United Nations. The "inalienable rights" which man must have to fulfill his obligations as a creature of God were catalogued in a document drafted by Catholic scholars which was presented to the Commission. Entitled "A Declaration of Rights," the document was prepared by a body of philosophers and jurists appointed by the National Catholic Welfare Conference. Calling this one of the finest summaries of "a truly humanistic and democratic program" to be set forth in recent years, Senator E. Murray of Montana obtained unanimous consent from the United States Senate to have it printed in the "Congressional Record." In a full-column editorial comment, the Detroit "Free Press" stated that, "as well for its breadth of vision as for its scholarly style of expression, this closely reasoned statement of the dignity and rights of human beings deserves to rank as one of the greatest documents ever given to a groping world."

## FEBRUARY 9-15

The United States Supreme Court, in a 5-to-4 decision which may prove to be a landmark in the sphere of public aid to Catholic and other private schools, affirmed the right of a New Jersey school district to pay transportation costs for children attending Catholic schools. Justice Hugo Black read the majority opinion, in which Chief Justice Fred M. Vinson, and Justices Frank Murphy, Stanley Reed and William O. Douglas, concurred. The dissenting opinion was read by Justice

Wiley Rutledge, and he was joined in it by Justices Felix Frankfurter, Robert H. Jackson and Harold Burton. A second dissenting opinion was made by Justices Jackson and Frankfurter.

The widely circulated charge that the Supreme Court's decision in the New Jersey school transportation case discriminated in favor of Catholics was sharply answered in a letter to the "Washington Post" by Archbishop Ryan of Omaha. The decision of the court upheld the

right of New Jersey to pay transportation costs for children attending any denominational school or any non-denominational school not operated for profit, the archbishop pointed out. The "Washington Post" in an editorial had said the funds in question could be used to pay for transportation of children "only to public schools and Catholic schools."

Legislation which would have obliged parents to obtain permission from local public school superintendents before sending their children to parochial schools, was killed by unanimous consent of the Washington State Senate in Olympia at the request of one of its co-sponsors, Senator Thomas H. Bienz of Dishman, who asserted he had not even read the bill. The "Spokane Review," secular weekly, disclosed that the other sponsor, Senator Leslie V. Morgan of Yakima, also admitted that he had not read the bill.

A proposal calling for the teaching of Catholic religion and morality in Argentine public schools, unanimously supported by the First Congress of the Argentine Syndicate of Teachers, was explained to President Juan D. Peron by a delegation from the Congress. President Peron assured the delegates that he was in sympathy with their proposal and emphasized that his views on the religious teaching program were based "on the social doctrine of the Church and were in accordance with the teachings of the Popes."

Twenty-nine school students from 20 Latin-American republics, on a 6-week visit as guests at homes of high school students in the New York suburban area, were greeted individually by Cardinal Spellman, Archbishop of New York, who attended a reception for them.

More than 2,700 teachers from parochial elementary and high schools participated in a 2-day annual Institute for the Religious Teachers of the New York Archdiocese, at the Cardinal Hayes High School, New York.

The American Military Government gave its approval in principle to the establishment of both Catholic and Protestant theological departments at Frankfurt University.

Approximately 1,000 members of the International Congress of Snowshoers, garbed in colorful costumes, marched to St. Marie's Church, Manchester, N. H., for the traditional snowshoers' Mass.

Most Rev. Thomas E. Mulloy observed the twenty-fifth anniversary of his installation as Bishop of Brooklyn at a solemn Mass in St. James' Pro-Cathedral. Over 700 priests and heads of the religious sisterhoods and brotherhoods of the diocese attended the Mass.

A prodigious missionary effort in the heart of the "Dark Continent" during the war years is reflected by the fact that Catholics in British East and West Africa now outnumber those in England and Wales.

Through a tabulation of birth and conversions it was estimated that 43 Negroes a day became Catholics throughout the United States in 1946.

The first Jesuit in the 400-year history of the Society to receive the doctor of medicine degree after entering the community was Rev. William J. Devlin, S. J., who got his degree from Loyola University, Chicago.

Dr. Alan Guttmacher, associate in obstetrics at Johns Hopkins University, Baltimore, stated at a meeting of the Planned Parenthood Federation in New York, that of 15,000 American physicians questioned on birth control, 79 to 97% answered in favor. In a statement concerning this report, Archbishop Curley of Baltimore and Washington asserted that "organized birth control has done unbelievable harm to the morals of our young people—the fathers and mothers, presumably of tomorrow," and declared that the endorsement of all the doctors in the world regarding the use of contraceptive devices would not change by one iota the moral law of God.



Commemorating the eighth anniversary of the death of Pope Pius XI, Pope Pius XII and 15 cardinals headed a distinguished congregation of Church and State dignitaries who assisted at a solemn Mass in the Sistine Chapel.

Cardinal von Preysing, Bishop of Berlin, arrived in New York by airplane for a month-long visit to thank Americans for their generous assistance to his war-stricken people. When the cardinal visited the national headquarters of War Relief Services in the Empire State Building, it was reported that a gross relief shipment totaling 119,884,000 pounds and valued at approximately \$90,000,000 were sent to the war-stricken countries of Europe and the Far East by the Bishops' Emergency and Relief Committee and War Relief services, NCWC, within the past three years.

Under the patronage of Most Rev William T. Mulloy, a 5-day Institute of Social Order was conducted at Covington, Ky, by members of the Jesuit Institute of Social Order from St. Louis. More than 2,500 priests, nuns and lay people were registered, and problems relating to marriage, social and rural life, economics, labor, youth and recreation were covered in public sessions and sermons by the staff of ten Jesuit priests.

In concluding the First Caribbean Social Conference at Ciudad Trujillo, Dominican Republic, delegates from 15 republics appealed to the peoples of the area and the world to accept again those principles through which "all things may serve man in order that he might love and serve his Creator"

Bishop Ellis of Nottingham, England, Catholic representative on Winston Churchill's all-party United Europe Committee, in an exclusive statement to the NCWC News Service expressed the hope that this plan for unity in Europe would find sympathetic understanding among the Catholics of the United States. Aiming at eventual world government, the Committee's immediate purpose was to bring about under

the UN charter an integration of European countries which would help heal the ravages of war and make future wars less likely through a relaxing of nationalism and the development of a European consciousness.

Protection of human rights without regard for race, sex, language or religion, as provided by the United Nations charter, was discussed before the Catholic Interracial Council of New York City by Miss Catherine Schaefer, Assistant to the General Secretary, NCWC, for United Nations Affairs, and chairman of the Commission on UN of the Catholic Association for International Peace.

The "Declaration of Rights" formulated under the auspices of the NCWC and submitted to the United Nations was reprinted in full in the weekly Information Service published by the department of research and education of the Federal Council of the Churches of Christ in America.

The Atlantic Charter was a ship flying "the battle flag of liberties, running aground" on the rocks of contradictory conclusions. Thus commented "Osservatore Romano," Vatican City daily, on the signing of the peace treaties with the five Axis satellite nations.

Impressive religious ceremonies in St. Stephen's Cathedral, conducted on a note of sadness and mourning, commemorated the signing in Paris of the Hungarian peace treaty. Catholics paid homage to the national relic, the right hand of St. Stephen, first Hungarian king, and took part in public adoration of the Blessed Sacrament.

As a result of his conviction on a charge of conspiring to communicate Crown secrets to a foreign power, Fred Rose, Member of Parliament forfeited his place in the Canadian House of Commons. Mr. Rose, who was Canada's only communist member of Parliament, was sentenced to a term of six years in the penitentiary as a result of the Canadian probe of Russian spy activities.

Commenting that atheists, too, find a use for "the opium of religion," "Osservatore Romano" quoted the "London Review" to the effect that the visit to Jerusalem by the Metropolitan Gregory of Leningrad was part of a Russian plan to unify all the separated Churches

## FEBRUARY 16-22

Following his second trial before a Hungarian People's Court, Most Rev Stephen Zadravec, O. F. M., Titular Bishop of Dometiopolis, Hungary, was sentenced to a 4-year prison term. A previous sentence of 5½ years had been annulled by a court of appeals, but shortly after his liberation the prelate was re-arrested on new charges. The communist organ, "Free People," declared a prison term of 4 years for the too lenient "anti-revolutionary bishop."

By a vote of 370 to 1, the House of Representatives adopted a resolution calling upon Speaker Martin to certify the case of Gerhard Eisler (identified by Louis Budenz and others as the principal agent of international communism in the United States) to the U. S. Attorney of the District of Columbia for appropriate legal action. The resolution cited the "willful and deliberate refusal of Gerhard Eisler to be sworn and to testify" before the House of Representatives Committee on Un-American Activities, and its adoption was preliminary to possible prosecution in a Federal court.

Francois Mauriac, internationally famous French author, in a statement made at Paris, expressed the belief that Europe will be able to offset Marxist materialism and to unite former enemies only upon the common ground of Catholicism.

Cardinal Griffin, Archbishop of Westminster, in his Lenten pastoral letter compared the crimes being perpetrated in Eastern Europe to those of Nazi Germany which so shocked the world.

Prof. Fritz Blanke, distinguished Protestant theologian and historian at the University of Zurich, referring to the ban applied by the Swiss

under the authority of Moscow. The presence of the Russian consul general at the installation of the Patriarch Maximos of Constantinople was also cited to show the Soviet desire of becoming protector of Orthodoxy throughout the world, in its campaign against the Vatican

radio against Jesuit speakers, publicly contended that the anti-Jesuit article 51 of the Swiss Constitution had originated with political radicals motivated by a hatred, not only of Catholics, but also of practicing Protestants.

Maharaja Chamaraja Wodiyar, Ruler of Mysore, India, donated the ground and substantial funds for the erection of the new St. Philomena's Catholic College in Mysore.

Notable recent progress in relations between the Vatican and China was emphasized by Pope Pius XII when he received Dr. John C. Wu, China's new minister to the Holy See. By way of example the Holy Father referred to the naming of the first Chinese cardinal, the establishment of the Chinese hierarchy, the canonization of the Boxer Rebellion martyrs, the sending to China of an Apostolic Internuncio, and the action of Generalissimo Chiang Kai-Shek in sending for the first time a Chinese Catholic as his country's representative at the Vatican.

The American military authorities in Germany are "cooperative" and have created "no difficulties" in the distribution of papal relief in that country, declared Bishop Muench of Fargo, N. D., Apostolic Visitor to Germany who also had charge of facilitating Vatican charity.

Very Rev. Mathias Faust, O. F. M., former Delegate General of the Order of Friars Minor for North and Central America, left for Rome to take up his duties as Procurator General, second highest office in the Franciscan Order.

"Spain's devotion to the Assumption of Mary is in accord with the sentiment of the entire Church," Cardinal Pla y Daniel, Archbishop of Toledo and Primate of Spain,

stated in a letter to Pope Pius XII. The cardinal wrote in response to a letter in which the sovereign pontiff had sought the views of patriarchs, archbishops and bishops the world over and of their people, regarding the matter of defining the Dogma of the Assumption of the Most Holy Virgin.

Rev. Jerome Hayden, O. S. B., of St. Anselm's Priory, Washington, celebrated his first solemn Mass in St. Paul's Cathedral, Pittsburgh. The newly ordained, a doctor of medicine, was a member of the faculty of the School of Medicine at the University of Pittsburgh before he decided to study for the priesthood.

Tribute was paid to the memory of Cardinal Villeneuve, late Archbishop of Quebec, at the opening of the new session of the Quebec Parliament. Following the routine business of opening, the Parliament ad-

journed for the day in respect to the Cardinal's memory.

A resolution was adopted by the Milwaukee County Chapter of the Catholic War Veterans urging the lowering of immigration restrictions to permit the entrance into the United States of 300,000 displaced persons of Europe.

During a private audience with the pontiff, former President Herbert Hoover expressed his appreciation for the pope's "substantial contribution" in alleviating hunger and suffering throughout the world.

Answering the urgent appeal of Cardinal Ruffini, Archbishop of Palermo, Sicily, a new organization for European relief was founded in Chicago—the Cardinal Stritch Relief Committee for the Children of Sicily. Plans were being formulated for an intensive drive for funds with which to help the destitute Sicilian children.

## FEBRUARY 23-MARCH 1

Congress should have more substantial evidence before it outlaws the closed shop, "an institution which has served so mutually well in nearly every collective bargaining nation in the world," Rev. Dr. Jerome L. Toner, O. S. B., professor of labor and industrial relations at St. Martin's College, Lacey, Washington, told the Senate Committee on Labor and Public Welfare.

Acclaimed as having rendered greater service to humanity than anyone else in the world, Pope Pius XII was presented with the Prince Carl Medal by Christian Gunther, Swedish Minister to Italy, on behalf of King Gustaf of Sweden.

Her syndicated comment objecting to the presence of Cardinal von Preysing, Bishop of Berlin, in this country was "mildly inflammatory" and liable "to arouse religious and racial hatred," Nicholas J. Wagoner of Detroit, national chairman of the Americanism committee of the Catholic War Veterans, wrote to Mrs. Eleanor Roosevelt. In her column "My Day," Mrs. Roosevelt had declared that while she was not ques-

tioning the "high character" of the Bishop of Berlin, she felt that it was a mistake for a religious group to try to create a "too sympathetic and uncritical attitude" toward a nation responsible for two World Wars. She referred also to the American tour of Pastor Martin Niemöller, sponsored by the Federal Council of the Churches of Christ in America.

Bishop Waters of Raleigh rejected an invitation from Josephus Daniels, Raleigh editor, to join in a fight against "loose" divorce laws. "I should gladly appear with you before the legislature to advocate the abolishing of all divorce laws," the bishop wrote, adding that for a Catholic bishop merely to try to prevent laxity of divorce laws would be inconsistent since the Church cannot recognize the jurisdiction of civil courts in the matter.

More than 200,000 Cuban Catholics, braving a torrential downpour, moved through the streets of Havana in solemn procession as they concluded the 4-day First National Eucharistic Congress of Cuba.

Cardinal Arteaga y Betancourt, Archbishop of Havana, presided over the Congress as Papal Legate. Cardinal Dougherty, Archbishop of Philadelphia, represented the American hierarchy. Also in attendance were prelates from Honduras, Guatemala, Mexico and Santo Domingo.

The next 30 years will tell whether Central Africa, with its millions of dark-skinned inhabitants, will become predominantly Christian or will turn to Mohammedanism or a modern, materialistic version of its traditional paganism. Stating this view, Bishop Blomjous, Dutch-born missionary of the White Fathers community in Tanganyika, stressed that the ever-growing nationalism of the peoples in the heart of Africa has made it imperative that Christianity win its race against its adversaries in the years immediately ahead or face the prospect of being permanently locked out.

While severely condemning the opinion that Ireland should not send gifts of food abroad to help war needy since the food is needed at home, Bishop Browne of Galway acknowledged that such relief should not be sent where it will be used "as part of a campaign of totalitarian tyranny." The bishop singled out Tito-terrorized Yugoslavia as one of those countries.

The interest of the Holy See in the sad plight of the displaced war refugees is, if possible, keener now than ever before, Msgr. Walter S. Carroll, American priest attached to the Papal Secretariate of State, revealed upon his arrival in Washington on a mission relating to the assistance of war refugees. Msgr. Carroll flew to this country directly from the meeting of the International Refugee Organization at Geneva, where he was the Vatican's delegate at the discussions.

An appeal to all veterans to keep "faith in God and obedience to His moral law" as strong as the patriotism they displayed during the war, was made by a special committee on morals of the Army and Navy Chaplains Association of the United States. Rev. Paul J. Redmond, O. P.,

Navy chaplain, from Providence, R. I., and three Protestant chaplains signed the appeal.

Appointment of Rev. Richard K. Burns of Rochester, N. Y., as vice-rector of the North American College, Rome, was announced by Bishop O'Connor, rector of the college and former Auxiliary of Scranton.

Replying to queries evoked by an allusion in his Catholic Hour address of Feb. 23 to a model profit-sharing firm, Msgr. Sheen disclosed his reference was to the Capitol Cadillac Company of Washington, D. C. This company, the largest privately owned distributor of Cadillac automobiles, provides that all employees except the president and vice-president share in a pool composed of 25% of the annual profits after taxes. Provision is included for larger shares to supervisors and also for seniority of employees on the basis of one share for each year of employment with the firm.

Alcoholism was described as one of the greatest causes of social distress in the world and also as one of the principle sources of crime at the "Crusade for Total Abstinence" meeting sponsored by the Catholic Total Abstinence Union of the Archdiocese of Philadelphia.

Expressing vigorous disapproval of the endorsement given planned parenthood activity by Walter Winchell in a radio broadcast, an editorial in "Our Sunday Visitor" declared that "the Jergens Company owes an apology to those religious organizations in the United States which do try to defend the moral law." The "Steubenville Register" called Walter Winchell's tribute to Margaret Sanger "nothing less than nauseating."

Scientists from the University of Notre Dame planned to participate in the atomic research program to be undertaken in the projected Argonne National Laboratory near Chicago.

Rev. Edgar C. Taylor, assistant chaplain at St. John's Catholic chapel on the University of Illinois campus, delivered the first in a series of lectures on the Catholic

religion for the "Inquirer's Class," conducted under the auspices of the Newman foundation. The lectures, open to the general public, were intended primarily for non-Catholics who wish to learn of the history, doctrines and practices of the Catholic Church.

Speaking at St. Mary of the Springs College, Columbus, O., Louis F. Budenz, former editor of the communist "Daily Worker," recommended that the United States take three definite courses of action to end appeasement of Russia: "a motion by the United States for the exclusion of the bloody Polish dictatorship from the United Nations, since it has violated the pledge of free and unfettered elections"; government action to end the Soviet fifth-column activities in the U.S., a determination by our government to approve only a just peace based on religious

principles, with justice for small nations.

In part two of her personal account of her conversion to Catholicism, appearing in "McCall's Magazine," Clare Boothe Luce describes the about-face in her attitude toward communism, from the belief that "it offered the best possible formula for perfecting the imperfect god, Society," which she worshiped as a "liberal," to the realization that it had no real answer to the problems of sin and suffering, of injustice, greed, lust, cruelty and insanity, and no answer at all to the problem of death.

The strongest defense against the spread of communism in Europe is the Catholic Church, Rep. Noah M. Mason of Illinois declared in Washington, acknowledging that the Church "has never been deceived concerning the real objectives of the disciples of Karl Marx."

### MARCH 28

Criticizing the divorce rate among Hollywood stars, in "Motion Picture Magazine," Msgr. Sheen pointed to what he considered the root of all marriage troubles today; the idolatry of sex, in which man, seeking an object to adore, substitutes the human for the Divine.

Cardinal Stritch, Archbishop of Chicago, in outlining the purpose of the 15th annual convention of the National Catholic Conference on Family Life, warned that the appalling rise of divorce and birth control is wrecking society in America. This denunciation was echoed by three Circuit Court Judges of Chicago who said courts were not to blame for the high divorce rate. Judge Harry M. Fisher declared that by the time couples had reached the courts, the bench had no recourse but to follow the law, while Judge Leonard C. Reid suggested that a longer premarital acquaintance might reduce the divorce rate. In attacking the "planned parenthood" attitude, Judge Robert J. Dunne declared that it was a blow at the family, "which is not only the unit of society but the unit of government."

The diocesan Chancery of Mobile, Alabama, confirmed the fact that the proceeds from the articles written by Mrs. Clare Boothe Luce for McCall's Magazine dealing with her conversion to the Catholic faith, were donated to Mobile's projected Negro Catholic maternity hospital.

The Vatican named Rev. Edward J. Killion, C. Ss. R., assistant at Holy Redeemer Church, New York City, Administrative Director of the Pontifical Emigration Office for Germany and Austria.

Droves of abandoned children, war victims in the Abruzzi region of Italy, who organized into veritable criminal bands and led organized assault against Allied military convoys during the war, were rescued through the establishment of a "Boys' Town" for Italy. The institution, started by Dr. Maria Sofia Lanza, attorney, and a group of citizens of Lanciano, eventually fell under the care of Fr. Guido Visendaz, a former Italian army chaplain.

Archbishop Breynat, O.M.I., retired Vicar Apostolic of Mackenzie and dean of the Canadian hierarchy marked the 55th anniversary of his

ordination to the priesthood.

The International Union of Catholic Women's League was one of twelve such bodies which presented statements of their purposes and special interest in women's affairs, to the United Nations Commission on the Status of Women.

Archbishop Cushing of Boston received the 1947 award of the Committee of Catholics for Human Rights at a presentation dinner in New York at which Basil O'Connor, American Red Cross chairman, was similarly honored.

Priests worked side by side with doctors and nurses ministering to the victims of the wreck of the Pennsylvania Railroad's Red Arrow near Gallitzin, Pa., which claimed 23 persons and caused injury to some 150.

Archbishop Martinez of Mexico City was among the guests at a dinner for President Truman tendered by the U. S. Embassy during the United States Chief Executive's visit to that capital. The archbishop spoke briefly on the moral greatness of the peoples of the two nations.

Several priests and nuns and a number of Catholic lay people received the U. S. medal of Freedom at an impressive ceremony in Brussels when 302 Belgians were decorated for risking their lives to give shelter to American aviators and soldiers during the war.

Establishment of a tuition-free scholarship for the blind at St. John's University, Brooklyn, was announced by Very Rev. William J. Mahoney, C. M., president.

It is impossible to be "neutral in the question of religion, for underneath all we think or do lies some religious assumption; religion is either the most important thing in

our lives or it is nothing," Msgr. Frederick G. Hochwalt, Director of the Education Department, NCWC, stated at a session of the annual meeting of the American Association of School Administrators at Atlantic City, N. J.

Responding to a summons from their bishops, Catholics throughout Germany undertook a crusade of prayer for the success of the "Big Four" Foreign Ministers Council in Moscow, and for a true peace which would affirm human dignity and freedom.

Rev. Lionel Ducharme, O. M. I., published a translation of the Gospels for Eskimos. Symbol characters were used—a mode of writing invented for Indians by an Anglican missionary and adapted to the Eskimos by Bishop Turquetil, O. M. I., retired Vicar Apostolic of Hudson Bay.

His 71st birthday and the eighth anniversary of his election as Pope was celebrated by Pope Pius XII despite his having suffered a slight injury the day before.

The Secretary General of Inter-American Council of Boy Scouts, Salvador Fernandez, of Havana, who visited the United States to study Scouting activities in this country, discussed the relationship of the Boy Scouts and the Catholic Church in the United States at the headquarters of the Youth Department, NCWC, in Washington. Mr. Fernandez learned from Rev. Charles E. Birmingham, Youth Department director, that while Scouting is non-denominational here, it recognizes the importance of religion in its program, and is officially approved in 116 U. S. dioceses. Under Catholic sponsorship are 400,000 Boy Scouts out of the total U. S. membership of 1,900,000.

#### MARCH 9-15

A strongly worded assault on what he termed "Roman Catholic insistence upon public support for parochial education" was made in an address at Springfield, Mass., by Methodist Bishop G. Bromley Ox-

nam, former president of the Federal Council of the Churches of Christ in America, who said such "insistence" would undermine public education and threaten American democracy. In an editorial state-

ment commenting on Bishop Oxnam's speech, the "Catholic Mirror," Springfield diocesan organ, declared that the Protestant leader's sincerity "must be open to question until such time as he backs up his charges with clear, sound, logical and documented proof."

The Petition for Rehearing filed by the appellants in the school bus case of Everson vs. the Board of Education was denied by the United States Supreme Court. The Petition dealt exclusively with the alleged unconstitutionality of the resolution of the Board of Education of the Township of Ewing, N J, which provided for the reimbursement of parents who send their children to public and Catholic schools.

Pointing out that the operation of Catholic schools in America saves taxpayers \$400,000,000 annually, Rev. Dr. John A. O'Brien, Professor of Religion at Notre Dame University, asserted that much of the newspaper discussion of the Supreme Court ruling in the New Jersey school bus case conveyed the false impression that Catholic schools constituted an extra burden on taxpayers, whereas in reality the exact opposite is true.

Nations must give up some of their sovereign rights and self-interests if a just and permanent peace is to be achieved, Pope Pius XII told the Associated Press, American newsgathering agency, in a precedent-breaking interview. Receiving Charles H. Guptill and John P. McKnight, of the AP's Rome bureau, the Holy Father for the first time allowed correspondents to set down his answers to their questions, though not as direct quotations.

Pope Pius XII does not rely on "material weapons," but "fortified with divine guarantee" and "strengthened by his faith in God," he "breathes a serene confidence in an air of moral grandeur before the peril which now hangs over all from the shadow of Soviet Russia and her communist satellites," Rev. Dr. John Tracy Ellis, of the Cath-

olic University of America, declared during a solemn Mass commemorating the eighth anniversary of the Holy Father's coronation. The Mass was offered in the National Shrine of the Immaculate Conception, Washington, by Msgr. Joseph M. McShea, secretary of the Apostolic Delegation. Archbishop Cicognani, Apostolic Delegate, presided. Among the large diplomatic representation present were envoys from several countries within the Soviet orbit of influence: Yugoslavia, Finland, Czechoslovakia and Hungary.

President Truman made a public recommendation that the Three Hours' Observance on Good Friday become an annual event in the national capital and that it be followed throughout the country.

The ordination of Father Juwle, the first Liberian to enter the priesthood, became a state and diplomatic event with the attendance of President William V. S. Tubman, his cabinet and high government officials, as well as members of the diplomatic corps serving in Monrovia, capital of Liberia.

Several hundred missionary priests and religious, including Archbishop Drapier, O. P., Apostolic Delegate to Indo-China, were carried off as hostages by Viet-Minh partisans, according to word received in Rome.

The Holy Father, acceding to a request of the Belgian hierarchy, granted priests in that country permission to celebrate afternoon Mass on Sundays and holydays of obligation for workingmen who are unable to attend in the morning.

With careers behind him in business, war work and the naval reserve, James A. ("Swisher") Schwartz, famous basketball star of the University of Colorado, was reported to be studying for the priesthood in St. Edward's Seminary, Kenmore, Wash.

Completing their journey from India, 50 Polish refugee orphan girls, brought to the United States on student visas by the Bernardine Sisters, settled down in their new

home at the Mount Alvernia orphanage at Reading, Pa

With 6,697 enrolled, Marquette University had the largest undergraduate, professional and graduate student body in its history, Very Rev. Peter A. Brooks, S. J., president, announced.

A commendation from President Truman, conferred "for eminent service rendered in the field of humanitarian war relief during World War II," was received by War Relief Services-NCWC through its director Msgr. Patrick A. O'Boyle.

Mankind set its steps in the direction of modern totalitarianism when it began to turn away from God in the era of the Renaissance, Cardinal von Preysing, Bishop of Berlin, told 250 priests at Mount St. Mary's Seminary, Cincinnati.

A series of six radio transcriptions entitled "Safeguards for America," prepared by the Knights of Columbus and designed to give the truth about communism, were being carried over 226 stations.

The choice between alternative ways of life—in one there is freedom of speech and religion, and in the other all personal freedoms are suppressed—faces nearly every nation at the present moment in world history, President Truman declared in his address to Congress on aid to Greece and Turkey.

The disillusionment with the communist party in the United States experienced by an American who for ten years was a leading member of the party; his repudiation of its principles; and finally his return to the Catholic Church, were related by Louis Francis Budenz in

his book "This Is My Story," published by Whittlesey House of the McGraw-Hill Book Company.

Passed by the Maryland House of Delegates, a bill that would relax the State's divorce laws still further, was defeated in the Senate by a 13-8 vote. The bill would have allowed divorce decrees after three years of voluntary separation, instead of the present five-year period.

The 15th annual convention of the National Catholic Conference on Family Life opened at Chicago with a solemn pontifical Mass in the cathedral offered by Bishop Bartholome, Coadjutor of St. Cloud and Episcopal Moderator of the Family Life Bureau. Cardinal Stritch, Archbishop of Chicago, presiding, preached the sermon, and also read a letter imparting the blessing of His Holiness, Pope Pius XII. At the initial session a letter from President Truman was read expressing concern over "evidences of real peril to the American Family." Climaxing the convention, which attracted more than 5,000 delegates, was the moving ceremony in which more than 1,700 couples, most of them married at least 25 years, publicly renewed their marriage promises in the Holy Name Cathedral. Other thousands recited the "Pledge to Christian Marriage" promising to "uphold the great dignity of Christian marriage," to "foster the virtue of purity, the bulwark of the family," and to "abhor and condemn every sinful interference with the role of parenthood." The pledge had been composed for the occasion by Rev. Dr. Edgar Schmiedeler, O. S. B., director of the Family Life Bureau, NCWC.

## MARCH 16-22

A demand for the recall of Zako Popovitch, Consul General for Yugoslavia, who aroused protests throughout Canada by slurring Archbishop Stepinac, imprisoned prelate of Zagreb, was voiced in the Canadian House of Commons by Frederic Dorion, Member of Parliament for Charlevoix-Saguenay, Quebec.

It was reported that methods employed by U. S. Secretary of State George C. Marshall made a profound impression at the sessions of the Council of Foreign Ministers, even though most Russian newspapers dismissed his performances with such mere statements as that he made "general observations" regarding a point of discussion.



More than 1,200 persons including representatives from the British, U. S. and French delegations at the Council of Foreign Ministers, attended Sunday Masses at St. Louis Church in Moscow. The celebrant, only Catholic priest in the Russian capital, was Rev. George A. Laberge, A. A., of Worcester, Mass., who has been stationed in Moscow since late 1945.

In an extension of remarks in the Congressional Record Rep. Thomas J. Lane of Massachusetts included an article by Rev. Patrick O'Connor, S. S. C., special correspondent NCWC News Service, which disclosed the condition of the Catholic Church in Yenan, China's communist capital.

The practice of the evangelical counsels of poverty, chastity and obedience for those who do not feel called to communal religious life was given official recognition by Pope Pius XII through the issuance of an Apostolic Constitution governing "Secular Institutes." The new constitution, known as "Provida Mater Ecclesia," was published by "Osservatore Romano" It defined Secular Institutes as "clerical or lay societies whose members practice the evangelical counsels while living in the world order; strive for Christian perfection; and exercise the Apostolate," and set forth their essential elements, regulated their fundamental constitution and fixed their juridical status.

Following the performance of a play in the Oratorio di San Pietro, 500 youngsters, children of Vatican City employees, were presented gift packages by Cardinal Canali in behalf of the Holy Father.

Pope Pius XII named Msgr. Johannes Neuhaeusler, distinguished prelate who had been a prisoner in the Dachau concentration camp for four-and-a-half years, Auxiliary Bishop to Cardinal von Faulhaber, Archbishop of Munich and Freising.

Reaching the stricken vessel by tug, Rev. Thomas A. McDonough, C. Ss. R., chaplain of the Catholic Maritime Club, anointed some of

the men, injured in the explosion on the SS "Ben Froemming" 20 miles below New Orleans.

Reiterating the acute need of postwar relief funds, George F. Gillespie, president of the Superior Council of the Society of St. Vincent de Paul in the United States, reported that the organization had collected and distributed \$195,301.16 for work in war-ravaged countries. The society was aided by War Relief Services-NCWC.

The United States Chapter of the Chinese Catholic Cultural Association was formed in Washington by a group of the Catholic University and Georgetown students and other Chinese Catholics resident in that area. The Chapter, affiliated with the CCCA of China, seeks to gather together Chinese Catholics in all parts of the country to help in the work of reconstruction in China and to strengthen religious and cultural ties.

Shortly after advices from Rome indicated the possibility of early action in the cause of Matt Talbot, the Carmelite Press, published his first American biography: "Matt Talbot, Alcoholic," subtitled "the life of a slave to alcohol who became a comrade of Christ." The biography is the 49th book written by the Rev. Albert H. Dolan, O. Carm.

Blood transfusions were given to Rev. Jacques Brossard, of St. Louis de France Church, and Brother Vincent Arthur, Marist teacher at Laval College, who were stabbed by a Montreal man who told police he was an atheist. Both were reported to be in critical condition.

Ochre Court, Newport estate of Mr. and Mrs. Robert Goelet, long recognized as one of the most beautiful residences in the East, was given to Bishop Keough of Providence, for the establishment of Salve Regina College. Mother Mary Matthew, R. S. M., provincial of the Sisters of Mercy, announced the college would formally open on September 24, the feast of Our Lady of Mercy.

In recognition of his work for the spiritual welfare of Catholic U. S. soldiers in Northern Ireland in World War II, the United States government awarded the Medal of Freedom to Bishop Farren of Derry.

Characterizing President Truman's call for aid to Greece and Turkey as a preventive against communist aggression and a cardinal principle of American diplomacy, Rev. Dr. Edmund A. Walsh, S. J., vice-president of Georgetown University and regent of the school of Foreign Service, told the League of Catholic Women in Boston that "American democracies cannot long exist in a world where totalitarian regimes are being imposed on increasing numbers of free people."

Receiving Dr. Charles Helou, first Minister of Lebanon to the Holy See, the Holy Father called upon the small nations of the world to wield an influence designed to bring an end to power politics. Dr. Helou then delivered the customary brief address in which he said that ties between the Holy See and Lebanon were not being inaugurated but continued, having existed since the origin of the Church.

The daily "News and Courier" of Charlestown, S. C. deploring the lack of respect for marriage and the

institution of the family in America, praised the efforts of the Catholic Church to remedy this situation, specifically citing the convention of the National Catholic Conference on Family Life in Chicago and the sermon there of Cardinal Stritch, Archbishop of Chicago.

Most Rev. Thomas H. McLaughlin, first Bishop of Paterson, and president of Seton Hall College from 1922-1933, died at the age of 65.

Dr. Alfred Bilmanis, Minister of Latvia to the United States, was received into the Catholic Church by Archbishop Cicognani, Apostolic Delegate, in the Delegation Chapel in Washington.

A class of 46 converts instructed by Msgr. Sheen, of the Catholic University of America, was received at ceremonies held in St. Patrick's Church, Washington. The class represented about half of a group which assembled for instruction last December. Others in the group were to be received later. Among the converts was a former Baptist clergyman.

In a farewell message to the U. S. Catholics, Cardinal von Preysing, Bishop of Berlin, stated that the broad sympathy and understanding of American Catholics was his dominant impression.

### MARCH 23-29

In a strongly-worded letter to President Truman, tendering his resignation as Ambassador to Poland, Arthur Bliss Lane expressed his intention of stating publicly his frank opinions of the communist-dominated Polish government. The contents of the letter were disclosed fully by the White House.

Three American Medical Mission Sisters were the pioneers who opened a village hospital at Mardar, India for the treatment of the Aborigines of Chota Nagpur. The new hospital will train an Indian sisterhood, the Sisters of St. Anne, to establish dispensaries throughout the Diocese of Ranchi and to give medical care to the natives.

Eight novices of the Oblate Sisters of Providence, founded in 1829

and believed to be the first congregation of Negro nuns in the United States, pledged vows and 10 candidates received the religious garb in impressive ceremonies at the Motherhouse in Baltimore.

The Archdiocese of Westminster was granted faculties to enable seamen to receive Holy Communion at any time of the day, the Apostleship of the Sea in London announced.

A profession of religious faith was made by Baron Maurice de Fontenay at the ceremonial presentation of a gold medal offered by the City of Paris for the longest record of service in the Municipal Assembly. The 77-year-old baron represented a conservative district of the capital for 28 years.

More than 10,000 pilgrims, including many from the United States, took part in the ceremonies marking the patronal feast of St. Joseph's Oratory, Montreal, internationally known shrine founded by the late Brother Andre.

Rev. John J. Loughlin, director of St. Benedict's Center, Catholic settlement house for Negroes in Hartford, was elected chairman of the wage board appointed by Commissioner John J. Egan of the State Labor Department.

Six Catholic organizations were represented at a meeting called by the International Committee of the Red Cross in Geneva, to consider a number of proposed revisions in the Geneva Convention for the treatment of prisoners of war, ratified by 53 nations. Msgr. Joseph F. McGeough and Edward E. Cummings represented War Relief Services-NCWC at the 2-day meeting. Monsignor McGeough also acted on behalf of the Information Office of the Vatican Secretariate of State. Other organizations represented were Pax Romana of Fribourg, Switzerland, the International Charities of Lucerne, the Secours Catholique and the Swiss Catholic Mission for War Victims.

A letter of gratitude and appreciation from Pope Pius XII was received by the Irish hierarchy, commending the people of Ireland for their response to the papal appeal on behalf of the stricken children of Europe.

According to "Variety," widely circulated publication of the amusement field, Eric A. Johnston, president of the Motion Picture Association, warned individual producers that they risk the threat of censorship by the States and by foreign countries, because of laxity in adherence to standards of self-censorship.

Rev. Antonio Bernacek, a Czechoslovak citizen and former officer in the United States Army was ordained at Olomouc, Moravia. Fr. Bernacek, who had fled abroad when the Germans invaded Czechoslovakia, first enlisted in the Czech Foreign Army and then joined the U. S.

22nd Army Corps where he attained the rank of captain.

Rev. James A. Vanderpool, a former Episcopal minister and the son of a Methodist minister, offered his first solemn Mass at Holy Cross Church in Batavia, Ill., where he once was rector of Calvary Episcopal Church. The newly ordained priest has four uncles, ministers in the Methodist church.

Twenty-three candidates, the largest number of priests ever ordained at one time in the history of Montezuma Seminary, received Holy Orders from Archbishop Byrne of Santa Fe. The archbishop also raised 29 to the subdiaconate. Montezuma Seminary, the institution founded by the hierarchy of the United States for the education of young men from Mexico to the priesthood, is located on the outskirts of Las Vegas, N. M.

The union of the Eastern and Western Rites of the Church is a constant challenge to the cynics who have insisted that East and West could never meet, Msgr. Joseph F. Flannelly, administrator of St. Patrick's Cathedral, New York asserted there at a solemn Con-Celebration of the Divine Liturgy of St. John Chrysostom according to the Rumanian Rite, closing the ninth annual Conference on Eastern Rites. With Cardinal Spellman presiding more than 2,000 persons assisted at the Mass.

A check for \$500 was sent by Bishop Gannon of Erie to the 1947 Welfare Fund Campaign of the Jewish Community of Erie. With it, the bishop enclosed a letter to Rabbi Max C. Currick of Temple Anshe Hesed, pledging his support to the drive.

Priests and Sisters of the Belleville diocese were leaders in relief and first aid work in the mine disaster at Centralia, Ill., that cost 111 lives.

The story of the conversion of Mrs. Walter Rothschild, wife of the former Berlin publisher, written by Marie Cecilia Buehrle, was published by Bruce under the title, "Out of Many Waters." Mrs. Roths-

child, who with her family was a refugee from Nazi Germany, spent some time in England before coming to this country. She was baptized in Washington in 1941. Miss Buehrle who met Mrs. Rothschild in California, decided the latter's story should be shared by as many others as possible.

Dr. Charles C. Price, III, head of the department of chemistry at the University of Notre Dame and recipient of the American Chemical Society's 1946 award, was appointed a member of the advisory committee for the Army Chemical Corps. Composed of 15 leading scientists in this field, the committee was formed by Dr. W. Albert Noyes of Rochester, N. Y., president of the American Chemical Society, at the invitation of Maj. Gen. A. H. Waitt, Chief of the Army Chemical Corps.

Lieut. Col. Mary A. Hallaren, formerly of St. Rita's parish, Lowell, Mass., succeeded Col. Westray Battle Boyce as acting Director of the Women's Army Corps. Colonel Hallaren, the third woman to direct the Corps, was the first Catholic to receive this distinction and also the first unmarried woman.

In an extension of remarks in the Congressional Record, Rep. Thomas J. Lane of Massachusetts included a letter from Judge John E. Swift, Supreme Knight of the Knights of Columbus, which pointed out that the organization was celebrating its 65th anniversary this year and recalled the vast work it has accomplished.

Land belonging to the Church in Austria would be put at the disposal of some 10,000 small holders, it was decided at a conference of the Austrian bishops in Vienna. Although the land holdings of the Church in Austria are not large, the bishops and abbots, during the war, took steps to make the voluntary

contributions of land in the interests of agrarian reforms and to alleviate the distress of the nation.

An investigation of the loyalty of civilian employees of the executive branch of the Federal Government was ordered by President Truman. A person would be refused employment, or would be separated from service if already enrolled, if all the evidence in the case showed "reasonable grounds exist for belief that the person is disloyal to the Government of the United States." Coincident with this development, two admitted former communists told the House of Representatives Committee on Un-American Activities that Soviet spies and passport falsifiers were busy in this country.

Publicized by communists, as a gesture of conciliation with the Church, the much-vaunted letter of Dr. Valdo Bakaric, president of the People's Republic of Croatia—a federated republic of Yugoslavia—proved on inspection to be a demand that the Church yield on all points of dispute with the Yugoslav regime. The letter, published in "Vjesnik," a Zagreb paper, made the following three demands to bring the Church in Yugoslavia into accord with "the fundamental aspirations of the people": she must not attack atheism; not honor the Blessed Mother, break from unity with the Holy See. At the same time two other Yugoslav papers, detailed the grimly farcical charges for which sentence was passed on seven Sisters of St. Vincent de Paul at Ljubljana. Advices also were received telling of the "trial" and execution of Rev. Nicholas Bilogriovic, pastor at Banjaluka. The three reports received in Switzerland, served as startling and cruel examples of the anti-Catholic attitude of the communist-dominated Croatian government.

#### MARCH 30-APRIL 5

Thousands of pilgrims from Italy and other parts of Europe crowded into Rome's great basilicas to take part in the impressive Holy Week services. The marked devotion of

the faithful struck a promising note amid the political unrest, poverty and misery throughout Italy.

In the Holy Land, throngs of Christians marched along the rocky

slopes from Bethphage, down the Mount of Olives, past Gethsemane and into the old walled city of Jerusalem in the traditional Palm Sunday re-enactment of Christ's triumphal entry into the Holy City. Despite the air of tenseness and apprehension occasioned by the political unrest, the route was lined for miles by many thousands of spectators, including hundreds of Moslems and white-robed Egyptian Copts.

In the introduction to his recently published book, "Wartime Correspondence," between the pontiff and President Roosevelt, Myron C. Taylor, personal representative of President Truman at the Vatican, asserted, "The world was fortunate indeed to have had in its darkest hour the vitality of leadership of which the parallel endeavors of His Holiness Pope Pius XII and President Franklin D. Roosevelt were a part—a leadership which placed these vital activities upon so high a moral, spiritual and humanitarian plane."

Very Rev. Samuel C. Rosenbaiger, O. F. M. Conv., a Polish missionary and superior of the Conventual mission in Nagasaki, disclosed that the grace of a religious vocation received by a Japanese professor was one of the bright spots in the tragedy of the atomic bombing of Nagasaki which took lives of 10,000 Catholics, almost 10% of the total Catholic population of Japan. The priest, visiting this country to obtain help for the missions in Japan related that the professor lost his wife and daughter during the bombing, and, together with his two sons, joined the Conventual community, taking the name of Brother Peter.

Commenting on the speech of a Socialist deputy in the Constituent Assembly, who demanded that all education be controlled by the government, "Osservatore Romano" charged that Italian Socialists pay lip service to freedom of education, but actually oppose it.

In Budapest, *Actio Catholica* organized "brides' schools" for all girls over 15 years of age. General lectures were to be given to prepare them for Catholic motherhood.

The United States and the Western democracies are committed to the principles of the Atlantic Charter, and because these principles are real and true, there can be no compromise with them, Bishop Shehan, Auxiliary of Baltimore and of Washington, declared in "The Democracies and Peace," April issue of "The Catholic World." The confusion that exists in the world today and the dread of another war, the bishop said, comes from the failure to realize that the great moral truths which lie at the foundation of society must be the basis of a just and lasting peace.

Poland is a satellite of Soviet Russia, whose expansionist policies are creating a serious situation in world affairs, Arthur Bliss Lane, former United States Ambassador in Warsaw, told a press conference in Washington. Mr. Lane, distinguishing between the Polish people and the Warsaw regime, stated that probably less than 10% of the Poles are communists. The former ambassador said the press is not free in the sense that we know a free press; that political opponents of the ruling power have been imprisoned by the thousands, and that the existing regime, supported by less than 10% of the population, is not free to make any major decision without consulting Moscow.

The all-out support by the Communist Party for a section in the Italian Constitution which made the Catholic Faith the State religion of the new Italian Republic was viewed by "Osservatore Romano," as a political maneuver, designed to curry favor at the election polls. After one of the longest and liveliest debates in the Constituent Assembly, the section—known as Article 7—was adopted by a vote of 350 to 149 "Osservatore Romano" noted that 94 communists were present when the vote was taken and even had they voted the other way, the article would have been approved.

The Montreal—Cartier federal riding which had previously elected to the Canadian Parliament the

communist candidate Fred Rose, who was indicted as the agent to a Russian spy ring, rejected communism in a by-election which followed the unseating of Mr. Rose. Maurice Hartt, of the Liberal party, was chosen representative. By special permission of Archbishop Charbonneau of Montreal, some 200 cloistered Sisters of the Good Shepherd left their enclosure and took part in the election.

According to Bishop Muench of Fargo, Apostolic Visitor to Germany, a rise from 6,000,000 to 8,000,000 in the Catholic population had been crammed into Germany's shrunken borders as the effect of the Allied forced migration policy. Because there were not enough churches, priests, or religious to provide for the additional Catholics; village halls and even Protestant churches were used for the offering of Mass.

More than 4,500,000 pounds of food, clothing, medicines and other relief materials valued at \$4,000,000 were sent to 20 countries of Europe and Asia by War Relief Services-NCWC within a 3-month period, according to a report issued by Msgr. Patrick A. O'Boyle, executive director.

A prediction that the South would take the lead in the fight for interracial justice in a few years was made by Rev. John La Farge, S. J., chaplain of the Catholic Interracial Council and editor of "America," weekly Catholic review, at a council meeting in New York. He expressed the belief that the reactionary "white supremacy" elements would be pushed into the background while the liberal elements would become more influential.

In a territory-wide radio broadcast in Honolulu, Rev. Anson Phelps Stokes, Sr., visiting his son, the rector of St. Andrew's Episcopal Cathedral there, lauded the translation of the New Testament by Msgr. Ronald Knox, noted English convert, for its excellence "both from a spiritual and scholastic standpoint." Dr. Stokes read the text for his radio sermon from the Monsignor Knox edition.

The first woman to hold the post of Librarian of the Supreme Court of the United States, and the fourth person to hold the position since it was established in 1887 was Miss Helen Newman, associate librarian of the court since 1942. Miss Newman, a Catholic, was appointed by Chief Justice Fred M. Vinson to succeed the late Oscar D. Clarke.

Fritz Kreisler, world famous composer and concert violinist, together with his wife, made a profession of faith in the Catholic Church and received Holy Communion in New York. Mr. Kreisler and his wife, the former Harriet Lies of New York City, received instructions from Msgr. Sheen.

A recommendation for sterilization of mentally deficient made by the Health Council, a division of the Council of Social Agencies in Washington, was condemned strongly by Bishop Shehan, Auxiliary of Baltimore and of Washington, at the annual meeting of the Archdiocesan Catholic Charities held in Washington.

Radio Station WWL, owned and operated by Loyola University, New Orleans, marked its 25th year of broadcasting. The first broadcast was made over a 10-watt transmitter; the station changed to 5,000 watts in 1929; to 10,000 watts a few years later, and to 50,000 in 1937. In 1935 the station became affiliated with the Columbia Broadcasting System.

The practical application of the teachings of the pope for the last 50 years would do more for labor peace than any legislation, Senator James E. Murray of Montana told some 1,000 persons present at the annual Communion Breakfast which marked the 10th anniversary of the founding of the Association of Catholic Trade Unionists. Other speakers were Archbishop McIntyre, Coadjutor of New York, Frank Fenton, national director of organization for the American Federation of Labor, and Paul Weber, editor of "The Wage Earner," a Detroit labor paper, published by the Congress of Industrial Organizations.

An eleventh hour attempt to avert the nation-wide strike of telephone workers was made by 3 prominent clergymen, — Catholic, Protestant, and Jew, — who issued a statement urging the National Federation of Telephone Workers and the American Telephone and Telegraph Co., to continue negotiations on all issues under dispute for at least another week.

The creation of a national Press, Radio and Information Department by the Brazilian Catholic Action resulted in a notable expansion of Catholic newspapers throughout Brazil. In the Archdiocese of Sao Paulo alone, 2 new Catholic dailies started publication. Catholic dailies also were being printed in Rio De Janiero and in Porto Alegre.

Charges were made by several Cuban Youth groups that the Conference of Youth Leaders of America, convened in Havana to prepare a hemispheric Youth Congress, had the "Machiavellian and exclusive object of producing among the large youth masses of the Americas a condition of agitation and partisan opinion favorable to the international interest of the Soviet Union." The organizations which disavowed the conference called on the groups with a genuine democratic affiliation to unite into a true federation of Cuban Youth "without foreign influence."

"Orphans Incorporated," a plan to help the youngsters of the Monica Home and 2 non-Catholic orphanages of the Frankfurt area, Germany, was put in operation. Inspired by Mrs. Jean McCool, wife of an American Army officer, the idea of Catholics contributing food and clothing at Sunday Masses was promoted by 2 Catholic Army chaplains, and had the enthusiastic encouragement of the Army occupation authorities.

Thomas H. Mahony, president of the Catholic Association for International Peace, told the 19th annual convention, in Boston, that a new and stronger United Nations —

without the Big Power veto — is an immediate necessity; and it must include the Soviet Union and its satellites, if reasonably possible, but must leave them out if needed reorganization proves otherwise impossible.

Three priests of the Archdiocese of New York made State Department sponsored, short-wave Easter broadcasts to foreign countries. Rev. Francis David spoke to Hungary; Rev. Franciszek Szubinski, beamed a message to Poland in the Polish language and Rev. William Master-son, S. J. broadcast to the Philippine Islands.

Coming from deep in the Ukraine and Byelo-Russia, hundreds of miles away, about 3,000 communicants attended Easter services in the Church of St. Louis of the French, only Catholic Church in Moscow. Secretary of State George C. Marshall, Walter B. Smith, United States Ambassador to Russia, and Ambassador Robert Murphy, US political adviser in Germany, headed a considerable list of Americans attending the same services. Foreign Minister Georges Bidault and Ambassador Georges Catroux and their wives, headed the French delegation. The Italian and Brazilian ambassadors, the charge d'affaires of Columbia and many others were in the notable congregation.

Vincent Hogan of the University of Notre Dame, representing the National Federation of Catholic College Students, and Miss Jane Maynes of Notre Dame College, Cleveland, representing the Joint Committee for Student Action, were among delegates from 500 organizations who met in Philadelphia to discuss America's role in the United Nations Educational, Scientific and Cultural Organization.

Mrs. John Carney, for more than 25 years a member of the national staff of the Girl Scouts, was presented with the Papal medal "Pro Ecclesia et Pontifice" by Cardinal Spellman, Archbishop of New York.

Archbishop Stepinac of Zagreb was still being kept in Lepoglavna

Prison, according to reports which reached the Vatican in the face of advice circulated elsewhere that he had been transferred to another place of imprisonment.

Kiang Wen Ye, noted Chinese musician, undertook to set the Psalms to music. He had already completed the music for a considerable number, some translated by Dr. John C. H. Wu, Chinese minister to the Holy See, and the rest by the Franciscan Fathers of Peiping.

President Aleman of Mexico signed a decree restoring St. Helen's Church in Rio Verde, San Luis de Potosi, to Catholic worship. The church had been assigned to the use of the Agricultural Department of Mexico in the administration of President Lazaro Cardenas. The decree declared that the restoration of the church was justified by the needs of the large number of Catholics in Rio Verde.

The evident incompatibility of a physician remaining on the staff of a Catholic hospital and at the same time endorsing birth control measures was emphasized by Rev. Lawrence E. Skelly, Hartford diocesan director of hospitals, in answering a joint letter signed by 6 non-Catholic doctors who were dismissed from the staffs of 3 Catholic hospitals for supporting a birth control bill pending in the Connecticut General Assembly.

A telegram of congratulation on the 65th anniversary of the founding of the Knights of Columbus was sent to Judge John E. Swift, Supreme Knight, by President Truman, who praised the organization for its work in behalf of education, particularly of war orphans, and for its opposition to totalitarian and subversive movements.

"Stand firmly for freedom of education, for the rights of parents, the rights of the Church and the rights of the State," and condemn without fear "the monopolistic tendencies of education which many of the school profession and of school administration are promot-

ing, Archbishop McNicholas, O. F., of Cincinnati, urged at the 44th annual meeting of the National Catholic Educational Association, held in Boston. Archbishop Cushing, host to the convention, asserted that the right of parents to choose the teachers of their children must not be infringed upon. The 3-day sessions featured nationally prominent speakers who dealt with subjects ranging from the implications of the United Nations Educational, Scientific and Cultural Organization for the NCEA, down to whether reading or arithmetic should be taught first in the primary grades. An appeal to the Association to help keep UNESCO alive by "continuing interest and personal contribution" was made by President Truman.

Soviet Russia's announcement that it was holding only some 800,000 German prisoners of war came as a distinct shock to the German people, who had assumed that the Russians were holding at least two to four million German prisoners, Cardinal Frigs, Archbishop of Cologne, declared.

Bishop Lamb, Auxiliary of Philadelphia, presented the first Catholic Choirmaster Liturgical Award, given by the Society of St. Gregory of America, to Nicola A. Montani, American composer and a leader in the revival of liturgical music.

Before his return to Spain for retirement, Rev. Miguel Selga, a Spanish Jesuit priest, was presented with the American Medal of Freedom by the United States Army for his aid to U. S. forces by maintaining a Philippine weather service in the early days of the war. Fr. Selga was director of the Philippine Weather Bureau observatory.

With the addition of the Vicariate Apostolic of Guam, San Francisco became the largest ecclesiastical province in the world, extending from the Utah-Colorado border across more than 6,000 miles and 9 time zones to the former Japanese-held Ryukyu Islands.



John W. Babcock, of Detroit, president of the NCCM since 1945, was re-elected at the annual meeting in Washington. In a letter to the council, President Truman declared that he had "every faith and confidence that the National Council of Catholic Men will remain unwearied in its work to promote peace and mutual understanding among all men."

At the annual meeting of Delta Epsilon Sigma, national scholastic honor society, held at Boston in conjunction with the sessions of the National Catholic Educational Association, Bishop Fitzgerald, Auxiliary of Dubuque, stated that "it is absolutely essential that Catholic scholars take their place in the forefront in molding thoughts and ideas." One of the founders of DES, and its secretary-treasurer until his elevation to the episcopacy, Bishop Fitzgerald emphasized the need for developing Catholic scholarship.

The exclusion of religion from the public school curriculum was branded as a "strained application" of the principle of separation of Church and State in a 54-page pamphlet issued by the Committee on Religion and Education of the American Council on Education. Containing one of the most rounded condemnations of secularism ever to come from such a body of educators, the brochure was the outgrowth of a meeting held, in the spring of 1944, to discuss the relation of religion to public education. Following the meeting, attended by unofficial representatives from all levels of education and by leaders of the three major faiths in the United States, the American Council created the Committee on Religion and Education to analyze the religion-education problem and give broad recommendations.

Roger Millot, engineer and member of the French Center of Catholic Intellectuals at Paris, was named president of the new graduate branch of Pax Romana, The International Catholic Intellectual and Cultural Movement, whose headquarters will be at Fribourg, Switzerland.

Commemorating Pan-American Day, Rev. Dr. Joseph F. Thorning, associate editor of "The Americas and World Affairs" and rector of St. Joseph's Church, Carrollton Manor, Md., offered the customary prayer at the opening of the House of Representatives.

Eighty members of the Catholic Cadet Choir of the United States Military Academy provided the musical setting for a solemn Mass at St. Patrick's Cathedral, New York. An additional 80 West Pointers were in the sanctuary, 16 of them acting as acolytes and servers.

Despite the fact Existentialism brings up problems and philosophical aspects which are interesting and worthy of consideration, this philosophy, because of its fundamentally irrational character, simply falls short in the face of the problem of authentic human existence. This conclusion was expressed by Rev. Charles Boyer, of the Pontifical Roman Academy of St. Thomas Aquinas, as the Academy wound up a 6-day seminar on the various tenets of Existentialism.

Cardinal Spellman, Archbishop of New York, delivered the invocation at a ceremony at New York in which the United Nations accepted municipally-owned property within the permanent UN headquarters site along the East River.

The first of the 24 postwar permanent Catholic churches to be rebuilt in the Vicariate Apostolic of the Marianas was dedicated at Barigada, Guam, by Bishop Baumgartner, O. F. M. Cap., Vicar Apostolic.

In a 20-page report to Congress, the House Committee on Un-American Activities asserted that the American Youth for Democracy is a communist-front organization, and has never deviated from the Soviet line. The report stated that, "behind a veil of a multitude of high-sounding slogans, one is conscious of a determined effort to disaffect our youth and to turn them against religion, the American home, against the college authorities, and against the American Government itself."

The entire Nebraska Legislature, accompanied by Judges of the Supreme Court and other State officials, were welcomed at Boys Town by Msgr. Edward J. Flanagan, its founder and director.

The beatification of Contardo Ferrini, Italian lawyer and university professor, who died in 1902, brought to fulfillment a wish of the late Pope Pius XI who, in desiring recognition of holiness in laymen in modern times, said that he hoped a "man who wore a tie" soon would be enrolled in the ranks of saints and blessed. Addressing one of the largest audiences of his pontificate, Pope Pius XII declared that Contardo Ferrini's life is an example of the way in which a man can use learning to raise himself nearer God.

The Texas City holocaust took the life of the city's pastor, Rev. William Roach, resulted in serious injuries to another priest; and ruined St. Mary's Church

The Japanese labor question prompted the institution of a public course in sociology at the Catholic University, Tokyo. The subjects to be developed included labor legislation; the task of a labor union; the characteristics of a Christian labor union, and the labor unions in Japan.

"The saints of this generation will come from the ranks of those who have preserved the Christian ideals of the home and the family," Rev. William Clasby told the first all-women's mission held in the Allied Occupation area in Japan. Attended by Army nurses, WACs, Red Cross workers, and civilian government employees, the mission was held in the General Headquarters Army Chapel.

Victory over the forces of evil will go to the strong, to youth growing up healthy and vigorous and in a spirit directed by the light of God, Pope Pius XII declared to a group of 1,500 students of the colleges and secondary schools of France whom he received in audience.

In a lengthy memorandum submitted to the Bavarian government,

Cardinal von Faulhaber, Archbishop of Munich and Freising, suggested revision of the de-nazification laws as they were being interpreted, and declared that the existing laws worked hardships on innocent individuals. The cardinal stressed his approval of the de-nazification law and the demilitarization of the German people, and endorsed "without reservation, the punishment of all those who are responsible for our misfortunes and catastrophes, and for the unheard-of crimes they have committed."

The Supreme Court of Pennsylvania reserved decision in an appeal involving the right of parochial school pupils to use buses which provide free transportation to public school children. The case went to the high court on an appeal after the Chester County Court of Common Pleas had held the Pennsylvania school code does not require a public school system to provide transportation for pupils not attending public schools.

The Catholic Church in Burma sustained material losses of \$24,000,000, Col. John M. Lyden, a Catholic, former Deputy Director of Mechanical Engineering for the Allied forces in Burma, declared on his return to London. The Colonel stated that for two years after the liberation, Catholic authorities were living under the worst possible conditions while awaiting some compensation for their buildings destroyed, damaged or requisitioned. Fides Services, news service of the Sacred Congregation for the Propagation of the Faith, disclosed that the suspension by the Interim National Burmese Government of subsidies to private schools may force closing of Catholic schools.

Rev. Dr. Joseph Tiso, wartime president of Slovakia, died on the gallows, his plea for clemency rejected by President Eduard Benes of Czechoslovakia. Dr. Tiso, accompanied by a Capuchin priest who had spent the night praying with him, continued his prayers aloud until the last. In an effort to save Dr. Tiso, the Holy See had

intervened on his behalf. News of the execution was received at the Vatican with great concern. "Osservatore Romano" commented that the Czech government of President Benes sacrificed an opportunity for easing the tension between the Czechs and Slovaks by the execution

For statements made in connection with their protest to the United States Ambassador and Foreign Minister Carlo Sforza over the inclusion of Lateran Pact provisions

#### APRIL 20-26

Measured in terms of positive achievement, the Moscow Conference of the Big Four Foreign Ministers was a complete collapse. Secretary of State Marshall, placing the full blame for the dismal result on the doorstep of Soviet Russia, declared that "the United States finds it very difficult to understand the reasons which account for the Soviet government declining to agree" to the Four Power Pact. Those attending the sessions in Moscow found it equally difficult to understand the Soviet attitude on scores of other questions discussed by the Foreign Ministers, and to square that stand with the incessantly professed desire of Soviet Russia to restore peace.

James O. Supple, religion reporter for "The Chicago Sun," and a member of St. Gertrude's parish, Chicago, received the first annual award of the Associated Church Press on April 15, in New York. The ACP, representing more than 200 Protestant church newspapers, cited Mr. Supple for his "greatest contribution to religious understanding of any newspaper church writer in America."

Msgr. Edward J. Flanagan, founder of Boys Town, Neb., and Msgr. John P. Boland of Buffalo, a member of the New York State Board of Mediation, arrived in Japan to serve in consultative capacities to General Douglas MacArthur and Allied occupation officials. Monsignor Boland was to visit

in the new Italian constitution, Dr. Charles Fama and Dr. Frank Gigliotti, American Protestants, were twice rebuffed by Italian Protestant leaders. Twenty-seven Protestant ministers assembled in Rome stated that Protestants in Italy numbered 100,000 and not 1,500,000 as stated in the protest; that ENDISI, Italian relief organization, readily met their relief requests. Inquiries in the US failed to reveal that Drs. Fama and Gigliotti represented any large body of organized Protestant opinion.

the large cities of Japan to address labor leaders, employers and government labor administration personnel, on procedures in collective bargaining and the peaceful settlement of labor disputes. He was also to assist the Japanese labor relations committees, which exist in all prefectures in Japan, in establishing workable internal organizations. Monsignor Flanagan was to study and work in the field of neglected, abandoned and orphaned children, institutional care and progressive child welfare legislation.

"The London Catholic Times," commenting on Henry Wallace's lecture tour of Britain, said that he "confuses counsel with the emotional appeal to the memory of Roosevelt. What this really means is that Wallace identifies himself with Roosevelt's mistakes." "The Tablet," influential London Catholic review, also criticized the former vice-president's views in a leading article.

At a general meeting in Rome, Rev. Joseph Hickey, O.S.A., Assistant General of the Order of St. Augustine since 1925, and from 1940 to 1947 a member of the faculty of the school of canon law at the Catholic University of America, was elected the first American Prior General.

Twelve Belgian parish priests were among the 200 who received the "Medal of Freedom" from Admiral Allan G. Kirk, United States Ambassador at the Brussels Court,

for their part in aiding American soldiers and fliers to escape to England during the German occupation of Belgium.

Liberty and social justice cannot exist without each other, Senator Robert F. Wagner of New York, declared in accepting the fourth Pope Leo XIII Award of the Shell School of Social Studies at the annual dinner of the faculty at Chicago.

Pope Pius XII received in private audience a number of US Senators and Representatives who attended the conference of the Inter-Parliamentary Union at Cairo, Egypt. The group was introduced by Franklin C. Gowen, assistant to Myron C Taylor, President Truman's personal representative at the Vatican.

Rev. James W. Courtney, S. J., was attacked as he was distributing Holy Communion in the Church of the Immaculate Conception in New Orleans. Jumping over the Communion rail, the priest's assailant wounded him with a pocket knife, spilling many of the Consecrated Hosts over the sanctuary floor. The priest was given a 50-50 chance of recovery.

Leadership in scientific research in Europe has passed to Russia, and the present struggle between Russia and this country will determine which will become the most powerful nation in the world, declared Rev. John J. Cavanaugh, president of the University of Notre Dame, before the Advisory Council for Science and Engineering. "The race likewise will determine whether man is to be considered a creature of the State or is to retain his status as a creature of God." The Council, composed of 17 leading scientists and industrialists, met at Notre Dame to advise university officials on the possible expansion of research there in nuclear physics, germ-free life, biology, chemistry and engineering.

Catholic American young people must be "the soul of the scattered human family" and hold the world together by using the resources of religion, Archbishop Cushing of Boston declared to the National con-

vention of the National Federation of Catholic College students at Toledo, Ohio. Bishop Alter, convention host, told the students that in the present crisis of civilization there are three particular fields in which today's Catholic students can prepare themselves for positions of influence: the press, university teaching, and government or political office.

Rev. Robert J. White, dean of the Law School of the Catholic University of America, and a member of the Naval Reserve Chaplain Corps with the rank of Commodore was commended by the Navy Department for his work in conducting a survey of naval prisoners and reporting his recommendations for changes in the disciplinary code.

Approval of President Truman's policy of extending aid to Greece and Turkey as "an emergency measure which should be terminated at the earliest practicable opportunity," was voiced in Washington by the World Order Committee of the Catholic Association for International Peace. The committee endorsed the proposal of Senator Arthur H. Vandenberg of Michigan, that the problem eventually be turned over to the UN.

Presentation of the annual Christian Culture Award, given by Assumption College to an "outstanding lay exponent of Christian ideals," was made at Windsor, Ontario to Dr. George Speri Sperti, co-founder and director of the Institutum Divi Thomae of Cincinnati.

American isolationism will thwart hopes for a lasting peace, Cardinal Stritch, Archbishop of Chicago, asserted before the Charles Carroll Forum in Chicago. He added that "we will win no peace by taking care of our own national interests."

A Crown Heights Strike Fund, established by the Crown Heights Labor School to help telephone strikers in what the school terms "their uneven encounter" with the \$7,000,000,000 American Telephone and Telegraph Company, was announced by Rev. William J. Smith, S. J., director of the Labor School.

in a letter to "The Brooklyn Tablet."

A Catholic University of America professor, Rev. Wilfrid Parsons, S. J., was among a group of 55 American educators who signed a statement characterizing the Hartley Labor Bill passed by the House of Representatives as "a savage and unconcealed attack upon organized labor."

The outstanding contribution of the United States has been its "unselfish spirit of Christian charity" in sending aid to the desolate of Europe, Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, declared on his arrival at La Guardia Field. The

62-year-old, French-born prelate was met by Cardinal Spellman, Archbishop of New York; French Consular and Embassy officials; Archbishop McIntyre, Coadjutor of New York, and Msgr. Thomas J. McMahon, secretary of the Catholic Near East Welfare Association. Cardinal Tisserant was scheduled to deliver lectures on Byzantine art and the Eastern Churches at Princeton University's bicentennial celebration, and was to receive a doctorate in letters from Princeton, and doctorate in laws from Fordham University. The cardinal's 2-month visit to the United States and Canada follows previous trips to this country in 1927 and 1933.

#### APRIL 27-MAY 3

At a ceremony in St. Peter's Basilica attended by 40,000 people, with other thousands unable to gain entrance, Maria Goretti, modern martyr of chastity, was beatified.

There is no greater need in the field of law today than the elimination of the horrible heresy of positivism, James V. Hayes, member of the board of governors of the Guild of Catholic Lawyers, stated in Brooklyn. He said the system rejects as "medieval and outmoded the precepts of the natural law," the Ten Commandments, and the noble expression of principles made by our founding fathers in the Declaration of Independence.

Rev. John Marcellus Faustina, the first Negro priest of the Society of St. Edmund, was said to be the first Negro born in Alabama to be ordained to the priesthood.

Rev. James B. Macelwane, S. J., Dean of St. Louis University's School of Geophysical Technology, was named to the Committee of Geophysical Sciences of the Joint Research and Development Board by President Truman.

"A champion of fair play and manly leader of youth in America," were the words with which Cardinal Spellman, Archbishop of New York, epitomized Babe Ruth at ceremonies honoring the famous

baseball player at Yankee Stadium in New York.

Archbishop McDonald, O. S. B., of St. Andrews and Edinburgh, Scotland, told a Young Christian Workers' rally in Stirling that "We are all suffering because we did not take to heart with all our energy and enthusiasm the directions of Pope Leo XIII when he issued his wonderful encyclical on the working classes."

Nationally-known speakers from the fields of labor, industry and government, along with leading representatives of the Catholic clergy, occupied the platform at sessions of the Catholic Conference on Industrial Problems at Rochester, N. Y. Among the speakers were, Bishop Kearney of Rochester, Victor Reuther, education director for the CIO United Auto Workers Union, Rev. George C. Higgins, assistant director of the Social Action Department, NCWC, and Leon H. Keyserling, vice-chairman of the President's Council of Economic Advisors.

Rev. George Higgins, assistant director of the Social Action Department, NCWC, made an appeal in Washington for aid from the general public to the striking members of the National Federation of Telephone Workers "so that they may not be forced into an

untimely settlement." At a meeting sponsored by the local chapter of Americans for Democratic Action, Fr. Higgins declared that "there is reason to fear that the dispute will be decided, not on its merits, but on the greater ability of the American Telephone and Telegraph Company to 'wait the union out.'"

Millions of Eastern Catholics are "suffering in new catacombs," Cardinal Tisserant declared at Fordham University, where he received a doctorate in laws. "In other regions," the Cardinal stated, "there are rumblings of dangers for these children of the Apostles, for these peoples whose Catholicity reaches far back in the glorious annals of our Church's history."

Cardinal Griffin, Archbishop of Westminster, protested publicly in London against the "mockery of the trial" of Archbishop Stepinac of Zagreb, and the persecution of Catholicism in Yugoslavia. He called upon the United Nations to hold an inquiry into "these wicked crimes against humanity."

According to biographical information from communist sources, Rev. Patrick O'Connor, S. S. C., of the News Service, NCWC, learned that 44% of the leading Chinese Communists have lived for periods varying from months to years in Soviet Russia.

The first world reunion since 1933 of presidents of the Society of St. Vincent de Paul was held in Paris. It was reported there were 13,000 conferences throughout the world, comprising 250,000 members. Mr. John Walsh of Boston, vice-president of the American units of the society, represented the United States.

While millions of Reds throughout the world observed May Day as their international holiday with clamorous demonstrations, military and civilian parades, which in certain areas ended in violence, throngs of Catholics in more than 300 cities in the United States, Canada and Hawaii lifted folded

hands in humble prayer for world peace, for the people of Russia, and for the peoples of other countries under communist domination. In many cities Catholics were joined by Protestants and Jews. At the foot of the Washington monument, Msgr. Sheen addressed 25,000.

Buddhist sects for the first time in their history have taken to paid advertising in Japanese papers in the hope of stemming serious defections of their followers, reported Rev. John Murrett, a Maryknoll missionary stationed in Kyoto.

The "wily efforts to mislead and confuse" evident in the drive for funds by the Planned Parenthood Association emphasize the need "to recall again the age-old teaching of Christianity on the subject of birth-control" Rev. Dr. Edgar Schmiedeler, O. S. B., director of the Family Life Bureau, NCWC, stated in an article appearing in "The Catholic Nurse" published in Rochester, N. Y.

Captured on April 26 when his jeep was blown up, Msgr. Thomas Megan, S. V. D., Prefect Apostolic of Sinsiang, Honan Province, China, escaped from Chinese communists, who had kidnapped him.

In an editorial in the "Washington Star," members of all faiths were urged to contribute to the fund for the completion of the National Shrine of the Immaculate Conception at the Catholic University of America.

In Los Angeles 9 young Japanese-American women received certificates for completing a Contraternity of Christian Doctrine teaching course and are preparing to bring the faith to their own people.

Expressing opposition to statements made abroad by former Vice-President Henry A. Wallace, Max H. Sorensen, National Commander of the Catholic War Veterans, wired President Truman that the CWV "stands four square behind" the Truman policy of aid to Greece and Turkey, "to prevent the expansion of atheistic communism."

A triduum was conducted in the Church of the Immaculate Conception, New Orleans in reparation for the violence and bloodshed when

Rev. James W. Courtney, S. J., while distributing Holy Communion at Mass, was stabbed by a former Marine

## MAY 4-10

President Truman indicated in an interview that the question of withdrawing Myron C. Taylor as his personal representative to the Vatican must await the consummation of peace in Europe. Addressing the delegates of the Southern Baptist Convention in St. Louis, Harold E. Stassen, former Governor of Minnesota and a candidate for the Republican nomination for the presidency, prefaced his remarks expressing his opposition to their stand in demanding the recall of Myron C. Taylor and to their criticism of the Supreme Court decision upholding free transportation for parochial school pupils in the New Jersey, school bus case. The National Council of Methodist Bishops, meeting at Riverside, Calif., also demanded Mr. Taylor's recall and voiced their disapproval of the school bus ruling.

In memory of innocent child-victims of the war, a bronze plaque dedicated to "The Unknown Child" was unveiled at a solemn ceremony in the Church of Our Lady of Victory, Prague, where the statuette of the world-famous Infant of Prague is kept.

The Rome correspondent of the "New York Times" reported that the lawyers who defended Archbishop Stepinac of Zagreb during his trial last October have had to face severe penalties for this exercise of their profession.

Communists in Yugoslavia, concentrating their anti-religious persecutions on priests and laymen, were hoping, apparently, to cripple the Church without arousing unfavorable comment and publicity abroad. In spite of the constitutional guarantee of freedom of religious instruction, the Yugoslav Government was using various methods to render this instruction

impossible, and was levying impossible taxes against Church institutions as a way of forcing them out of existence.

The richly decorated Roman Missal, used the one time at the first and only Mass offered on the Antarctic continent, was presented to Loras College by Rev. William J. Menster, US Navy chaplain and priest of the Dubuque archdiocese, who served with the Navy's expedition to the Antarctic.

Both in recognition for Bishop Toolen's work and in commemoration of his 20th anniversary as head of the Mobile diocese, Alex Herman, leader of the Mobile Negro Elks lodge, presented him with a \$1,000 check for the new \$400,000 Blessed Martin de Porres Hospital and Training School for the Colored in that city. Msgr. Sheen was principal speaker at the ceremonies held when ground was broken. From his Catholic Hour listeners the famed prelate received approximately \$100,000 to help finance the construction of the hospital.

Calling the faithful to recognize the urgent missions of the Catholic daily and to cooperate in its diffusion, Pope Pius XII, on Catholic Press Day, again implored a special blessing on all who in any way are responsible for the work of the Catholic Press.

Displaying a deep concern for the development of the family-farm system in his plea for the admission of war-displaced Europeans to the United States and their resettlement of American farm land, Bishop Mulloy of Covington, president of the National Catholic Rural Life Conference, stressed that the United States must lead the way "by helping resettle the victims of total war and totalitarian persecutions."

Appearing before a hearing on a bill to appropriate money for the expenses of the Department of Justice, J. Edgar Hoover, Director of the FBI, told a House of Representatives Appropriations Subcommittee that communists have penetrated every field of activity in the United States.

Because of the failure of the Moscow Conference, the United States must be prepared for a "long and disagreeable stalemate" in its relations with Soviet Russia, Dr. Waldemar Gurian of the University of Notre Dame, editor of "The Review of Politics," and authority on Russia, declared at the closing session of the 3-day Conference of Midwest Political Scientists, held at Notre Dame, Ind.

Authors of articles which exposed the infiltration of communism and fascism in the United States were among the eight Pulitzer journalism prize winners. The award for "a distinguished example of a reporter's work" went to Frederick Woltman of the "New York World Telegram" for his articles on "The Infiltration of Communism into the United States." To Edward T. Follard of the "Washington Post," went the award for a "distinguished example of telegraphic reporting on national affairs" for his series of articles on the Columbians, Inc., Georgia's "hate organization."

Bitterly criticized by the entire local press, the law passed by the Guatemalan Congress imposing government controls upon press and radio would have far-reaching consequences for the Church in Guatemala, the Catholic weekly "Verbum" of Guatemala City noted.

Very Rev. Leo Deschatelets, O. M. I., Provincial of the Eastern Canada province, was elected Superior General of the Oblates at their general chapter in Rome, the first North American-born priest to hold the office.

More than 4,000 pilgrims from France, Belgium, the Netherlands,

Britain, Brazil, Indo China and the Belgian Congo attended the beatification rites of Mother Alix Le Clerc, French nun who founded the Regular Canonesses of St. Augustine of the Congregation of Our Lady.

Eleven Cardinals headed the list of dignitaries who attended the solemn celebrations of the sixth centenary of the birth of St. Catherine of Siena in the Church of Santa Maria sopra Minerva, where the Saint's remains rest.

Pope Pius XII received a telegram of thanks from King Frederick IX of Denmark for the condolences sent him on the death of his father, King Christian

Thousands of Catholic girls from all the dioceses of Portugal, the Portuguese colonies and from 22 countries participated in the International Girls' Pilgrimage to the Shrine of Fatima. From the Portuguese capital alone more than 30,000 girls boarded 1,000 busses and formed a motor caravan to the shrine, 180 miles distant.

Addressing pilgrims present for the ceremonies of beatification of Maria Goretti, the 11-year-old girl who in 1902 chose martyrdom rather than surrender her chastity, the Holy Father exhorted parents to exercise greater vigilance over their children and to instill in them a deep-rooted fear of God.

Representative Joseph R. Bryson of South Carolina proposed an amendment to the Federal Constitution prohibiting all Federal or State aid to schools "wholly or in part under sectarian control."

Taxpayers of the 11 northeastern counties of Pennsylvania which comprise the Diocese of Scranton are saved \$3,673,758.85 annually in school taxes by the operation of Catholic schools, it was estimated in a report made public by Rev. John J. Maher, Diocesan Superintendent of Schools.



**Most Rev. Michael J. Curley**, Archbishop of Baltimore since 1921 and head of both the Archdioceses of Baltimore and Washington since 1939, died in Baltimore at the age of 67. Death resulted from a cerebral hemorrhage. The Archbishop had been in failing health for several years.

"Hold fast to your Catholic heritage of 20 centuries, and make it felt, religiously, culturally and socially in your nation," Cardinal Tisserant, secretary of the Sacred Congregation for the Oriental Church, exhorted at the opening of the eleventh annual meeting of the League of Catholic Women in Boston. The delegates to the convention adopted resolutions which deplored repeated attacks and misleading statements by non-Catholics concerning the Catholic position with regard to schools, authority and marriage morality; advocated legislation which would help solve the plight of displaced persons in Europe through immigration.

Advocating that the committee "do all in its power to bring about a law which would eliminate unfair employment practices," Rev John J. Birch, of San Antonio, executive secretary of the Bishops' Committee for the Spanish Speaking, told the President's Committee on Civil Rights that discrimination against the 3,000,000 Latin Americans in the United States has its roots in economics and economic rivalries. The priest also recommended the establishment of a minimum wage of at least 60 cents per hour for unskilled agricultural laborers, clarification of federal laws covering violations of civil rights, more federal housing projects for Spanish-speaking persons, and a federal socio-economic survey of the States in which the Spanish speaking are concentrated

**Msgr. Edward J. Flanagan**, founder of Boys Town, added his recommendation to that already voiced by General Douglas MacArthur that Japan be granted an

early peace. The American priest's statement was made in a 30-minute audience with Emperor Hirohito and the Empress, during which he outlined a series of suggestions for improving the welfare of Japanese children.

**Nicholas of Flue**, "Father of the Fatherland" to all the people of Switzerland, and the Saint-peace-maker to his fellow-Catholics, was canonized by Pope Pius XII in St. Peter's Basilica. Ten thousand Swiss pilgrims were among the throng of more than 50,000 who attended the solemn ceremonies. Known as Brother Claus when he forsook the world at the age of 50, St. Nicholas of Flue was beatified in 1649. Before his death in 1487, the holy hermit gave Switzerland many proofs of his saintliness, his patriotism and his love for peace and justice that scorned resort to "expediency."

**Austin Brockenbraugh Mitchell**, a Protestant Episcopal minister for ten years, was received into the Catholic Church. He had been under the instruction of Msgr. Sheen for several months.

New recruits to the Swiss Guard were sworn in as part of the ceremonies marking the anniversary of the heroic sacrifice of the Swiss Guard who fought to the last man to defend Pope Clement VII from the troops of Emperor Charles V which overran and plundered Rome in 1527. Early in the morning a wreath was placed on the monument erected to the fallen heroes. This was followed by a Mass at which the whole corps was present.

For its "superior presentation of religious thought accompanied by the best of liturgical music," the Catholic Hour, given every Sunday from 6 to 6:30 p. m. over the NBC network, received a citation from the 17th Institute for Education by Radio, held in Columbus, O.

A tribute to nuns who "worked around the clock" when they were employed as teachers in New

Mexico was paid by Representative Georgia Lee Lusk of New Mexico, a former State Superintendent of Schools, in speaking for federal aid to schools.

The shadow of Moscow's terrible Lubianka Prison, to which thousands of political prisoners have been taken never to return, looms over all worshippers in Soviet Russia, Herbert Ashley, diplomatic editor of "The London Daily Telegraph," wrote on his return from the Foreign Ministers Conference in Moscow.

A report from Paris stated that when a member of the communist minority questioned the mayor during a meeting of the Angouleme municipal council about the reason for issuing a permit for a procession accompanying the relics of St. Therese of Lisieux through the streets of the town, the mayor replied, "Freedom in a democracy cannot be a one-way proposition, that is to say, reserved only to a partisan group. I authorized the procession, but I likewise authorized the counter demonstration of the free thinkers. It is not my fault

if only 40 persons took part in the free thinkers' demonstration, while ten thousand participated in the procession."

The outstanding development in social security in Canada during the war years was the introduction of family allowances, Paul Martin, Federal Minister of National Health and Welfare, declared before more than 300 delegates at the annual dinner of the Canadian Welfare Council in Niagara Falls, Ont.

In the brief debate that preceded the State Senate defeat of House Bill 953, known as the Alsop Bill, which proposed that the Connecticut General Assembly sanction by law the prescription of contraceptive methods and information by physicians, Senator Lionel E. Raymond of Plainfield, remarked that it was ironic that the measure should come up for consideration so shortly after the national observance of Mother's Day. The birth control bill would have amended a statute passed in 1879 that makes it illegal for doctors to prescribe the use of contraceptives.

#### MAY 18-24

The first national conference on Catholic youth work met in Cleveland as guests of Bishop Hoban. Eight hundred priests, laymen and women representing 80 dioceses and 15 national youth programs participated in the meeting called by Archbishop Cushing, episcopal chairman of the Youth Department, NCWC. Archbishop Cushing in his sermon attacked birth prevention, anti-children leases, racial bigotry, and "fanaticism against Catholic School Children" in some localities. Attorney General Tom C. Clark, guest speaker, stated: "At least two out of three of our children are outside the orbit of the effective operation of the moral law."

That the religious interests of Christendom in the Palestine clash between Arabs and Jews would "receive the most careful considera-

tion" was promised by the United Nations special committee. Instructions to guard the rights of Christians, both as residents of the country and as pilgrims to the Holy Land, were embodied in the agenda given to the special committee by the Political and Security Committee of the UN General Assembly.

A statement recognizing the value of religion in drawing the peoples of the world together, a significant and precedent-making step in the deliberations of the United Nations Educational, Scientific and Cultural Organization, was adopted at a regional meeting of the UNESCO in Denver.

A spokesman for the Brazilian government stated that in the course of a few hours on May 10, 3,500 communist groups were disbanded in accordance with the decree issued by the Minister of Jus-

tice prohibiting any communist activity in the country.

The Catholic Conference on Industrial Problems received a 2-year grant of money from the Julius Rosenwald Fund. With the grant the Conference plans to increase its work among Negroes in industry and to expand its plan of conferences, seminars, forums and public discussions.

Honoring the memory of the great liberator Daniel O'Connell, who inspired and led the fight for Catholic Emancipation in the British Parliament, all Eire joined in a 4-day celebration marking the 100th anniversary of his death.

World leaders in the economic, political and religious fields evidenced an "astonishing amount of sympathy with efforts towards democratic reconstruction of Japan," according to Rev. Julius van Overmeeren, S J, who arrived in Japan from a tour of world capitals. Fr. van Overmeeren, who privately conferred with Pope Pius XII in the course of his trip, lectured on "The World Looks at the New Japan" to more than 400 students at the Jesuits' Sophia University extension course in Tokyo.

The Governor's Interracial Commission, an 11-man group of Minnesota citizens of which Rev. Francis J. Gilligan of St. Paul Seminary is chairman, in an 80-page report on the problems of the Indians as a minority racial group in Minnesota, recommended abolition of segregation on reservations and the setting up of vocational, economic and social service programs bringing the Indian to participate more fully in American life.

An appeal to Americans of all faiths to unite against communism was made in Cleveland at the annual convention of the Knights of Columbus by John F. Martin, former Mayor of Oklahoma City and member of the K. of C. Supreme Board. He deplored criticism by "one of the great Christian non-Catholic denominations" of the presence of Myron C. Taylor as the President's representative at the Vatican.

Four Hindu girls arrived in Madrid to enter the Order of the Daughters of Charity and prepare for missionary work among their people. Members of families who have clung to the Chaldean Rite for generations, they were regarded as a fruition of the seed of faith planted in India centuries ago by Spanish missionaries.

In a bluntly-worded open letter, Bishop Buddy of San Diego denounced the San Diego Board of Education's decision to discontinue the released time program of religious instruction in city schools. The program, operative for 7 months on an experimental basis, had the backing of both Catholics and Protestants, and its constitutionality had been upheld by the California Supreme Court.

Some 40,000 people, including 500 lawyers from a number of countries, participated in the impressive celebrations at Treguer, Brittany, marking the sixth centenary of the canonization of St. Ives, Patron of lawyers. Pendleton Beckley, New York attorney, represented the US bar. A US Embassy secretary attended on behalf of the American Government.

The body of Rev. Dr. Joseph Tiso, one time president of Slovakia, was buried secretly with Catholic rites in the main cemetery of Bratislava. Dr Tiso offered his last Mass just two and one half hours before he went to the gallows.

A class of 952 Catholic converts, confirmed by Bishop Kearney, Auxiliary of Brooklyn, in the Church of St. Rose of Lima, at the tenth annual Brooklyn Diocesan Confirmation ceremony, brought the total confirmed to 5,800. Msgr. Sheen preached the sermon.

More than 170 adult converts were confirmed in the Church of St. Paul the Apostle, New York, on Pentecost Sunday by Archbishop McIntyre, Coadjutor of New York.

"The greatest saboteurs of world peace are those in the universities of the world and particularly America who deny the existence of God and the dignity of man as

God's creature," Rev. Dr. Charles A. Hart, of the Catholic University of America, declared at the New England Conference of the American Catholic Philosophical Association. Dr. Rudolph Allers, a noted Viennese psychoanalyst now of the Catholic University of America and outstanding scholar in the field of Catholic philosophy, declared: "International peace cannot be enforced. It must rest on an attitude voluntarily assumed by everyone"

#### May 25-31

The sentence of 4 years' imprisonment imposed by a "People's Court" on Msgr. Julius Bejczy, head of the diocesan office at Szekesfehervar, threw a revealing light on the situation in Hungary, where a communist-inspired governmental crisis led to the resignation of Premier Ferenc Nagy and, in all probability, the elimination of the Small Holders Party as the majority party. An outstanding repercussion felt in Washington was that Secretary of State George C. Marshall ordered canceled the remaining \$15,000,000 of Hungary's credit for surplus US property in Europe.

Speaking on Pentecost Sunday, Cardinal von Preysing, Bishop of Berlin, deplored the conditions prevailing in the Soviet zone of occupation. Stating that "thousands of civilian internees cannot communicate with their families and have already been deported in great numbers," the cardinal also said he was depressed deeply by the plight of parents in Berlin and its surroundings whose children have been picked up in the streets. While no reasons for their arrests were given, nothing has been heard from them in more than a year.

The German clergy in Soviet-occupied Germany were not given food tickets unless engaged in "productive work," according to "Neue Zeitung," American newspaper published in Munich. At least one Catholic priest in Koenigsberg (now Kaliningrad) is earning his livelihood driving the milk-wagon. The report added that, by and large, relations between the Church and

A code calculated to give its member publications the highest possible standards for their guidance in acceptance of advertising copy was adopted by the US Catholic Press Association at its 37th annual convention in St. Paul. The code set forth the obligation of a publication to be sure that advertising accepted is truthful and does not incite to arts harmful or intrinsically evil.

governmental authorities were not unsatisfactory, though Soviet officials of lower rank applied considerable red-tape in their dealings with the clergy. Religious instruction as such was not banned, but frequently the necessary space was not made available in school buildings. Religious publications remained banned throughout the Soviet zone and their importation prohibited.

At the Honors Convocation of the 100th commencement exercises of St Mary's College, Holy Cross, Ind., Sr. M. Madeleva, C. S. C., president, declared that 100 years from now the secular teachings of today would be obsolete. She said that the education, designed for eternity, given by Catholic colleges most nearly attains the ideal co-ordination of religious and secular concerns, and recommended its study to those who advocated the return of religion to the public school system.

The success of the lecture course on mental prayer conducted in Washington and Baltimore by Rev. Angelus M. Kopp, O. C. D., professor of spiritual theology at the Carmelite House of Studies and editor of "Mount Carmel Magazine," resulted in plans for continuation of the series under the auspices of the Study Guild Catholic Library.

Perpetual Masses will be offered on V-E Day, May 7, and on V-J Day, Aug. 14, each year at Westminster Cathedral, London, for the repose of the souls of the members of the American Armed Forces who died on British soil during World

ward II, it was announced at War Relief Services, NCWC, in New York, on receipt of a message from Lady Renee Holberton, secretary of the American Catholic Welfare Committee in London.

A solution to the problem of many unrepatriables would be their admission to the United States where they could take up farming. Rev. Anthony J. Adams, S. J., director of the rural life department of the Institute of Social Order contended in an article in "The American Journal of Economics and Sociology."

The 1947 half-yearly survey of the diplomatic corps accredited to the Holy See pointed out the increased prestige won by the Church since the end of the war through her magnanimous interpretation of the peaceful aspirations of all peoples and world-wide relief work.

Some 5,000 Czech Catholics crowded into one of Prague's largest assembly halls to voice their opposition to the proposed Czech Government school reform which would eliminate all private schools. Several thousands more were turned away. Archbishop Beran of Prague, the principal speaker, declared emphatically that Catholics will not tolerate a State monopoly of schools. Other speakers included the Czech Minister of Education, Jaroslav Stransky, a Catholic member of the National Socialist party, speaking for the government plan, and a young Slovak politician who explained what a loss the confiscation of private schools in Slovakia had been.

A license to produce the *Passion Play* at Oberammergau in 1950, granted by the American Military Government, was presented to Melchior Breitsammter at a brief ceremony in the office of the Oberammergau burgomaster. Breitsammter, a sawmill operator, played the part of Pilate in the pre-war performances of the *Passion Play*.

Lt. Comdr Henry J. Rotrigo, a priest of the Archdiocese of St. Louis, who served as assistant to the Pacific Fleet chaplain, was as-

signed the most recent of the 102-year-old US Naval Academy at Annapolis, Md.

Rev. Anthony L. Hofstee, O. P., who served at Blessed Sacrament Church in Seattle from 1932 to 1937, left for the Philippines to work among the lepers of the Tala Leper Colony, near Manila. Father Hofstee became acquainted with the leper establishment while an Army Air Force chaplain, and determined to return to the Tala Colony after getting his discharge.

Six thousand babies, from all parts of the Buffalo diocese, individually received the blessing of Bishop O'Hara, C. S. C., in a ceremony at St. Joseph's Cathedral sponsored by the Bishop's Committee for Christian Home and Family.

The United States, as never before in her history, has greater need today for intelligent citizenship based on definite religious convictions. Cardinal Mooney, Archbishop of Detroit, told some 5,000 graduates of 80 archdiocesan high schools at joint commencement exercises in State Fair Coliseum.

The essence of American greatness for whose defense thousands have sacrificed their lives was described as the country's "alliance with our Creator" by Very Rev. Ignatius Smith, O. P., of the Catholic University, at the ninth annual Solemn Memorial Field Mass for the War Dead offered in the Arlington Amphitheater. Archbishop Cicognani, Apostolic Delegate, pontificated, and Bishop Ireton of Richmond, in whose diocese the cemetery is located, presided.

Cardinal Spellman, Archbishop of New York, was one of eight men who received the Award of the Silver Buffalo from the National Council of the Boy Scouts of America at a luncheon which closed the Council's 37th annual meeting in the Waldorf-Astoria Hotel. The Silver Buffalo Award is made yearly for noteworthy service to boyhood outside of regular duty, either directly to or independent of the Boy Scouts of America.

In a radio address Bishop Greco, of Alexandria, La., took sharp issue with the critics of President Truman for his continued maintenance of Myron C. Taylor as his personal representative at the Vatican. The bishop recalled that two outstanding non-Catholics — Sumner Welles, former Under Secretary of State, and Harold E. Stassen, former Governor of Minnesota — had expressed stern opposition to demands in non-Catholic quarters for Mr. Taylor's recall.

Seventy students for the priesthood at the St. Philip Neri School for Delayed Vocations in Boston were certified to continue their studies at the close of the first year. Of this number, 63 were veterans of World War II. The school, opened in 1946 on an experimental basis, will now become permanent, it was announced by Rev. George M. Murphy, S. J., former Army chaplain and director of the school.

Stressing that the American Labor movement is almost the only one in the world that is not in the grip of collectivism, Rev. Raymond A. McGowan, director of the So-

cial Action Department, NCWC, told the 1-day Institute for priests of the Diocese of Pittsburgh that the American Labor movement is fundamentally sound and moral. The Institute endorsed the program and principles of the Association of Catholic Trade Unionists, and made plans for extending the ACTU into all the parishes of the Pittsburgh diocese.

A revolutionary undertaking in the vineyard district of Chile was launched by Rev. James McNiff, of Boston; pastor of the Maryknoll parish in Molina, Chile, who inaugurated an agricultural-industrial school for Catholic youths of the poorer classes.

The Midlands Intercollegiate Athletic Conference was formed at a meeting in Chicago, Ill., by five Catholic colleges — St. Ambrose, Davenport, Ia.; St. Benedict, Atchison, Kans.; St. Joseph's, Rensselaer, Ind.; Loras, Dubuque, Ia.; and St. Norbert, West De Pere, Wis. It was expected that seven or eight colleges would be members of the new conference by 1948.

## JUNE 1-7

Former President Hoover, backing the proposed 725-million-dollar program for relief in occupied countries before the House Appropriations Committee, blamed Russia for delaying rehabilitation of former enemy nations. Mr. Hoover stated that "the time has come when we should issue a last call to Russia and France to comply with the Potsdam agreement."

An investigation of communism in Washington, D. C. schools was begun by Everett M. Dirksen of Illinois, chairman of the House District of Columbia Committee, who appointed five members "to examine foreign ideologies in the school system of Washington." At the same time, the House Veterans Affairs Committee reported out a bill which would deny GI benefits to veterans who are communists or who belong to communist organizations. Committee members said

that the ban would be extended to other GI benefits if this bill got through Congress intact.

The United States does not intend to stand idly by in the face of the situation created by the communist coup in Hungary, President Truman told a press conference in Washington. While it was not known what effective action this country could take to counteract the recent development, a number of diplomatic representatives of Hungary defied orders from the new communist-controlled government in Budapest to come home for "consultation."

Msgr. Adrien Bressolles, chaplain general of the French Navy and vice-rector of the Catholic University of Paris, was appointed director general of the Pontifical Association of the Holy Childhood and president of its general council.

His work in supervising the feeding 850,000 persons in the province of Udine, near Trieste, won the Order of St. Sylvester for Capt. Jack S. Cammarata, of St. Anthony's Parish, Johnstown, Pa. Pope Pius XII awarded the knighthood on the recommendation of the Archbishop of Udine, who acted for His Holiness in making the award.

"Missionaries in Africa must be reinforced immediately, else they cannot rescue the millions of pagans and irreligious there from the inroads of Mohammedanism," Bishop Blomjous, Dutch-born Vicar Apostolic of East-Central Africa, told the Catholic Interracial Council's Tea-Forum in New York. The bishop was here to visit the three houses of the White Fathers in Alexandria Bay, N Y., Washington, D C., and Belleville, Ill.

More than 6,500,000 leaflets outlining the devotion to the Sacred Heart have been distributed since the founding in Chicago 12 years ago of the Soul Assurance Prayer Plan. It was started by a group of laymen seeking consecration of men, women, boys and girls throughout the world as apostles of the Sacred Heart. Outlining the prayer plan, the leaflet, originally printed in English has been translated into 17 languages and into braille

The Catholic youth groups of Germany with more than 750,000 members, were the largest organization of this kind in the country. "Der Faehrmann" (The Ferryman), a monthly, published in Freiburg (Breisgau), was the only Catholic youth organ in the four zones of occupation. Before the war, there were 51 publications with a total circulation of 1.7 million copies. Because of the shortage of newsprint "Der Faehrmann" had a circulation of only 50,000.

Commemorating the 150th anniversary at a solemn Mass in the mission San Jose de Guadalupe, Archbishop Mitty of San Francisco presided at a solemn Mass in the mission church. The mission was established by Fr. Fermin Francisco Lasuen.

Some 4,700 students, representing various nationalities, many of whom were non-Catholic, and including the sick and the blind, took part in a pilgrimage on foot from Paris to the famous Cathedral of Notre Dame in Chartres. Each evening the pilgrims assembled in some field for compline, then spent the night in neighboring villages. Mass was celebrated daily in the square of one of the towns or in a field. Upon arrival at Chartres Mass was offered in the Cathedral. It was expected that a number of conversions would result.

The image of Our Lady of Fatima, being carried in pilgrimage from Portugal to Holland by way of Spain and France, was welcomed in Salamanca by Barbado Viejo and the provincial authorities.

Maj. John J. Lissner, athletic coach at Cardinal Farley Military Academy, was awarded New York State's highest military honor, the Conspicuous Service Cross for gallantry in action during the airborne invasion of Southern France in the recent war. He served with the 82nd Airborne Division.

Pope Pius XII, receiving Basil O'Connor, chairman of the American Red Cross, and a number of other Red Cross officials, paid tribute to the "prompt and effective" work of the American relief organization and asked the Red Cross leaders to bear in mind the spiritual life of man while they were alleviating his physical distress. The Holy Father mentioned the helpful cooperation received by the Vatican relief agencies. He stressed the fact that the American Red Cross has a world-wide reputation for prompt mobilization of forces to overcome natural calamities and stop disasters

Be apostles to the daughters of Eve around you, not in words only, but by "the irrefutable argument of a Catholic life, which is a life of sacrifice and charity," Mrs. Clare Boothe Luce, former Rep. from Connecticut, urged the graduates of St. Mary's College, South Bend, at the School's 100th annual com-

mencement exercises. "In times of grave spiritual crisis like our own," she declared, "Catholic women can neither save their own homes nor protect their own faith unless they seek vigorously to salvage, repair and redeem less fortunate homes, and to restore, by sharing their sufferings, the faith of others. That means—to be Christian apostles."

The remarkable record for vocations to the priesthood of St. Leo's Church, Minot, N.D., was carried further with the latest ordination held at St. Leo's. Three out of the five priests ordained for the Bismarck diocese by Bishop Ryan were from the parish, and a fourth attended St. Leo's High School. In the last 23 years 13 priests have come out of the Minot parish, and one out of every seven priests in the North Dakota diocese are ex-St. Leo boys.

The Josephite Fathers' Mission Band began trailer-chapel and street preaching which would continue for the greater part of the summer. The area to be covered in the Diocese of Alexandria is densely populated by Negroes.

Cardinal Fumasoni-Biondi, Prefect of the Congregation for the

Propagation of the Faith, wrote to Msgr. Patrick A. O'Boyle, Executive Director of War Relief Services, NCWC, expressing interest and admiration for the record of the War Relief Services in sending aid to mission countries.

"Speaking for the Congregation as well as for the missionaries and the people assisted so wonderfully by you and your collaborators," the cardinal concluded, "I wish to express my sincere appreciation."

The visit of Cardinal Sapieha, Archbishop of Cracow, to the Vatican served exclusively for discussion of religious problems connected with the task of the spiritual and material reorganization of the Catholic Church in Poland, it was made clear in a statement issued at the Vatican. The statement rejected as unfounded, rumors to the effect that the Cardinal's visit as well as the one paid earlier by Cardinal Hlond, Primate of Poland, had any connection with reported "negotiations" concerning the relations between the Holy See and the Government of the Soviet Union.

## JUNE 8-14

The Soviet-sponsored political coup in Hungary, denounced in an American note as "a most flagrant interference in Hungarian affairs," was part of a scheme directed far beyond the boundaries of Hungary, according to a staff member of NCWC News Service who had visited Hungary.

Under a fraudulent interpretation of the term "religious liberty," such conditions were created in Slovenia one of the constituent parts of communist-ruled Yugoslavia, that there was not a Catholic or religious school, orphanage, home for the aged, nor a genuine Catholic association. The Catholic press, reduced to two small journals with a circulation of only a few thousand, was subject to the strictest censorship. The training of new priests was made practically impossible by

the seizure of seminaries and their endowments.

Bishop Hafey of Scranton, replying to two groups of Protestant clergymen who had assailed his remarks, made in an address at Scranton, advised them in a letter that their "fears are imaginary," that the Catholic Church is seeking tax funds for the maintenance and expansion of its parochial school system, but that they should not under estimate the value of their anti-Catholic utterances to the communists.

The labor movement in the nation was called upon in a resolution adopted by the Association of Catholic Trade Unionists executive board to aid the Negro in his fight for justice by eliminating all discrimination existing in labor organizations. The resolution asserted



that full exercise of constitutional rights and privileges had been denied to the Negro in many quarters; that discrimination in the form of "Jim Crow" locals existed within the labor movement, and that "it is a high moral duty and would constitute a source of public edification for unions to end any existing discriminations by free and voluntary action."

The bishops of the Province of Quebec issued the following statement: "Noting the increasing facility of divorce and the growing number of divorces, recognizing the evils and disorders both individual and social engendered by this plague wherever it exists, the bishops of the Province of Quebec once again recall that divorce remains contrary to an unbreakable law of God, confirmed by Christ and proclaimed by the Church. As a result, they oppose the introduction of any divorce tribunal or court, and condemn all legislation which would tend to weaken the indissolubility of the matrimonial contract, and which would favor in any way the rupture of this perpetual bond inherent in all true marriage from divine right." Quebec Province is the only Canadian province in which there are no divorce courts.

Recordings of the Catholic Hour radio program were planned to be shipped the US Navy radio station XABU in Tsingtao, China, for rebroadcast.

Arriving in San Francisco Rev. Calvert Alexander, S. J., editor of "Jesuit Missions," and the Rev. Bernard Hubbard, S. J., explorer and lecturer, completed a 35,000-mile trip around the world studying and filming Catholic missions.

The text of the address delivered by Pope Pius XII on the occasion of the feast day of his patron, St. Eugene, was printed in the *Congressional Record* at the request of Rep. John W. McCormack of Massachusetts.

Dom Thomas Verner Moore, O. S. B., of the faculty of psychology and psychiatry at the Catholic University, in the course of a visit

to Spain received the honorary appointment of Counselor of the Superior Council for Scientific Investigation, Spain's highest cultural organization, along with the corresponding medal.

Sister Elizabeth was awarded the Cross of the Legion of Honor by a grateful France on the anniversary of the Allied Victory in World War II. She was known to the world as Jane Craven, tennis star, World War I heroine, and convert to the Catholic Church, before she joined the Daughters of Charity of St. Vincent de Paul and became Superior of their home for incurables at Neuilly.

J. Edgar Hoover, director of the FBI, was honored with a citation by the Catholic War Veterans. Max H. Sorensen, CWV national commander, presented the honor to Mr. Hoover at FBI headquarters in Washington.

Cardinal Tisserant, secretary of the Sacred Congregation for the Oriental Church, visited the Catholic communities of the Oriental Rite in Winnipeg and Montreal prior to attending the Marian Congress in Ottawa.

The Canadian Pacific and Canadian National, leading railway lines of Canada, made arrangements for more than 50 special trains to bring visitors to Ottawa for the Marian Congress. More than 1,000 coaches, sleeping cars and dining cars were on special railway sidings to facilitate the pilgrims' stay.

Two paragraphs of the joint Statement adopted by the hierarchy of the United States on November 17, 1946, were quoted in a pastoral issued by the bishops of Bavaria following their annual conference at Freysing. The paragraphs in question referred particularly to the mass expulsion of German nationals from the East.

Statistics showed that in the Archdiocese of Quebec there were 575,109 Catholics of the French language and 7,174 of the English language; 1,049 diocesan priests and 319 priests of religious communi-

ties; 25 religious orders and congregations of men, and 35 of women. The total Catholic population in the archdiocese was 582,733 out of a total population of 593,218.

Bishop Mulloy of Covington, Ky., president of the National Catholic Rural Life Conference, appearing in Washington at a Congressional hearing on the Stratton Bill to admit 400,000 displaced persons into the United States, not only declared that America has the moral obligation to grant asylum to refugees from injustice but offered concrete assurances to help resettle many of the DP's in US farm communities. He gave the House Subcommittee on Immigration the names of 16 American bishops who have many preparations to help European expellees begin a new life on American farms, and he gave detailed figures, in some instances, of the number of families that might be placed in particular localities.

#### JUNE 15-21

"Seldom has any legislation so richly deserved the presidential veto as does the Taft-Hartley Bill" for labor reforms, Bishop Sheil, Auxiliary of Chicago, declared in an address to a mass meeting, sponsored by the CIO, in Madison Square Garden, New York. Bishop Sheil spoke by telephone from Chicago and his message was carried to the meeting over a loud speaker system. Earlier the bishop spoke against the legislation in a nation-wide radio program broadcast over the ABC network.

"The Holy Father's special message to this Congress is that liberty is dependent on truth." Cardinal McGuigan, Archbishop of Toronto and Papal Legate to the Marian Congress in Ottawa, declared in an address of thanks to the official welcome extended to him by Canadian Prime Minister Mackenzie King. The government welcome took place after a liturgical reception for the cardinal held in Notre Dame Basilica. The Con-

Assistance to refugees has been systematically sabotaged by the Soviet government and the UNRRA authorities, Elliot M. Shirk, chairman of the Intergovernmental Refugee Committee in Germany, declared in an official message to the IRO Preparatory Commission at Lausanne. Mr. Shirk said that staffs of officials in the various DP camps have been packed with Soviet and Pro-Soviet officials who administer harsh treatment in various ways, such as keeping the refugees in large uncomfortable barracks under crowded conditions, preventing them from obtaining independent work; interfering with their migration westward and opposing the planned resettlement of the refugees abroad. UNRRA officials in Germany were accused by Mr. Shirk of constantly aiding the Soviets by using frightening and coercive methods toward the repatriation of the refugees.

gress, which brought together Princes of the Church from Canada, the United States, Cuba, Germany, France, Hungary and Italy, and more than 100 archbishops and bishops from all parts of the world as well as hundreds of thousands of clergy, religious and laity, was held to mark the 100th anniversary of the founding of the Diocese of Ottawa and to implore the intercession of the Mother of God for a lasting peace.

Rev. Francis Jankovitch, parish priest at the Slovak mining town of Banska Stiavnica, where he worked effectively to improve the lot of miners and their families was sentenced to 12 years' imprisonment by the National Court of Bratislava, Slovakia. The charge against Fr. Jankovitch was that he was a member of the Tiso Parliament and according to the indictment he propagated the former regime in Slovakia.

Authorities of Russian-occupied Germany tacitly agreed that the

Concordat between the Holy See and the former Reich Government should be accepted as a valid instrument as far as relations between the German churches and the Allies are concerned. Originally, Allied authorities in the Western zones felt that both the Reich concordat of 1933 and the concordat with the States of Anhalt, Baden, Bavaria and Prussia were no longer in force since one of the partners to these treaties had ceased to exist. In practice, however, it was recognized that some legal status must be granted to German churches, particularly so far as problems of public education and questions of revenue were concerned. Hence the Allies thus far were guided by the provisions of the concordats. At a meeting of the Allied Control Council, the question whether the income German churches derive from State subsidies should continue, was answered affirmatively by all present, including Soviet representatives.

The widespread American press interpretation of two editorials in "Osservatore Romano" as indicating a new policy toward Soviet Russia was corrected by Vatican sources, which declared that the discourse of His Holiness to the Cardinals on June 2 remains the official Vatican statement of policy. These sources indicated that the writer of the "Osservatore" editorials was offering a commentary on the Pope's statement and trying to point out that, despite the unalterable opposition of Catholicism to communism, and the ideological conflicts between the powers of the East and the West, there was a basis on the practical plane on which conciliation could be worked out.

Russia possesses the atom bomb formula and in three to four years will be able to begin an atomic war, Rev. Edmund A. Walsh, S. J., vice-president of Georgetown University and member of the President's Advisory Commission on Universal Military Training, told a Congressional committee. Fr. Walsh asserted that the Soviets received

complete knowledge on how to make atom bombs from Canadian officials later tried for treason, and had kidnapped 7,000 German scientists from the American occupation zone of Germany to work on the bomb.

Signing peace treaties with Hungary, Bulgaria and Rumania, President Truman denounced the communist regimes of those countries, and said "was in the interest of their oppressed peoples for the United States to be at peace with them."

Cardinal Tisserant has helped to make the Vatican Library "the most cooperative of all institutions of learning," read the citation of Princeton University, which awarded the distinguished French-born Secretary of the Sacred Congregation for the Oriental Church an honorary doctorate of laws.

President Antonio Oscar de Frago Carmona of Portugal presided at the opening meeting of the Third International Catholic Medical Congress in Lisbon which brought together leading Catholic doctors from several continents.

In a move that caused considerable surprise among scientific circles in Madrid, Dom Thomas Verner Moore, 69-year-old professor on leave of absence from the Catholic University of America, joined the Carthusians at the Cartuja de Miraflores foundation near Burgos. The noted American priest-scholar came to Spain less than six months before to lecture in psychiatry at the University of Madrid.

The national directors of Pontifical Mission Aid Societies from a number of countries met in Rome for the first general assembly since 1939. Among the countries represented were the United States, Canada, Argentina, Cuba, Peru, France, Belgium, Holland, Poland, Czechoslovakia, Spain, Germany and Malta. Most Rev. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith, represented the United States; Msgr. Alfred Chamberland

of Quebec and William Davis of Toronto represented Canada.

The papal medal "Pro Ecclesia et Pontifice," awarded by Pope Pius XII to Miss Linna E. Bresette, field secretary of the Social Action Department, NCWC, was presented at a reception at the National Catholic School of Social Service in Washington, D C.

A bronze memorial tablet bearing the names of the 1,685 members of the Knights of Columbus who lost their lives while serving in the armed forces during World War II, was unveiled and dedicated at the national headquarters, New Haven, Conn.

The Holy Father's deep interest in the development and progress of the Young Christian Workers (JOC) was expressed in a letter to Canon Joseph Cardijn, founder and chaplain general, who took part in the JOC International Congress held at Montreal June 23-29.

Communist troops seized two priests attached to the Maryknoll Mission Territory of Fushun, Manchuria, and also were holding three Maryknoll nuns. Maryknoll priests and Sisters were being withdrawn from outlying stations because of the upsurge of Red activity.

Cardinal Frings, Archbishop of Cologne, who arrived in Montreal by plane from London en route to the Marian Congress, told reporters that the great problem facing Europe today is "hunger," a problem which has social, moral and physical consequences.

Assembled for the first time in Boston, the 32nd annual convention of the Catholic Hospital Association of the United States and Canada was opened with a solemn pontifical Mass offered by Archbishop Cushing, in the Cathedral of the Holy Cross. Delegates to

the convention represented 775 Catholic hospitals staffed by 22,000 nuns in 40 states and 6 Canadian provinces, who cared for a total of 3,149,000 patients during 1946.

The Pious Society of St. Paul, established in the United States a little over 15 years ago, had its first ordination in this country when Bishop McFadden of Youngstown conferred the priesthood on six candidates of the religious community. The society was founded in 1914 by Very Rev. James J. Alberione, S S. P., and has as its special sphere the apostolate of the press.

Delegates from 1,500 posts in 44 states and the District of Columbia met in Cleveland for the opening of the 3-day sessions of the Catholic War Veterans' 12th national convention.

Rev. James Edward Haggerty, S J., of the New York Province, who attained heroic heights in civilian status in the Philippines during the war, was awarded the Bronze Star Medal.

Eight centers to meet the spiritual needs of an estimated 15,000 Spanish-speaking migrant workers in the Diocese of Saginaw were set up by Bishop Murphy. The prelate has organized a special section of the Confraternity of Christian Doctrine to be known as the Mexican Apostolate for handling the problems of the migrants. Each of the centers is staffed by Spanish-speaking priests, seminarians and lay people equipped for catechetical work.

Cardinal Spellman presided in the Church of St. Stanislaus, New York City, at a solemn Memorial Mass for Wladyslaw Raczekiewicz, President of the Polish Constitutional Government-in-Exile, who died in England on June 6.

## JUNE 22-28

Catholic sources in Washington expressed grave concern regarding the future status of both Catholic schools and Christian education generally in Czechoslovakia. After

a period of comparative quiet, there were new indications that the Czechoslovak government would continue its plans for "school reform." The outstanding feature of

the "reform" was to be nationalization of all schools.

Declaring that no system of universal military training could substitute for a good home, good schools, religion and an adequate program of public health, the Green Bay Diocesan Union of the Holy Name Societies, meeting in Shawano, Wis., went on record as supporting the more fundamental social agencies. The resolution also voiced opposition to the conscription of girls into government military service.

Bishop Santin of Trieste and Capodistria, visiting the latter city, in territory controlled by Yugoslavia, to take part in a celebration of the city's patronal feast, was beaten by a mob.

Pope Pius XII proclaimed three new Saints of the Church: Joao de Britto, Portuguese martyr, who died in India in 1693; Giuseppe Cafasso, Italian priest, who died in Turin in 1860; and Bernardino Realino, Italian Jesuit, who died in 1616.

Max H. Sorensen, Philadelphia industrialist, was re-elected national commander of the Catholic War Veterans at the annual convention.

Members of the JOC (Young Christian Workers) celebrated the 20th anniversary of the group's foundation in France. In Paris some 20,000 young men took part in a performance symbolizing the triumph of Christian youth in the world.

Endorsement of President Truman's policy of having a special representative at the Vatican was voiced by the "Living Church," organ of the Protestant Episcopal Church, which declared that it had no sympathy "with the frantic protests of Protestant church leaders against the special representation of this country at the Vatican."

Because modern capitalism arose at the very time that religion was weak in the world, both the workers and industry have suffered, Bishop Sheil, Auxiliary of Chicago, told the 26th convention of the International Ladies' Garment Work-

ers' Union in Cleveland. Bishop Sheil declared that the unions and their leaders have conducted well the battle for the reign of justice. Crediting unions with the tremendous social advances made in America, he said they deserved for this the unswerving support of thinking men and women.

The Church, which once flourished in Greece, had dwindled to 50,000 faithful and approximately 100 priests, according to statistics compiled by the information service of the Sacred Congregation for the Oriental Church.

A strong recommendation that the Senate Committee on Labor and Public Welfare adopt Senate Bill S. 984, which would establish a committee comparable to the Fair Employment Practices Commission, and that Congress "without delay enact it into law," was made in a letter to the committee by Bishop Haas of Grand Rapids, who was the Chairman of the first FEPC.

Negroes are asking only for their rights as American citizens, human beings and Christians; they are not seeking special concessions or privileges," declared Rev. Claude H. Heithaus, S. J., opening a lecture series on "Catholicism vs. White Racism" in the Marquette University summer school.

The importance of the spiritual aspect of the labor movement was stressed in a letter sent by Pope Pius XII to Archbishop Charbonneau of Montreal at the international congress of the Young Christian Workers (JOC). Pointing out that labor groups have shown new strength since the war, the pontiff added that this development also brought into sharper focus the need for spiritual leadership.

The 40 missionaries, missing since they were taken aboard the Japanese destroyer "Akisaki" at Kairiru, New Guinea, in March, 1943, were slain by the Japanese on the deck of the destroyer and hurled overboard, according to the first definite report of their fate which reached the Divine Word Fathers' headquarters in Techny, Ill.

ine moral fiber of our young people is definitely weakening and legalized birth control will but intensify the evil." This was the declaration of an editorial written for the July issue of the "Catholic Mirror," Springfield, Mass., diocesan weekly, which charges that the Planned Parenthood League is trying to profit by the removal of four doctors from the courtesy staff of Mercy Hospital in Springfield because they publicly supported birth control legislation. In the letters asking the doctors' resignation, the hospital authorities stated that the hospital, "operating under the code of the Roman Catholic Church, cannot permit physicians who approve of a cause not in keeping with this code to practice in the hospital."

The British House of Commons debated for several hours, with considerable sympathy, the persecution of Catholics, the bigotry and the intolerance meted out less than 600 miles from London to the 500,000 Catholic minority of Northern Ireland, the "Six Counties."

Gerhard Eisler, described as the principal agent of communism in the United States, received the maximum sentence of a year in prison and a \$1,000 fine, after being found guilty on the charge of contempt of Congress. He refused to take the oath for testimony before the House of Representatives Com-

mittee of Un-American Activities on Feb. 6. Eugene Dennis, General Secretary of the Communist party in the United States, was found guilty by a jury in Federal District Court, Washington, D.C., on a charge of contempt of Congress. He was accused of failing to answer a subpoena to appear before the House Committee on Un-American Activities on April 9.

Archbishop Cushing, addressing the students of the Summer School of Catholic Action held at Boston College, praised the work of the school in training the laity, whose part in the Christian society should be characterized by a dedication to perfection or sainthood "The laity has the same responsibility as the clergy to 'go and teach,' and the thoroughfares of life present possibilities for obeying this command," the archbishop said.

Cardinal Griffin, Archbishop of Westminster, issued a statement on behalf of the British Hierarchy urging the Catholics of England to join in the special national day of prayers requested by King George VI. Special permission was granted for exposition of the Blessed Sacrament in all churches and Catholics are especially urged to receive Holy Communion "and to pray earnestly to Almighty God for the welfare of the nation and for world peace based on justice and charity."

## JUNE 29-JULY 5

"Genocide"—the destruction of racial, national, linguistic, religious or political group—would become a crime under a draft convention published at Lake Success this month by the Secretariat of the United Nations.

Rep. Norris Poulson of California, speaking "as a Congregationalist concerned simply with antireligious persecution wherever it may exist," reviewed the situation of the Catholic Church in Yugoslavia in an extension of remarks in the Congressional Record. Mr. Poulson described the antireligious campaign of the Yugoslav government under

ten points, and listed killings, desecrations, confiscation of church property, atheistic educational practices, and the imprisonment of Archbishop Stepinac of Zagreb, among other things.

Charges that the present Hungarian Government "is not a free agent" and "is not representative of the Hungarian people," coupled with counsel that the United States should "withhold diplomatic recognition from this totalitarian regime," were forwarded by the American Hungarian Federation to Secretary of State George C. Marshall.

At the international Catholic film congress in Brussels, Belgium, it was proposed that film appreciation committees on the lines of the US Legion of Decency be set up in all countries, which would send reviews of the motion pictures produced in their respective countries to the International Catholic Office on the Cinema in Brussels, to be forwarded in turn to the national committees of other countries.

Stressing the dangers of urbanization among English-speaking Catholics everywhere, Msgr. Luigi G. Ligutti, executive secretary of the National Catholic Rural Life Conference, addressing the Rural Life School at St. Bede's Abbey in Peru, Ill., urged united efforts to keep Catholics on the land.

Rev. John Fitzsimons, English priest teaching at the University of Notre Dame, told Te Deum International members at Peoria, Ill., that present-day civilization is a "body without a soul," and that the key to world chaos is the fact that "not only is religion not a part of the texture of society, but people resent the mere suggestion that it should be." Had laymen not heeded the call of Pius XI to play their proper part in society, the priest declared, "communism would have engulfed all of Europe." He further called the Te Deum movement "a bulwark against the flood of materialism—I do not say communism, for that is only one manifestation of materialism."

The Medal of Merit for services rendered to the United Nations during World War II was presented to Cardinal Spellman by Secretary of

War Robert P. Patterson at a ceremony in Washington, D. C.

The Holy See officially expressed its agreement with the proposal of the Egyptian government made by Prime Minister Nokrashy Pasha, for the establishment of diplomatic relations between the Vatican and Egypt.

The Senate Committee on Labor and Public Welfare approved a \$300,000,000 measure giving states federal funds applicable to "elementary or secondary school purposes for which educational revenues derived from state or local sources may legally and constitutionally be expended." A similar earlier bill had been opposed by the Education Department, NCWC, on the grounds that it ruled out federal aid for all non-public-school children.

One of the largest classes of nurses ever graduated in the United States—284 members—received diplomas from Archbishop Cushing at a solemn pontifical Mass at the Cathedral of the Holy Cross in Boston.

Rev. Pius Barth, O. F. M., director of St. Peter's parish library, Chicago, was elected president of the Franciscan Educational Conference during annual sessions at Santa Barbara, Calif.

Speaking in Detroit, Rev. Wilfrid Parsons, S. J., of the Catholic University, charged that the arguments on which Supreme Court Justice Wiley Rutledge based his dissent in the New Jersey bus fare case in Feb., 1947, were themselves a violation of the first amendment of the US Constitution.

## JULY 6-12

The National Education Association convention in Cincinnati rejected a proposal that Congress provide health and transportation services for children of both public and nonpublic schools. The proposal was introduced by Miss Helen M. Malloy of Hartford, Conn. as an amendment to the NEA resolution restricting federal aid to pub-

lic elementary and secondary schools.

Msgr. Edward J. Flanagan, founder and director of Boys Town, called upon President Truman at the White House to acquaint him with observations he had made on child welfare in Japan and Korea.

Rev. Stephen Balogh, Hungarian Secretary of State from 1945 until

June, 1947, when Premier Ferenc Nagy left the country, stated his intention of forming a new Hungarian political party that was to be Catholic in character.

Iraqian Catholic women who in 1945 founded a welfare organization were decorated by royal decree with the Special Merit Medal. The organization provides scholarships for poor students, distributes clothing and shoes to the impoverished and provides free medical care for them.

There were 358 converts in the Diocese of Alexandria, La., in 1946, according to an announcement by Bishop Greco.

William H. Hamill and Russell R. Williams, Jr., chemistry professors at the University of Notre Dame, were appointed special consultants to the US Navy in atomic research studies to be made at Bikini Atoll, where the 1946 bomb tests were conducted.

Cardinal Hlond, Primate of Poland, issued an appeal to Catholics in Poland and abroad to help in the enormous task of reconstructing the scores of churches and chapels in Warsaw that lie in ruins since "the fury of militant atheism fell upon the churches of the capital."

The UN Commission on Human Rights planned to move toward setting an international standard when it met in August in Geneva, Switzerland, to discuss and draft an International Bill of Rights, scheduled to come before the full Assembly of the United Nations in the autumn of 1948. Observers and thinkers of all faiths agreed that a proper definition of the inherent rights of the human being and implementation to insure their observance all over the world, must be the foundation-stone of peace.

An appeal for immediate establishment of a 65-cent minimum hourly wage was made to a House Education and Labor Subcommittee in Washington by Bishop Sheil, Auxiliary of Chicago, who stated that "destitution within our gates is as great a menace as remote dictators."

King George VI of England honored Sister M. Laetitia Flieger of the Medical Sisters with the Kaisar-I-Hind Silver Medal for pioneering hospital work in India and the training of native nurses.

A group of Boston College and Fordham University anthropologists left the US on a trip to Lebanon to continue excavations on a site where Jesuit archaeologists unearthed a 70,000-year-old skeleton in 1938. Also in the expedition were members of the staffs of the Pontifical Biblical Institute and the University of Minnesota.

The French Military Government lifted all censorship restrictions imposed upon the German hierarchy residing within the French zone of occupation. The German bishops were also informed that no objection would be raised by French authorities to their visiting the Vatican.

Within the past five years more than 20,000 young people have taken the marriage preparation courses conducted under the auspices of the Canadian Young Workers in Montreal. In one year 3,844 attended the oral courses given by its Marriage Preparation Service; 2,018 took the correspondence course; and 1,628 participated in the closed retreats.

"Though labor and government can cooperate, management alone is in a position" to solve "the task of restoring dignity to workers," Brig. Gen. Robert W. Johnson, Chairman of the board of Johnson & Johnson, New Jersey medical supply firm, and wartime vice-chairman of the War Production Board, told a labor relations forum at the summer session of Catholic University.

Action by the United States to admit "her fair share" of the 1,000,000 displaced persons in Europe is a necessary move toward the redemption of these people and of the world; it can be withheld "only at our common peril," the Social Welfare Subcommittee of the Catholic Association for International Peace, composed of 27 Catholic



clerical and lay leaders from all sections of the United States, stated in Washington. Urging favorable action on the Stratton Bill, which would admit 400,000 DP's to this nation, Msgr. John O'Grady, secretary of the National Conference of Catholic Charities, told members of the immigration subcommittee of the House Judiciary Committee that unless the US permits entry of a substantial number of Europe's displaced persons within its borders, it will weaken its posi-

tion of leadership throughout the world.

Plainly pursuing the birth control thesis to its ultimate monstrous inhumanity, Mrs. Margaret Sanger Slee, director of the Birth Control Research Bureau, and honorary chairman of the Planned Parenthood Federation of America, advocated a ten year moratorium on births in the hungry countries of Europe. For a period of ten years, the creation of life would become a crime.

#### JULY 13-19

A great Catholic rally in London's West End Palace Theater called upon Britain's Foreign Minister Ernest Bevin to submit the case of religious persecution in Yugoslavia to the UN, stating that "such a state of affairs offends grievously against fundamental human rights and the freedom of the individual without distinction as to race or religion, and is therefore in direct contravention of Chapter one, Article One, Subdivision Three, of the Charter of the United Nations."

Eugene Marquis, member of Parliament from Kamouraska, Que., urged the Canadian House of Commons to prohibit divorce in Canada, "for marriage is not a whim and does not exist for the mere satisfaction of husband and wife. It is a divine institution whose purpose is the procreation of the generation which will come after us, which will develop this country and ultimately insure the continuity of our traditions and our national heritage."

The bishops of Slovakia issued a Joint pastoral rejecting the proposed new school law for Czechoslovakia as being antireligious in spirit. The law would limit compulsory religious instruction to lower grade schools, making it optional in higher grade schools. The bishops appealed to all Catholics of the country and to all Catholic members of the legislature to use their influence to prevent the adoption of the law.

One hundred and ninety chaplains were listed as serving with military units throughout the European Command of the US Army: 119 Protestant, 58 Catholic and 13 Jewish.

Msgr. Edward J. Flanagan, Boys Town founder, expressed the opinion that the American occupation of Japan has been an outstanding success because of the Christian attitude of General Douglas MacArthur.

The Chamber of Deputies of Brazil created a special committee to protect the birth rate. The new committee will investigate and try to remedy the evils of artificial birth control and abortion.

Bishop Ellis of Nottingham, England, who recently toured Germany, declared that the rate of tuberculosis increase was from 400 to 500% and is affecting 15% of students for the priesthood in Germany.

Catholic Girl Scouts from many parts of the world played a prominent part in the activities of the 2-week 35th American Girl Scout International Encampment at Camp Barree, Pa. The work of the organization in war-wrecked lands and a program for combating prejudices were among the principal topics of discussion.

Representing the newest type of vocation in the Church, 5 young Belgian women arrived in Shanghai to join in the Catholic apostolate in China. Members of the Lay Auxiliaries of the Missions, they will

engage in social service and train Chinese girls for Catholic Action in Nanking, under the direction of Archbishop Yu-Pin.

Five Colored postulants, the first to receive the habit of the Sisters of St. Mary of the Third Order of St. Francis, were invested at St. Mary's Infirmary, St. Louis, by Archbishop Ritter.

"Jehovah's Witnesses," maintaining a European headquarters in Berne, Switzerland, made the Church the main target of their attacks in various parts of Germany. In Paderborn the municipal council withdrew permission to use a public school auditorium for their meetings. Various diocesan organs in Germany called the attention of the faithful to the motives behind the agitation.

The Soviet military administration refused an application of the diocesan chancery of Berlin to authorize the circulation of "Petrusblatt," diocesan organ in the Russian zone of occupation. Some six million Catholics were left without a press of their own.

Bishop Kearney of Rochester addressed 800 delegates at the 4-day 33rd national convention of the Federation of Newman Clubs at Houston, Tex.

## JULY 20-26

Cardinal Griffin, Archbishop of Westminster, presided at a high Mass in his cathedral which marked the final stages of the demobilization of the Polish forces. In his sermon, the cardinal recalled "the untold sacrifices and sufferings made by the Polish forces and the people of Poland, both for their own and our independence." The prelate exhorted his people always to be "mindful of the debt this country owes to Poland. May we never forget that during the last war Poland was always a most loyal and devoted ally."

Bl. Louis Marie Grignon de Montfort, who founded two religious organizations and whose motto

A unit of the Fourth Degree Knights of Columbus at Cleveland pledged its support to Joan Leslie, Catholic film actress, in her refusal to appear in films which she considers immoral. Protesting to Warner Brothers Studios, the K. of C. unit wrote, "Instead of barring her from film work, you should be cheering her on. You should be concerned with the morals of the nation, of the youth of our land." In a companion letter to Miss Leslie, the Knights declared: "We applaud your stand... It would not be necessary to have censorship of films and an industry czar if producers had the courage and the moral view that you have."

The golden medallion of the Ancient Order of Christ of Portugal was presented to Archbishop Cushing by Dr. Antonio de Lucena, Portuguese Consul in Boston, on behalf of Dr. Joaodi Bianchi, Portuguese Ambassador to the US.

Non-existent ten years ago, the Young Christian Workers movement in England and Wales now numbers 15,300 members divided into 310 local sections. Patrick Keegan, national president, declared in Washington, D C. The movement serves and represents young workers, training them to rechristianize their lives, their surroundings and the whole mass of workers.

through life was "For God Alone," was formally canonized by Pope Pius XII in St. Peter's Basilica.

The great need for more Sisters to carry out charitable, missionary, educational, medical, and other apostolates of the Church was stressed by Rev. John P. Lynch, C.S.C., of Holy Cross Seminary, Notre Dame, Ind., at the Sisters' Vocation Institute, attended by more than 300 priests, Brothers and Sisters representing 60 religious communities. The false philosophy, allure and "salesmanship" of the world were blamed for the lack of vocations. Stating that the life of the Sisters should reflect their happiness and contentment in their

service to God and their fellowmen, the priest urged that prayer first and modern "promotional" and "advertising" means suitable to the dignified presentation of the high ideal of the religious life, be used.

Before more than 12,000, most of them Slovak-American steel workers from the Ohio Valley, attending the 12th American Slovak Day held at Rock Springs Park, W. Va., speakers declared that Czechoslovakia's refusal to join the nations of Europe in a plan for self-help under the American "Marshall Plan" was due to the Prague communist-dominated government and the people of Slovakia cannot be held responsible for its dictatorial action.

The increasing reputation of Xavier University in New Orleans, first Catholic college for Negroes, as a top-ranking institution was described by Harold A. Stevens, member of the New York State Assembly and past president of the Catholic Interracial Council in New York. Reporting on his experience as speaker at the university's 20th annual commencement, where 99 degrees were awarded, Assemblyman Stevens expressed the belief that within the next five or ten years Xavier will outstrip every university in the South.

A crusade to bring religion to the workingman and the workingman back to religion was launched by the 100,000-strong Catholic Workmen's League in Belgium.

Pope Pius XII expressed his delight over the progress being made at the Pontifical Institute of Medieval Studies at Toronto, in an autographed letter to Cardinal McGuigan, Archbishop of Toronto and chancellor of the Institute. The Pope reviewed the vital part played in conserving culture by medieval cathedrals and monasteries.

Rev. Stephen Lackovic, former secretary to Archbishop Stepinac of Zagreb, offered a solemn Mass for the imprisoned prelate at Sts. Peter and Paul Church, Youngstown, O.

According to a poll made by the "Catholic Chronicle," Toledo Cath-

olic weekly, at the convention of the Independent Theater Owners of Ohio held at Cedar Point, O., the majority of theater operators believed that the Legion of Decency has done an "excellent job" and they personally did not want to show objectionable films in their theaters.

Bishop Ready of Columbus, Bishop Alter of Toledo, and more than 70 priests attended the first statewide conference of priests on rural life held at the Pontifical College Josephinum in Columbus.

General de Lattre de Tassigny, who was commander-in-chief of the French Army of Operations in Germany in 1945 and who is Inspector General of the Army, took part—as Marshal Foch used to do—in the pilgrimage of thanksgiving held at the Church of Dormans, erected in commemoration of the victory of the Marne.

Joseph F. Mannion, 48-year-old Catholic World War I veteran, of Baltimore, Md., was elected national commander of the Army and Navy Legion of Valor at the organization's annual convention. All members have been awarded either the Congressional Medal of honor, the Distinguished Service Cross or the Navy Cross for heroism. The first evening of the meeting the 200 delegates of diverse faiths gathered in the Baltimore cathedral to pray in a body for legion members who died during the past year.

The German hierarchy sent the Allied Control Council a protest on the campaign against the Catholic press by Soviet authorities. The memorandum stated that the Russians were undertaking the total suppression of the Catholic press in the Soviet zone, the list of publications and books banned embracing 1,500 reviews and more than 13,000 Catholic books printed in that zone, and also more than 5,000 Catholic works published in the Western zones.

Of 574 boys and girls, aged 14 to 15, who were interviewed by the Catholic Youth Office of Duesseldorf, Rhineland, 407 (71 percent),

lived in homes where they had no heating whatsoever during the winter of 1946-47. Only 84 of the children (15 percent) said that, as a rule, they had enough to eat, while 385 (67 percent) averred that they never got enough. The survey brought out the following additional facts: 170 (30 percent) live in apartments that are near-ruins; 285 (50 percent) own only one suit of clothes or dress; 369 (64 percent) own only one pair of shoes; 132 (23 percent) have no underwear to change.

The Supreme Directorate of the Catholic Daughters of America decided to adopt 2,000 Polish, Italian,

French, German and Austrian families overseas and to provide for them through CARE packages and other mediums.

Bishop Buddy of San Diego presided at ceremonies marking the 178th anniversary of the founding of Mission San Diego de Alcalá, first of the California missions established by Fr. Junipero Serra.

Most Rev. John H. Boccella, T. O. R., who is 37 and has been ordained only 6 years, was elected the 103rd Minister General of the Third Order Regular of St Francis, the first American to hold the office in the 500-year history of the Order.

## JULY 27-AUGUST 2

Pope Pius XII addressed 8,000 pilgrims who had come to Rome to witness the canonization of Bl. Catherine Laboure, and exhorted them to follow the example of her holy life "in uniting the human qualities of practicality, tact and courtesy with the supernatural virtues of purity of spirit and heart and a will that is the pure love of God."

Stung by what it termed "a campaign of misrepresentation," the Yugoslav Embassy in the United States launched a counter-campaign to convince "misinformed" American public opinion that Yugoslavia under the rule of Marshall Tito is the incarnation of freedom and justice. The opening of this drive coincided with news of the violent death of two more Croatian priests, death sentences and long prison terms imposed on seven others, and the suppression of a pamphlet directed against materialist teachings.

The fate of India's more than 5,000,000 Christians, tiny minority among that nation's fiercely religious-conscious millions, was left entirely in the hands of the new self-governing dominions — Hindu India and Moslem Parkistan — and the various princely states, when Britain should end her rule on August 15.

In a statement entitled "The Catholic Church and the Independence of India," the bishops of that vast country expressed joy that "freedom had been won without recourse to violence," appealed to Catholics "to serve as a bond of union among sections which may be kept from one another by suspicion or discord," assured the new rulers of the cooperation of the Church "in all measures intended to promote the well-being of society" and asked Catholics all over the world to pray that India may rise "to greatness and prosperity with all the vigor, enthusiasm and idealism of youth."

Territorial Governor Ingram M. Stainback of Hawaii received a petition signed by 16,000 churchgoers of voting age, about 13,000 of them Catholics, protesting recent restrictive changes in the released-time religious instruction program in the Hawaii public schools.

An average of 28 non-Catholic clergymen a year were being received into the Church in Britain, reported John Pearmain, warden of Top Meadow, G. K. Chesterton's old home at Beaconsfield, Bucks, now a temporary hostel for convert clergy. Before the war the average was 12.

The Vatican Radio scored the "reprehensible measures" used by

socialist and communist groups in Berlin in bringing young people to the Life Guidance classes and dedication ceremonies at the end of the school year, where they are tainted with antireligious propaganda. The broadcast stated, "Young people who are willing to take part in the dedication ceremonies receive preference in getting vouchers for important goods."

Educational facilities and methods at the University of Notre Dame were studied by a leading Moslem ruler, Prince Saif Al-Islam Abdullah of Yaman, ancient Arabian kingdom on the Red Sea.

Bishop Stepa of Tarnow, Poland, and members of his clergy were the targets of a bitter attack by "Glos Luden" (Voice of the People), communist daily newspaper, for their refusal to bless a communist banner was presented supposedly as a gift by the people to the security police stationed in Tarnow.

An Ursuline nun and two Sisters of Charity figured in the mural, "The History of Medicine in New Orleans," planned to adorn the city's new building for surgical supplies. The Ursulines served in Kings Hospital from 1727 to 1770; the Sisters of Charity, from Emmitsburg, Md., served in the public Charity Hospital during the yellow fever and cholera epidemics of early days.

Rev. Ermin Klaus, O. F. M., representative of War Relief Services, NCWC, returning from a 14-month mission to that country, during which period he directed the relief work of the agency in the American zone, stated that the food situation in Germany was more serious than since the end of the war.

Thirty-five thousand devout pilgrims from Canada, the United States and other countries attended the feast-day ceremonies at Ste Anne de Beaupre, Que., marking

the close of the novena at the internationally known shrine. Nine Bishops and 200 priests offered Masses at the shrine during the day; 15,000 received Holy Communion. So great was the crowd which assembled on the eve of the feast that the basilica remained open all night in order to accommodate many who were unable to find shelter elsewhere.

Pope Pius XII called on all Catholics to strive "maximum effectiveness" and "maximum realization" of the social doctrines of the Church, in a letter to Prof. Charles Flory, president of the *Semaines Sociales de France*. The pontiff declared it to be "wishful and illusive thinking to believe—as certain persons do—that anti-clericalism and anti-Catholic sentiments could be disarmed by restricting the principles of Catholicism to the field of private life"

A prayer that God would grant the Chief Executive "strength and consolation" in his great loss, the death of his mother, was contained in a message of "heartfelt sympathy" which Pope Pius sent to President Truman.

Georgetown University's new \$3,600,000 hospital was opened in Washington, D. C. Rev. John Collins, S. M., 87-year-old priest who had been a patient at the old Georgetown hospital for several years, was the first patient to be admitted to the new institution.

What today's children are reading represents the "greatest problem of the thinking Catholic world," Rev. Louis A. Gales, of the "Catholic Digest," warned delegates to the library institute held at the College of St. Francis in Joliet, Ill.

Cardinal Stritch and his Relief Committee for the Children of Sicily combined to contribute \$35,000 for relief work among the poor and needy children there.

## AUG. 3-9

Catholics and Protestants, whites and Indians, natives of the Upper Peninsula copper country and visi-

tors, knelt together before an outdoor altar and commemorated with a solemn Mass the 150th anniversary

sary of the birth of Frederic Baraga, first Bishop of Sault Ste. Marie and Marquette, and the 100th anniversary of his establishment of Holy Redeemer Mission, Eagle Harbor, Mich.

The sum of \$525,000 was awarded by the United States Navy to the Catholic Church on Guam in compensation for damages incurred in World War II. The claim was authorized under a law passed in 1945.

Twenty-five percent of the children in Catholic orphanages of Denver during the winter of 1946-47 were placed there by their parents because of the housing shortage, Msgr. John R. Mulroy, director of the Denver archdiocesan Catholic Charities and chairman of the Denver Housing Authority, revealed. The prelate blamed "the pure, unadulterated greed" of the real estate exchange.

Rev. John W. Keogh of Philadelphia, was re-elected president of the Catholic Total Abstinence Union at its 75th annual convention held in Baltimore, Md.

Restriction of Hawaii's released-time religious education program to the last hour of the school day, protested by Island religious groups, was reaffirmed by the Hawaii Commissioners of Public Instruction. Following the original decision forbidding religion to be taught in the public schools under the program at various times of the day, public protests were made by both Catholic and Protestant leaders and the commissioners held an open meeting to hear objections.

Public reaction to the playing of Jackie Robinson, Negro baseball star, with the Brooklyn Dodgers inspired the "Record," Catholic weekly of Louisville, to urge the progressive elimination of every form of race prejudice from American life. "What has happened in major league baseball this season can happen in all the aspects of our political, economic, and educational life—if someone just has the courage and decency to take the initiative."

Nearly \$21,000 was collected within a week in the Rochester diocese's campaign to meet the cost of printing and housing the "Courier Journal," diocesan weekly. As no local press was willing to print the paper, a second-hand press was purchased for \$23,000 and a \$60,000 building acquired for offices and equipment.

Msgr. Joseph M. Griffin, of St. Rose's Church, Meriden, Conn., was reappointed to a 5-year term on the Connecticut State Interracial Commission by Gov. McConaughy. Since inception of the commission, which has the task of administering the State Fair Employment Practices Law, Msgr. Griffin has been a member.

Two wars in less than 30 years have left the people of France with the task of restoring or rebuilding 10,000 churches. The majority of these, rebuilt after World War I, were again destroyed, together with many other religious structures.

Lord Moncrieff, 77-year-old Scottish judge, was elected president of the Newman Association of Great Britain for Catholic university graduates. Lord Moncrieff was converted in 1923.

Down and Connor diocese, in Northern Ireland, began a Rosary Novena to obtain official ecclesiastical approval for the Shrine of Knock, County Mayo, on Eire's West coast, where Our Lord, Our Lady, St. Joseph and St. John the Evangelist are said to have appeared in 1879.

Permission to celebrate the feast of St. Isidore the Farmer on March 22 in the archdioceses and dioceses of the United States in a more solemn manner as patron of the National Catholic Rural Life Conference, was granted by the Sacred Congregation of Rites.

A plea to the American people to stand behind the Marshall Plan because without it the people of Europe "will sink in despair," was made by Bishop McEntegart of Ogdensburg.

Division of the Archdiocese of Glasgow, Scotland, territorially the largest archdiocese in Britain and

one of the largest in the world, with a roughly estimated Catholic population of 1,000,000, to form the two suffragan sees, the Dioceses of Motherwell and of Paisley, brings the number of Scottish sees to eight

Cardinal Spellman, Archbishop of New York, presided at a Mass in St. Patrick's Cathedral which was attended by more than 100 Catholic women teachers from Havana, here on a good-will tour.

Sixteen orphaned Polish youths arrived at St. Francis monastery, Burlington, Wis., to begin their studies for the priesthood in the Franciscan Order. Their trail of hardships endured for almost eight years, taking them half-way round the world.

An appeal for the betterment of working and family conditions in colonial territories was made by five European Catholic organizations to the 30th Session of the International Labor Conference at Geneva.

There are 8,000 Young Christian Workers in Costa Rica and 15,000

in Argentina, "Osservatore Romano," stated in commenting on the consistent growth of the movement in Latin American countries.

The first edition of "Thirty Million Americans," a volume in Japanese on Catholic life in the United States, was sold out in one week, the Mainichi Shimbun Company, publishers of Tokyo, stated. The author, Rev. Patrick O'Connor, St. Columban missionary, is editor of the "Far East" and special correspondent for the NCWC News Service. The work was translated by a professor at the Catholic University of Tokyo.

Dr. Henry S. Lucas, professor of history at the University of Washington since 1921, was received into the Church by Msgr. Theodore M. Ryan, pastor of Immaculate Conception parish, Seattle. Dr. Lucas attributed his conversion to his studies. "The Catholic Church's very existence and continuity challenge the interest of one who makes thoughtful study of history," he said.

#### Aug. 10-16

A bid was submitted to the War Assets Administration by Rev. Dr. Joseph B. Koncius, president of the United Lithuanian Relief Fund of America, for purchase of Quoddy Village, million-dollar town of the abandoned Passamaquoddy Bay project at Eastport, Maine. The priest sought the surplus property, with a view to transplanting to the United States the Baltic University for former residents of the Baltic republics, now under Soviet domination

Many Catholic theological students devoted four weeks of their summer vacation to work as miners in the Ruhr region. Besides their desire to help in raising coal production, the students hoped to become acquainted with the miners' needs.

A hundred delegates to the first conference of Catholic educational broadcasting groups, representing interested communities in the

United States and Canada, gathered for week-end sessions at Fordham University.

In response to appeals of the Chinese hierarchy for help in educating Catholic lay leaders for China, 53 United States Catholic colleges granted a total of 109 four-year scholarships to Chinese students within the first two years of a projected 10-year training plan.

Ohio State University's Institute for Education by Radio awarded first prize in the field of transcribed religious radio programs to the Society for the Propagation of the Faith for its 1946 Mission Sunday dramatizations.

Although Catholics in Ceylon welcome the new British Dominion status granted their country, the spread of communism there "is like a nightmare," according to Archbishop Cooray, O. M. I., of Colombo. "We have had trouble in maintaining our schools," the archbishop

said "We are uncertain of the future."

The so-called World Festival of Democratic Youth, sponsored by the communist-dominated Federation of Czech Youth, was not attended by Christian youth organizations of Czechoslovakia, British, Netherlands, Belgian or Italian youth groups, or the youth organizations of the French Popular Republican Movement (MRP).

Delegates to the sixth quinquennial national congress of the Third Order of St. Francis concluded their 3-day meeting at Cincinnati with the re-election of the National Executive Board. Archbishop Cushing of Boston is Episcopal Protector and Priest Consultor.

Urging all US citizens to cease bickering and to unite against the "embattled powers of darkness, now successfully conspiring to raise another iron curtain even between all creation and its Divine Creator," Judge John E. Swift, Supreme Knight of the Knights of Columbus, scored "those professional brewers of bigotry" who would penalize parents for sending their children to religious schools.

In a statement released by the White House upon the return to Rome of Myron C. Taylor, President Truman's personal representative to the Holy Father, the President said: "I am seeking by this means a greater clarification of the nature of the vital tasks that confront each of the nations that have pledged themselves to cooperate in the establishment and maintenance of international peace and security and to promote economic and social advancement. I wish to have the benefit of the constructive views and suggestions of leaders everywhere, to the end that the thought and action of the United States as to world affairs may contribute to that moral world order of peace and security and well-being for which we and the other United Nations struggled to victory in World War II."

The National Parents Association of Mexico has petitioned to amend

Article III of the Mexican Constitution to permit freedom of education in Mexico.

A campaign to discredit Pope Pope Pius XII and the Catholic clergy as "enemies and exploiters of workers and of those who believe in them," has been proposed to the Communists in Latin America by the Communist Party of Reform of Italy. "They (the pope and priests) are the eternal misleaders," runs the propaganda, "who likewise speculate in war, hunger and the poverty of all peoples."

The American labor movement owes much of its growth to the encyclical *Rerum Novarum* of Pope Leo XIII, Louis F. Budenz, former editor of the communist "Daily Worker" and now on the staff of Fordham University, stated on the Catholic Hour. The speaker declared: "Some Catholic worker heard the words of the great pontiff in a parish lecture hall, or read them in some local Catholic publication, and was made bolder in urging the formation of labor unions. Or an employer whose conscience was touched by the papal declarations, more willingly agreed to collective bargaining." The famous encyclical was not issued because the pontiff considered it the "Church's direct and primary purpose to regulate economic life," Mr Budenz said, but to make clear that "economic and social goals and purposes cannot be set off from moral considerations, and the principles of morality which bear on social and economic factors compel the Church to tell the world these truths which have been too long forgotten or observed only in half-understandings."

The Church does not condemn sex education, declared Rev. Henry V. Sattler, C. Ss. R., of Holy Redeemer College, Washington, D. C., at the 3-day Cana Institute which was held at the Catholic University of America. The popes do, however, condemn "exaggeratedly physiological instruction devoid of religious and moral training"



The play, "All My Sons," which Catholic War Veterans branded communist propaganda," would not

be staged in any US-occupied territory, the War Department announced.

#### AUG. 17-23

The Hungarian bishops sent a formal protest to the Government of Hungary against electoral abuses which, if uncorrected, would throw doubt on "the purity and validity of the elections." The bishop's protest practically coincided with the release of a statement by the US State Department expressing strong disapproval of "the wholesale disfranchisement of voters by the communist-controlled electoral organs on flimsy and illegal pretexts"

At the sixth annual World Boy Scout Jamboree, held at Moisson, France, Cardinal Griffin, Archbishop of Westminster, celebrated a solemn pontifical Mass on the Feast of the Assumption, with 100 priests of various countries assisting. Catholic scouts were prominent among nearly all the delegations of 35,000 boys from 24 countries.

Rev. John J. Wood, a Viatorian priest, was appointed Deputy Chaplain of the Army Air Forces.

Rev. Charles Tolerico, O.F.M., was appointed Commissary Provincial of the Franciscans of the Slav-Byzantine Rite.

German bishops studied national problems during their annual traditional meeting at the tomb of St. Boniface, Apostle of the Germans, Fulda, Germany, emphasizing the spiritual and physical needs of millions of German expellees from the East, relations with the Protestant churches, and the conditions in the Soviet zone of occupation. The 3-day conference was attended by 19 German bishops and 7 other prelates. The entire episcopate would have been represented had not Bishop Legge of Meissen, Saxony, again been refused a travel permit by the Soviet authorities.

After completing an African tour, Prince Charles, Regent of Belgium, praised the work of the Catholic missionaries in the Congo. Leftist circles had encouraged the Prince-

Regent's trip hoping he would favor their laicizing plans for that region.

The Mission de Paris is characterized as only one small, though striking and important, part of French Catholic Action. It is the effort of Paris priests to bring Christian principles back into day-to-day existence by entering, in lay garb into the factory life of the city.

The Soviet military administration in Germany has approved, in principle, the publication of Catholic diocesan journals in the major centers of the Russian zone of occupation and also the establishment of a Catholic publishing firm. During a period of several months an estimated 7,000,000 German Catholics living in Soviet-controlled areas without newspapers and were deprived of all religious literature, since its importation from the western zones of the Reich was not permitted.

Misleading articles on sex ethics are being inserted in "the older and better-class magazines that have long found entrance into decent American homes" as a subtle and particularly harmful part of a "deliberate conspiracy against chastity in the United States today," warned Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, NCWC.

Some 20,000 persons took part in the special ceremonies at the shrine of Our Lady of the Holy Rosary at Cap de la Mededeine, Canada, in conjunction with the Feast of the Assumption. Confessions were heard by 20 priests throughout the night and Holy Communion was distributed for nearly five hours.

"It is obvious that hatred against the Catholic Church still persists," declared the Catholic Central Union of America at its 92nd annual convention in Chicago. For proof, members cited "heated controversies"

aroused by the Myron Taylor mission to the Vatican; objections to released time for religious education; protests of the use of public school buses by children attending private schools; "Indifference to the fate of Archbishop Stepinac" and other persecuted Yugoslavs; and the concentration on abuses in Spain rather than on those in Russia.

The body of Archbishop Hanna, leader of San Francisco Catholics from 1915 to 1935 and pioneer in the work of the National Catholic Welfare Conference, who died in Rome Dec. 10, 1944, reached its final resting place in a mausoleum of Holy Cross Cemetery, San Francisco.

More than 10 million pounds of food, contributed by the Catholics of America, were distributed to German families in the four zones of occupation. At the same time 50 carloads of food donated by Pope Pius XII for the German people, passed through Munich en route to their destinations. The Holy Father's gift was distributed throughout the four zones.

#### AUG. 24-30

The New Jersey Constitutional Convention approved a provision in the proposed new constitution for that State authorizing use of public funds for transportation of children to and from all schools, public and private. By this action the Convention affirmed and enlarged the state's school bus act. At the same time the American Federation of Teachers put itself on record as opposing such use of federal funds while the AFL Teachers' Union asserted that the interests of American democracy are "best served" where children of all groups "are enrolled in a common public school society system."

Msgr. Jakob Ukmar of Trieste was seriously wounded and Rev. Miro Bulesich was killed by a mob after a Confirmation ceremony at the town of Lanischio, southwest of Trieste, in the Yugoslav-occupied

Seven American Protestant clergymen returned to this country from a two-week visit to Yugoslavia where, as guests of the Tito regime, they discovered "complete freedom of worship and respect for religious beliefs and institutions." Protests against this statement were made by many prominent Catholics and Protestants, among them Bishop Manning, retired Episcopalian Bishop of New York, Dr. Everett Clinchy, president of the National Conference of Christians and Jews, and Archbishop Cushing of Boston. Reuben H. Markham, of the Boston "Christian Science Monitor," wrote: "All data from all sources show that Yugoslav communists are endeavoring to separate the youth from the churches, to curtail church activity, to prevent dissemination of church publications, to deprive the churches of material support and to subject the nation to Marxist, materialistic, anti-religious teachings. A true Protestant Christian will find that an alliance, even in his heart, with Tito against non-Protestant churches is as a 'pact with death and a conspiracy with hell.'"

Zone B of Venezia Giulia. Feelings of shock and revulsion at these outrages were expressed to the US State Department by the Catholic War Veterans of the District of Columbia.

Rev. W. Coleman Nevils, S.J., former president of the University of Scranton and chancellor of Georgetown University was appointed superior of Campion House, Jesuit house of writers in New York City and editorial residence for "America" and the "Catholic Mind"

Authorization was given by Cardinal Spellman, Archbishop of New York, to start construction on the Alfred E. Smith Memorial at St. Vincent's Hospital. Two new buildings were to be started immediately: a 10-story structure to replace part of the present hospital, and a 2-story kitchen and laun-

dry. Cost was estimated at \$4,700,000.

The Serra historical commission met in Santa Barbara to examine some 6,000 pages of documents by or about Padre Junipero Serra, as a part of the process for beatification of the Franciscan mission founder. The commission, appointed by Bishop Scher of Monterey-Fresno in 1943, comprises Msgr. James H. Culleton, Monterey-Fresno diocesan chancellor, Rev. Maynard Geiger, O. F. M., local archives curator, and Dr. Herbert E. Bolton, professor emeritus of the University of California. Rev. Eric O'Brien, O. F. M., was appointed vice-postulator for the cause in 1941.

"Osservatore Romano" stated that Secretary of State George C. Marshall's speech before the Inter-American Defense Conference at Rio de Janeiro, stressing regard for the dignity and rights of the individual as essential to international peace, touched upon the most pressing problem in the world today. The Vatican City paper called attention to the fact that the contrary doctrine of state absolutism has been denounced a number of times by the sovereign pontiffs.

The natives of Yap in the Caroline Islands retained a strong faith throughout World War II although their two Spanish Jesuit missionaries were killed at the beginning of hostilities, declares Rev. Vincent L. Kennally, S. J., Apostolic Administrator of the Caroline and Marshall Islands.

Buffalo attorney Henry Adsit Bull appealed the dismissal of his suit challenging the constitutionality of a New York State grant to Canisius College. According to Mr. Bull, the American Civil Liberties Union joined him in the ap-

peal. Canisius, a Jesuit college, was allocated \$128,000 by the State to remodel an abandoned hospital building for emergency classrooms and other facilities for veterans.

President Truman pledged his desire to work with Pope Pius XII for an enduring peace, which "can be built only upon Christian principles." The Sovereign Pontiff and the Chief Executive exchanged a series of letters relative to "the alleviation of human suffering."

Some 800,000 people honored St. Stephen, Apostle and first Christian King of Hungary, during the annual festivities in Budapest. Among those at the ceremonies were Prime Minister Lajos Dinnyes, representing the President of the Republic, and Julius Ortutay, Minister of Education, representing the government, the entire diplomatic corps, including US Minister Selden Chapin, and a number of foreign correspondents.

Plans were discussed for a national movement in Japan to have Sunday recognized as a religious holiday. A preparatory committee was named under the chairmanship of Bishop Wakita of Yokohama. In other actions, the religious leaders set aside Sexagesima Sunday as Catholic Press Day in Japan, and named Rev. Leo H. Tibesar, M. M., vice-director of the Social Action Department of the National Catholic Committee of Japan.

"Fascism in Action," a documented study and analysis of European fascism, prepared under the direction of Rep. Wright Patman of Texas by the Legislative Reference Service of the Library of Congress, was published at Washington under government auspices as House Document No. 401, a companion study to the volume, "Communism in Action," published last year.

#### AUG. 31-SEPT. 6

The aims of the Inter-American Conference for Peace and Security held at Petropolis, Brazil, concurred with the Christian principles on international law as expressed by popes and doctors of the Church,

asserted Dr. Charles G. Fenwick, US delegate to the Inter-American Juridical Committee and chief of the Department of Law and International Organization of the Pan American Union.

The reaction of the leftist press to the exchange of letters between Pope Pius XII and President Truman was to brand it as a further step in creating an ideological and political bloc. In other quarters the letters were viewed as the beginning of a determined stand against world communism, and as an implicit recognition of the Catholic Church as the foe of atheistic communism.

Discussion groups meeting at Louvain University, Belgium, during Mission Week, asserted that a mounting nationalism, which regards foreign missionaries with disfavor, coupled with the spread of communism, which aims at the destruction of all religion, are among the foremost obstacles to the Church's missionary endeavors. However, a great future for the Church in Japan was predicted by Mr. Satsuma, a non-Catholic Japanese; and, in India, Pandit Nehru was cited as being favorably disposed toward Catholicism although the rise of Neo-Hinduism is a definite danger to missionary work.

British Catholic scouts began to build an open-air chapel at Gilwell Park, their international training center on the borders of Epping Forest, London. It is intended to fill the need for a permanent Catholic chapel.

The historic Church of St. Dorothy, Grodziec, Poland, which dates back to 1336, has been reconsecrated. The church had been violated often during invasion and wars in Poland. During the German occupation from 1939-45, the church was looted and transformed into a stable for the military but after the expulsions of the Germans, the townsfolk cleaned and renovated it.

The Ministry of Education in Warsaw has announced its decision to install a full Communistic program in Polish schools. The curricula for the coming year will include the teaching of Marxism in all elementary and high schools.

Communists are making little headway in England, Cardinal Griffin, Archbishop of Westminster, de-

clared in an interview at Montreal, Canada. He said that communists in Britain have indulged in much propaganda, but in Parliament they have only one member in a 650-man house.

With Cardinal de Jong, Archbishop of Utrecht, serving as Legate of Pope Pius XII, a 4-day international Congress honoring the Blessed Virgin opened Sept. 4 in Maastricht, Holland.

Paul Connell has appealed to the US Supreme Court in a fight against the decision of the Pennsylvania Supreme Court which affirmed that the State law authorized free bus service for public school students only. Mr. Connell believes that parochial school pupils also have the right to free transportation.

The Taft-Hartley Bill was criticized as an "impetuous" piece of legislation by Bishop Griffin of Springfield, Ill. The bishop said the American public must recognize "the inherent nobility of manual labor," and that "those of us who condemn fascism and communism because they enslave the spirit of free men should be just as ready to condemn a system which makes man the slave of a machine."

The solution to the problem of reducing communist influence in American labor unions is not by way of "the lazy and superficial short-cut of repressive legislation" but by the encouragement of the general union membership to assume full responsibility for the conduct of union affairs. This was the view expressed by Rev. George G. Higgins, assistant director of the Social Action Department, NCWC, in a sermon at the Labor Day Mass at St. Joseph's Cathedral, Columbus, O.

In response to the Holy Father's appeal to help re-equip the devastated churches of Europe, the Catholic Girl Guides of Dublin shipped to Rome 150 yards of Irish linen, many sets of vestments. Gifts of altar cloths, altar linen and linen albs are also being donated by the Irish Legion of Mary.

Cardinal Mindszenty, the Hungarian primate, appealed to the people of the world to halt the "injuries, excesses and cruelties of the resettlements and deportations" affecting hundreds of thousands of Hungarian nationals.

"The Second Sight," a story depicting the life of Rev. Edmund J. Boyle, a priest of Reno, Nevada, whose sight was restored by the use of the eye of a condemned convict, was completed by Leo Katcher, New York newspaperman.

The Gregorian Institute of America brought to a close an extensive summer program of Catholic church music instruction with its third annual commencement exercises at Marygrove College, Detroit. The graduates included members of 36 religious communities of nuns and priests, and lay organists from 15 states and 49 dioceses. The Gregorian Institute, which has national headquarters in Toledo, conducted 21 summer sessions throughout the

country, attended by more than 5,000 persons.

Joseph N. De Lauro, 31-year-old Connecticut sculptor whose statuettes of the Blessed Virgin and Child and of St. Joseph, executed for the Catholic Chapel at the State University of Iowa, won national acclaim, joined the staff of Marygrove College, Detroit, as an instructor in the Art Department.

Students of the University of Bucharest, Rumania, thanked Bishop O'Hara of Savannah-Atlanta, regent of the Apostolic Nunciature in Rumania, for the gift of a large quantity of relief supplies, sent to them through the generosity of American Catholics.

A new seismological laboratory, containing one instrument to record the vertical motion of earthquakes and two to record horizontal motion, has been installed at John Carroll University in Cleveland. Rev. Henry F. Birkenhauer, S.J., has been named director of the laboratory.

## SEPTEMBER 7-13

The Sacred Congregation of the Council announced that all those "who participated physically or morally in the criminal aggression" on Aug. 24 in Lahnischie, Yugoslav-occupied Venezia Giulia, in which one priest was killed and another wounded, "incurred *ipso facto* the excommunication provided for in Canon Law."

A special message to the senior and junior members of the Catholic Daughters of America was given by Pope Pius XII to Miss Beatrice M. Hoffman, national director of the Junior Catholic Daughters, in a private audience at his summer home. The Holy Father also expressed deep gratitude for the organization's generous donations and gifts, and for the bouquet of more than 100,000 spiritual acts offered for his intention.

The cornerstone for the reconstructed historic Fort Ste. Marie was blessed at Midland, Ontario, by Cardinal McGuigan, Archbishop of Toronto, in ceremonies which were also attended by Cardinal Griffin

and Cardinal Gilroy. The site is linked with the missionary work of the early Canadian Jesuit martyrs.

According to information released by the Catholic Students' Mission Crusade in the "CSMC Mission News Map" for September, of the Catholics in the Indian peninsula, approximately 4,335,000 are in the Hindu-dominated state of India and 162,000 in the predominantly Moslem state of Pakistan. Of the 54 dioceses, 44 are in the new India state and 7 in Pakistan. The other 3, with a Catholic population of 90,000, are found in the independent sections of the peninsula.

Rev. John LaFarge, S. J., editor of "America," announced publication of the 2,000th copy of that weekly Catholic review.

With the government's announcement of a new immigration policy, missionaries believe there will be rapid growth of the Church in the Union of South Africa.

Philippe Cantave, Consul General of Haiti in Ottawa, reported that the Communist Party which

existed in Haiti for a year had dissolved. The Haitian people, he said, are opposed to the adoption of any insidious foreign ideology and desire the application of Catholic social principles, not communistic, to their problems.

The United Nations Special Committee on Palestine, presenting two basically different proposals concerning the political future of the Holy Land, unanimously approved a recommendation that the sacred character of the holy places must be preserved, and "existing rights in Palestine of the several religious communities shall be neither impaired nor denied."

The bestowal of the Grand Cross of the Order of St. Olaf upon Sigrid Undset, renowned Catholic author of historical novels and Nobel Prize winner, by King Haakon VII of Norway, marked the first time in the Order's 100-year history that it has been conferred upon a woman not of royal blood. The award was made, in the monarch's words, "for outstanding achievement in the literary world and for services rendered to the fatherland."

Catholics throughout the British zone of occupation of Germany deeply resent the adoption in the schools of the province of North Rhine-Westphalia of a new history textbook by Franz Mehring, socialist, which characterizes the Church and Christianity solely in terms culled from materialistic writers like Marx and Engels.

In their pastoral letter, issued at Fulda, Germany, 18 of the German Catholic hierarchy decried the monopoly of private wealth and property by the few. In the name of justice and charity a fairer distribution of Germany's wealth and economic burdens was asked for. The pastoral also sought to com-

fort the German people in view of the sad news concerning German prisoners in other lands, and made a new appeal for their return.

The invitation to Cardinal Frings, Archbishop of Cologne, to be the guest of Cardinal de Jong, of Utrecht, in Holland, and similar courtesies extended to the German hierarchy, have had a beneficial effect upon the morale of German Catholics. In addition, the visits of foreign Catholic prelates have deeply impressed the faithful of the country.

The Democratic Peoples party, second strongest in Hungary, is in no way connected with the Catholic Church. This statement was made in Budapest by a Catholic spokesman to clarify public opinion in Hungary and abroad which identified that party as explicitly Catholic. Further reports from Hungary revealed extraordinary efforts on the part of Hungarian communists to pose as friends of the Church and thus weaken the opposition of the 70-percent Catholic population to communism.

Very Rev. Daniel P. Lyons, S. S. E., president of St Michael's College, Vermont, received the civic service certificate of the Ludwig Maynard Aerie, Fraternal Order of Eagles.

The National Federation of Catholic College Students announced a nation-wide campaign to be conducted during the coming academic year, which lists three immediate purposes: "The assistance of student victims of the war—physically, spiritually and materially, the refutation of Communist charges at home and abroad by a substantial demonstration of Christian charity; the strengthening of Catholic student organizations abroad."

#### SEPTEMBER 14-20

The Japanese hierarchy in a joint pastoral declared that the Church in Japan enjoys a greater freedom than ever before in this new era, which has brought many blessings and some dangers. Among the latter are communism, the in-

troduction of coeducation and the mass dissemination of birth-control literature. The bishops also thanked the Catholics of America for their generous help during these post-war years.

A leading Catholic educator,

pleading for closer liaison between home and school at a Parent-Teacher Association luncheon at the Catholic Tri-State Congress at Grand Rapids, Mich., issued a blunt warning that parental control of education in America is threatened by professional organizations of public-school teachers. This trend, he said, unless checked, will lead to a professional dictatorship over the nation's schools no less disastrous than a governmental dictatorship.

During his last illness, Hideki Tojo, brother of Japan's wartime premier, studied Catholic doctrine and asked for Baptism. He died a Catholic.

The Radio League of the Sacred Heart received numerous letters of thanks from the inmates of prisons. They considered the Sacred Heart program a practical exemplification of the words, "I was in prison and you visited Me," and as a result many have returned to prayer and religious observance.

Sponsored by Bishop Griffin of Trenton, with the cooperation of the Catholic Medical Mission Board of New York, a community of priests and brothers called the Sons of Mary, Health of the Sick, was established in the Diocese of Trenton. The community will work at home and abroad, assisting the needy, sick and abandoned, particularly through medical aid. The Sons of Mary will labor in close cooperation with the community of nuns, Daughters of Mary, Health of the Sick, who have aided the Catholic Medical Mission Board for a number of years.

Philip Murray, CIO president, during his appearance before the Catholic Tri-State Congress at Grand Rapids, Mich., called upon industrial leaders of the nation to meet with representatives of organized labor and work out a formula for labor peace and the curbing of inflation. At the opening session, Cardinal Mooney, Archbishop of Detroit, declared the congress to be a "historic event" and the first in a "highly significant" series of efforts for bringing Catholic prin-

ciples to bear on present-day problems through the medium of an informed laity

A scathing denunciation of communism as "a despotic dictatorship trampling upon the rights of individuals and nations" and as "the destroyer of religion" was made in the resolutions of the supreme officers of the First Catholic Slovak Union of the United States of America, at their semi-annual meeting in Montreal, Canada.

A provision calling for the treatment of the subject of religion invariably with respect was embodied in the proposed new code of standards of practice for the radio industry, announced by the National Association of Broadcasters here. The organization embraces the four major networks as well as most of the independent radio stations. The code also specifies that no program should be considered acceptable which derides, misrepresents or attacks any person or institution by reason of race, creed, color or national origin. In a section dealing with religious programs, the proposed code states: "Religious programs should be presented by recognized and responsible groups and organizations. Religious broadcasts should place major emphasis on broad religious truths; they should not be used for the presentation of controversial questions or for the expression of partisan opinions."

Mohandas K. Gandhi praised the work of Catholic missionaries in India in a statement for the press in connection with the proposed establishment of a separate university for Hindus in the Bombay province. "Look at the Roman Catholics and what they have done for the advancement of education," Mr. Gandhi said. "They carried on their work against heavy odds. Look at the missionaries who came early to India and the schools and colleges they started. Today the whole of educated India speaks English because of the earnest work of these pioneers."

Maurice Duplessis, Catholic Premier of the Province of Quebec,

and Col. George Drew, non-Catholic Premier of the Province of Ontario and Minister of Education, agreed on the necessity of religious education in the curriculum of present-day schools. Colonel Drew said: "The best bulwark against communism is religion. For that and other reasons the Ontario government introduced religious education into public schools three years ago so that every elementary school in Ontario now gives religious instruction."

Reports from Slovakia tell of a "purge" of Catholic school teachers who dared express opposition to the "reform" scheme which aimed at the abolition of private schools. Suspected Catholic teachers were removed from their posts and transferred to other schools where they were assigned to inferior positions.

Pope Pius XII gave 100 bicycles and 400 tons of newsprint to the Catholics of Germany. The bicycles will be turned over to priests in the eastern German provinces where motor vehicles are almost unobtainable. The newsprint will be used for urgently needed catechisms, which will carry the coat-of-arms of the Holy Father and the imprint: "The paper for this edition is a gift of Pope Pius XII to his beloved German children."

Honored because of their outstanding family life, Rosalind Russell and Bing Crosby were awarded the first annual Letters of Commendation by the Motion Picture Research Society, Inc., which was formed to combat the divorce evils in the movie colony.

Greek Catholic peasants in eastern Slovakia have attended in great numbers religious observances in honor of Sts. Cyril and Methodius, Apostles of the Slavs. The center of these observances was the Eastern Rite Redemptorist monastery at Michalovce, where the Fathers

have been laboring for half a century with signal success, building churches and monasteries, organizing missions and publishing Catholic papers.

The willingness of the Moscow Patriarchate to serve as a tool in the hands of an atheist state is "the main obstacle in the path toward Christian reunification," according to a Vatican Radio speaker. He declared, "The Soviets today tolerate and even promote to a certain extent the Patriarchate as it is willing to be used as the government's tool. At the same time, the Catholic Church, which will never accept dependence on the State, is being persecuted within the Soviet Union in every way."

Articles written by Archbishop Cushing of Boston and Attorney General Clark dealing with the 160th anniversary of the signing of the US Constitution were published by the New York "Journal American" and other Hearst newspapers. "These Founding Fathers, as they have been called," Archbishop Cushing wrote, "built successfully because their foundation was basically sound. In the main, they were influenced by true principles of government. They believed in God and in dependence of man upon God. They believed in human dignity and human rights."

Cardinal Hlond, Primate of Poland, celebrated a special Mass of Thanksgiving for all US benefactors at the national shrine of Jasna Gora, in Czestochova. The country has received substantial help through War Relief Services, NCWC, American Relief for Poland and the Catholic League.

Cardinal Van Roey, Archbishop of Malines, on September 18, marked his 21st jubilee as a member of the Sacred College of Cardinals and celebrated the 50th anniversary of his ordination to the priesthood.

## SEPTEMBER 21-27

Archbishop Mitty of San Francisco, created nine new parishes in his diocese because of an increase in the Catholic population there.

One third of the counties in the United States have neither a resident priest nor a Catholic church, Msgr. Leo J. Steck, St. Louis arch-



diocesan director of the Catholic Rural Life Conference, stated on the Catholic Hour. He appealed to the American public, which is supporting thousands of missions abroad, not to neglect their missions at home.

Two men who contributed most to the modern tragedy of the world were Karl Marx, founder of communism, and Sigmund Freud, founder of Freudianism, declared Msgr. Fulton J. Sheen of the Catholic University of America, in an address at the opening of the Peoria Te Deum Forum.

Speaking at the annual meeting of the American Bar Association in Cleveland Chief Justice Fred M. Vinson of the United States Supreme Court said that the present-day widespread materialistic conception of the nature of man carries in it the "seeds of destruction" of our civilization.

If the State of Washington were to take over the cost of educating the 21,000 students attending Catholic grade and secondary schools in the State, it would require an additional annual expenditure of nearly \$4,000,000 and a capital investment of more than \$12,000,000. These conclusions were reached in a report compiled by Russell M. Boehning, Jesuit scholastic and university economics instructor at Gonzaga University, after a survey of Catholic school administrators in the Spokane and Seattle dioceses. Mr. Boehning's report also shows that Catholics are expending \$818,000 yearly to operate five colleges and universities plus two collegiate seminaries in the State of Washington. This figure does not include value of the school plants or land. These colleges are educating 3,890 students, of whom nearly one-third are not Catholics.

Dr. Pierre Lecomte du Nouy, scientist and author of the remarkable work, "Human Destiny," returned to the Faith of his childhood before his death at the Roosevelt Hotel in New York. The Rev. John A. La Farge, S. J., administered the last rites after Dr. du Nouy had made a reconciliation with the Church.

The Benedictine principle "Ora et Labora"—pray and work—summarizes man's fundamental duties, and the abandonment of the principles and ways traced by St. Benedict is responsible for Europe's sad state today, Pope Pius XII said in a homily given during a Mass marking the 14th centenary of the death of St. Benedict.

Very Rev. Alcime Cyr, Provincial of the Boston Province of the Society of Mary, was elected Superior General of the Society at the general chapter in Rome. He is the first American priest to hold that office.

Returning to Britain after a 14-day visit to Yugoslavia, Lord Holden, Catholic Labor peer and member of the Parliamentary Socialist Christian Group, expressed views which flatly contradicted those of the seven American Protestant clergymen who toured that country.

In a nation-wide collection to complete the National Shrine of the Immaculate Conception in Washington, D C, more than \$520,000 was contributed, according to partial figures on the shrine campaign released by Bishop John F. Noll of Fort Wayne, Ind.

Three important means of combating communism were suggested by Dale Francis, editor and writer and a teaching fellow at the University of Notre Dame, in an address before the Hammond (Ind.) Deanery of the National Council of Catholic Women, at Holy Angels Parish, Cedar Lake. Mr. Francis said: "Too many people who don't like communism just sit around wringing their hands and wondering what they can do. These three things they can do and must do. They must fight against injustice wherever it occurs and so destroy the breeding grounds of communism; they must match the infiltration for Stalin with infiltration for Christ; and, finally, they must pray.

Reds and anti-Catholics are making a determined effort in the world today "to foment division between the masses of the Catholic people" and their bishops, Archbishop Cushing of Boston warned

at a general assembly of the 4-day Eucharistic Congress marking the centennial of the establishment of the Buffalo diocese. The Congress was opened with a Solemn Pontifical Mass in the Buffalo Civic Stadium offered by Archbishop Cicognani, Apostolic Delegate to the United States. Cardinal Spellman, Archbishop of New York and patron of the congress, presided and delivered the sermon. The Eucharistic gathering set a number of attendance records for Buffalo, culminating in the participation of 200,000 people in the impressive closing procession in Delaware Park.

The dominant impression of three foreign Princes of the Church on their first visit to the United States was one of the grandeur of the nation and of the vigor and vitality of the Church here. The visiting prelates, Cardinal de Vascellos Motta, Archbishop of Sao Paulo, Brazil; Cardinal Gilroy,

Archbishop of Sydney, Australia, and Cardinal Guevara, Archbishop of Lima, Peru, spoke of these impressions in interviews during the Buffalo Centennial Congress in which they participated. Cardinals Motta and Guevara declared that the greatest problem for the Church in their respective countries is the lack of priests. Cardinal Gilroy considered the inroads of communism the Church's foremost problem in Australia.

High tribute was given to American priests by Archbishop Cicognani, Apostolic Delegate to the United States, in an address at the Buffalo Eucharistic Congress. He declared that the US clergy has given a "remarkable example" by its "promotion of studies and schools," has "brought recognition and glory to the priesthood and to the Church" and has "effected magnificent good for the family and for society."

#### SEPTEMBER 28-OCTOBER 4

The Fourth National Convention of Holy Name Societies was held in Boston under the sponsorship of Archbishop Cushing. Representing 3,500,000 members in 10,000 parishes of the US, 130,000 marched in the first Catholic parade in Boston since 1908. Masses were held in railroad stations to accommodate the delegates, among whom were 500 New York City policemen. Highlighting the convention were a candlelight Holy Hour, first presentation of the Vercelli Medals and addresses by Catholic prelates, distinguished Catholic laity and civil officials.

The intense communist agitation among the 10 to 15 million Italian farmers served as a subject of deliberation at the 21st Italian Catholic Social Week, which studies the agricultural problems of Italy in the light of Catholic social teaching.

Msgr. Fulton Sheen, of the Catholic University of America, opened the 14th season of the Christian Culture lectures of Assumption College in the Vanity Theater, Wind-

sor, Canada. Prior to the lectures, Monsignor Sheen was presented with a plaque awarded to him by the college.

Activities of the nation-wide Student Relief Campaign were launched on Catholic college campuses and in the 15 regions of the National Federation of Catholic College Students. Archbishop Cushing endorsed the campaign and expressed hope "that the American student will develop an awareness of his individual responsibility with its corollary of personal sacrifice for his fellow-student abroad."

Small Catholic colleges established by religious communities throughout the United States were praised by Dr. Roy J. Deferrari, secretary general of the Catholic University of America, at exercises marking the centennial of the founding of St. Francis College, Loretto, Pa. The Catholic University professor received the honorary degree of Doctor of Humane Letters at the ceremonies.

President Truman announced that Myron C. Taylor, his personal rep-

representative to Pope Pius XII, will continue to do the work he has been doing "in the hope of enlisting the influence and support of all religious leaders in the effort to bring about permanent peace."

Rev. Fabian Flynn, C. P., Cralog representative in the French zone of occupation, announced that 16,000,000 pounds of food, clothing and medicine have been distributed to the needy in Germany by War Relief Services, NCWC, mainly through the German *Caritas verband* local station.

The Polish bishops in a joint pastoral, adopted at their annual meeting at Czestochova and read from all pulpits, listed "sad symptoms" of a "deliberately directed, hidden fight against God and the Church" in 95-percent Catholic Poland and exhorted the faithful to "a courageous, though peaceful and dignified defense of the reverence which is due to God."

A resolution accepted by delegates representing 36 million members, assembled at Rome for the congress of the IUCW and IFYCW Leagues, urged all international institutions, all nations and all people of good will to unite in seeking an end of attacks against the liberty and dignity of the human person, against rights of conscience and freedom of the Church.

The first American Mother General of the Sisters of Notre Dame, Mother Mary Vera, arrived at Rome from the US to take over the administration of a congregation numbering some 3,000 Sisters in provinces in Italy, Spain, Belgium, Holland, Germany, England, Java, Brazil and the United States.

The University of St. Louis presented the Fleur de Lis Medal to Mrs. Edward J. Walsh, co-donor of

the University's football stadium, and Capt Joseph Streckfus, another University benefactor. The newly inaugurated award is to become a symbol of the University's recognition to its benefactors.

The Catholic University of America was one of 13 southern universities chosen to participate in the Oak Ridge Institute of Nuclear Studies' program by providing academic training for future atomic specialists.

St. Michael's College, first college for men in the Santa Fe Archdiocese, opened at Santa Fe with a registration of more than 150 students from 14 US States and Mexico

The "greatest single agency for mercy and American good will in Europe" is the War Relief Services of the National Catholic Welfare Conference, Eugene C Pulliam, publisher of the "Arizona Republic" of Phoenix, wrote to his newspaper from Geneva, Switzerland. Mr. Pulliam is a Methodist, a minister's son. Relief of all kinds is distributed throughout Europe to all classes of needy people regardless of race, religion or color by the Catholic agency, the touring publisher explained. And every box or article, he noted, carries a bright label, in the language of the locality, stating that it comes from War Relief Services and has been "donated by all the people of America."

Mohawk Indians joined in honoring 3 of the 8 North American Martyrs, Sts. Isaac Jogues, Rene Goupil and John la Lande, at Auriesville Shrine. With the only Iroquois priest, Rev. Michael Jacobs, S. J., as celebrant, an Indian choir directed by Rev. Alfred J. Bernier, rector of St. Ignatius College, sang the Solemn Mass in the native Mohawk tongue.

#### OCT. 5-11

An addition to Columbus Hospital, Chicago, will be built containing a national shrine to St. Frances Xavier Cabrini, first US citizen-saint and founder of the nuns who direct the institution.

Estimated cost of the structure is \$4,500,000

The memory of two outstanding figures of British Catholic literature was honored. The Church of St. Teresa and the English Mar-

tyrs, memorial to G K Chesterton, was consecrated at Beaconsfield, Buckinghamshire, and the centenary of the birth of Alice Meynell, Catholic poet, was commemorated with High Mass in Westminster Cathedral.

An impressive participation by Catholics was noted in the meeting at the University of Wisconsin which inaugurated the United States National Student Association.

Certain editors of "influential religious journals" in this country, in their intemperate attacks on the Catholic Church, are using the exact style of the most notorious spokesmen of communism, Bishop Ready of Columbus told the Midwest regional meeting of the US Catholic Press Association.

Thousands of pilgrims, the Argentine hierarchy, a special papal delegation and representatives from a number of other countries, including the United States, participated in the first National Marian Congress of Argentina at the Shrine of Our Lady of Lujan.

In a statement endorsing President Truman's voluntary food-saving program, Archbishop McNicholas, O. P., of Cincinnati, declared: "Every good human instinct tells us that we simply cannot ignore" the misery of starving millions in war-torn lands, and "our sense of Christian charity allows us no alternative" but to cooperate wholeheartedly.

The courageous faith of Mother Seton was extolled by Rev. Francis P. Kearney of St. Mary's College at Emmitsburg, Md., during ceremonies at the 25th annual pilgrimage to the tomb of Mother Seton.

Fifteen physicians attached to the medical bureau at Lourdes unanimously agreed that an "extraordinary" cure had taken place in the case of Mlle. Marguerite Malgogne, of Nantes, France, who had completely recovered from tuberculosis of the intestinal tract and in whose case the first indication of recovery dates back to Oct. 7, 1941, when she went on pilgrimage to Lourdes.

Rev Robert D Brown, of New York, was appointed national director of the Catholic Committee on Scouting by Bishop Gerow, acting chairman of the committee.

Twenty thousand college students began a continuing nationwide poll sponsored by the National Federation of Catholic College Students, to discover which radio comedian most consistently offends good taste and consequently deserves their RAP "award" (Radio Acceptance Poll). Results were to be announced periodically.

Catholics and other religious groups were indignant over the refusal of the Bermuda Board of Education to permit the establishment of a Catholic school at Warwick West, near Hamilton.

The Gulf Coast hurricane inflicted \$16,000 damage to the USO Club operated by the National Catholic Community Service in Biloxi, Miss.

Use of the radio for immoral or barbarous purposes was denounced by Pope Pius XII in an audience given delegates to the international congress marking the 50th anniversary of the Marconi discovery.

Bishop McGuinness, Coadjutor of Oklahoma City and Tulsa, conferred the Papal medal "Pro Ecclesia et Pontifice" upon five Oklahomians for distinguished service to the Church.

Several Catholic universities received grants-in-aid for cancer research under the National Institute of Health research program.

For a nominal fee of \$1, the Archdiocese of New York leased buildings to a Protestant welfare agency to provide housing until October 1, 1948, for 11 women and children of St. Barnabas House, temporary shelter of the New York Protestant Episcopal Mission Society.

The gratitude of Hungary's Catholics for the aid given them by War Relief Services, NCWC found renewed expression at a ceremony when a prelate blessed 7 motor trucks which the American organization placed at the disposal of Actio Catholica, Catholic relief organization in Hungary.

French Protestant chaplains, ex-prisoners of war, drew up at their meeting in Valbonne, France, a letter expressing special gratitude for the work of Secours Catholiques and of the Vatican Mission in manifesting "a Christian charity which passes the frontiers of nations and of creeds."

Bishop Muench of Fargo, presently serving as Apostolic Visitor to Germany and liaison representative between the US Military Government and the German hierarchy, declared upon his return to the US that the clergy of Germany with whom he has come in contact would like to see the American troops remain in their country indefinitely.

"Red Czar Josef Stalin of Russia has done some fairly dumb things in his time, but when he takes on Pope Pius XII as an antagonist we begin to wonder whether Joe is getting senile," was the editorial observation published in the Wash-

ington "Times-Herald" and the New York "Daily News."

There were many in the United States who, in the words of Mrs Eleanor Roosevelt, were "not very much surprised by the announcement that the Comintern had been reinstated." Though differing on the motives and meanings underlying that action, all agreed that it was of first-rank importance for the development or deterioration of relations between the East and the West. There was also agreement that the action has world-wide ramifications. News of the re-establishment of the Communist International has been variously interpreted by the American press as a declaration of ideological war, Russia's response to the Truman doctrine and the Marshall plan, and a defiant bid of the Kremlin for domination of all Europe. There have been many editorial demands for preparedness and production as the country's best defense.

#### OCT. 12-18

Public school buses in Iowa may not carry private and parochial school children, the Iowa State Supreme Court has ruled. In a unanimous decision, affecting thousands of Catholic school pupils, the court stressed that it was interpreting state laws and that no constitutional issue was involved.

The right of pupils of a school maintained by a religious group to ride on public school buses has been rejected in court in Bellingham, Wash. The judge's decision challenged the constitutionality of a 1945 state law providing that children of all schools may ride public school buses along established routes.

The result of Rome's municipal election was hailed in press comments as an "important and significant victory" for the Christian Democratic party (which almost doubled its vote of a year ago) and a set-back for the communist-dominated People's Bloc.

Rev. Peter A. Brooks, S. J., Marquette University president, declared that former GI's attending US schools have given evidence that "they will make a tremendous contribution to this country for good" and that when their turn comes to assume leadership the United States will be "in safe hands."

At a recent meeting in Brussels of the French-speaking section of Catholic Action for men, it was stated that there is a downward movement in religious matters manifested all over the world. Analyzing this trend, speakers made the following points: The clear ideas and steady principles which guided young men in the past are not characteristic notes of the present day. Imbued now by only hazy convictions, they feel the former ways and means are obsolete; the advice of elders is rejected; family and religious traditions are shaken. Economic distress is mainly the cause of this moral decay. Wars, strikes, money

inflation, have spread insecurity and an accompanying materialism, with the result that the notion of good and evil is almost destroyed.

Writing in the New York "World-Telegram," Rev. Benjamin Schultz, rabbi of a Westchester, N. Y. congregation and columnist for the "National Jewish Post," criticized religious leaders who forward the cause of the communists in the United States. "Many key Protestant and Jewish leaders are their dupes or willing pawns. Catholic-born labor leaders and glamorized celebrities use their 'faith' to lure Catholics into helping communism." Rabbi Schultz named a dozen Protestant clergymen and three rabbis who have supported communist activities in America in varying degrees.

Archbishop Mitty of San Francisco gave the invocation which opened the convention of the AFL in the civic auditorium in San Francisco.

In an address to the CIO national convention in Boston, Archbishop Cushing pointed out that "all over Europe there is hunger, poverty, cold, discouragement and fear," and called upon the industrial workers' organization to support "a food, money, coal, clothing" campaign for Europe.

The Christians of Pakistan will be guaranteed full freedom to profess, practice and propagate their faith. These promises were given at an interview granted by Ali Jinnah, Gov. General of Pakistan, to Dewan Bahadur S. P. Sinha, speaker of the Punjab Legislative Assembly.

Congressmen Joseph L. Pfeiffer of Brooklyn and James G. Fulton of Pennsylvania were impressed by the Pontifical Relief Commission, they told Msgr. Ferdinand Baldelli, president of the Commission. Members of the House Foreign Affairs Committee, they toured Europe to study relief needs and problems concerning displaced persons.

Archbishop Murray of St. Paul officiated at the investiture in the robes of a domestic prelate of Msgr.

Patrick J. Ryan, deputy chief of army chaplains.

A Bratislava newspaper charged that the "discovery" of a "big fascist anti-government plot" in Slovakia — which led to the detention of 237 persons, including 24 priests and religious — was part of a communist campaign to destroy the Catholic-supported Democratic party.

Persons long known for their persistent talking and writing against the Catholic Church and things Catholic are prominent in a group which, meeting in Washington, D. C., announced the formation of a nation-wide organization "to insure the separation of Church and State." The Washington "Post," in an editorial comment looked skeptically at the announced project and saw indications that "the chief aim of its founders is to widen sectarian schisms," at a time when there is need for a "pulling together of the moral forces in the world, not a pushing apart."

The White House had no comment on the petition sponsored by the magazine, "The Protestant," calling for the withdrawal of Myron C. Taylor as President Truman's personal representative to Pope Pius XII. The request was reportedly endorsed by 1,275 Protestant ministers.

A resolution of the National Conference of Catholic Charities and St. Vincent de Paul Society at New Orleans appealed to the government for immediate extension of the US relief program. Another pledged the support of the group to the food-saving campaign of the President and the Taft-Ellender-Wagner Bill. Pope Pius XII spoke to the Congress by short wave, counseling American Catholic youth to become "fellow workers for the truth" by joining the apostolate of charity. Cardinal Spellman, in his address, regarded the revival of the Comintern as creating a "new and fearful obstacle to the conclusion of a just and lasting peace."

The Church in Soviet-controlled North Korea is experiencing "real persecution" at the hands of Korean

communists, according to two Swiss Benedictines who arrived in Seoul from Wonsan in the Russian zone. The persecution comes, not from the Russians but from the Korean communists, they affirmed, citing instances where orders harmful to the Church, which had been given by local authorities, were revoked

by the Russians. The local communists, they said, have already taken over the schools and children are being educated along communistic lines.

Recovering from the Nazi regime, German Catholic associations have been revived throughout the nation.

## OCT. 19-25

Guilhermina de Jesus Campo, paralyzed for 2 years, and a man afflicted with an eye ailment were reported cured at the Shrine of Fatima. About 200 sick people, lying on stretchers and sitting in wheel chairs, attended the Mass for the Sick during the year's final pilgrimage. Bishop Rafael d'Assuncao, O. F. M., Titular of Limira, carrying the monstrance, blessed each invalid.

His Eminence Carlo Cardinal Sallotti, who in his 30 years with the Sacred Congregation of Rites served both as the promoter of the causes of saints and as 'devil's advocate,' died in Rome at the age of 77. He was Cardinal-Bishop of Palestrina and Cardinal-Protector of the Order of Friars Minor.

The National Council of Catholic Women met in El Paso, Tex., for their Southwest regional conference. The more than 700 delegates heard addresses centering about the theme of the conference, *The Catholic Woman in Her Community*. Concrete directives were given as to how Catholic women can aid in the health and housing campaigns in their communities, provide for community recreation, recruit and prepare lay teachers for confraternity classes, organize a Parent-Teachers Association, train young women for leadership in community programs, help with the religious instruction of children and adults, and gain favorable publicity.

A picturesque procession headed by 14 Indian boys and girls from the missions of Sierra de Tarahumara featured the second national mission congress held in Pueblo, Mexico, which was attended by Mexican bishops, numerous mem-

bers of the clergy and many faithful. More than 1,500 invalids took part in a special day of prayer for the sick and infirm.

German bishops have presented to the Allied Control Council a protest against the ruthless and systematic kidnaping of children in the Soviet zone of occupation. The note states that the names of at least 2,000 boys and girls who disappeared can be provided. Their parents have no word of their fate or whereabouts. These children were arrested on various pretexts by the Soviet police and German agents under their command, and received no hearing whatsoever. Denunciations by political opponents appear to be the most frequent cause of the arrests.

Some apprehension concerning Christian missions was felt as the English withdrew from Burma, but at this date both missions and schools are flourishing and the Burmese are friendly.

The statue of the Virgin of Fatima, being carried on pilgrimage through the nations of Europe, was received at the Cathedral of Notre Dame by Cardinal Suhard, Archbishop of Paris, and was en route to Belgium pending arrangements for continuation of the pilgrimage through Germany and Poland to the borders of the Soviet Union. Masses were offered at successive hours in the morning, after which the statue was taken to the Catholic church of the Russian colony in Paris. It had been announced through error that a ceremony would also be held at the Russian Orthodox Cathedral in rue Daru.

The first Egyptian envoy in history to be accredited to the Holy

See, Taher Al Omari Bey, Envoy Extraordinary and Minister Plenipotentiary, formally presented his credentials to Pope Pius XII at a Solemn Audience held in the papal summer palace, Castelgandolfo.

Promoted from the post of Solicitor General for Scotland to that of Lord Advocate, John Wheatley is the second Catholic to become a British government minister. He joined Lord Pakenham, Minister in charge of German and Austrian Affairs, the other Catholic, as a senior minister in the British Cabinet under Premier Attlee.

Three priest-scientists of the Arctic Institute of the Catholic University of America submitted a preliminary report to the Army on their 2-month tour of Alaskan highways and trips by air to Nome and Point Barrow in efforts to locate the breeding grounds of Alaska's mosquitoes.

Indicating the tempo of the movement towards the Church in Japan, statistics from Japanese dioceses show 1946 adult conversions to be more than twice those of the normal pre-war year of 1939, while the number of persons under instruction is nearly five times that of 1939. The highest total of conversions is reported from Tokyo, where 943 adults were baptized last year, as against 420 in 1939. Persons under instruction for Baptism numbered 2,222 as against 498 in 1939. A group of 147 adult converts, including one professor and 55 university students, has just been confirmed at the Catholic University of Tokyo by Archbishop Doi.

General MacArthur told two leaders of the Marianist Fathers that the only fault he could find with American missionaries in Japan is that there are not enough of them.

The 100,000 converts to the Catholic Church in the United States in 1946 indicates the vitality of the Church, Bishop Shehan, Auxiliary of Baltimore and of Washington, declared in Richmond, Va., in an address to delegates of a CCD regional congress. This record, which he said has increased 60 percent

over the total of 10 years ago, "shows that in an age that is dominated by materialism, it is possible for the Catholic Church to prosecute successfully the full and uncompromised claims of Christian truth."

The French municipal election results were sensational. The "Rassemblement du Peuple Français" (the Rally of the French People—RPF), founded by General de Gaulle only 6 months before, achieved a party majority in the Paris municipal council, which communists and socialists had dominated since the city's liberation in 1944.

Bishop Griffin told a Mission Sunday audience in Trenton, N. J., that there would be adequate missionaries for every mission field if one priest or one Sister answered the call from every Catholic home now existing in the United States. Monsignor McMahon affirmed that the country's 25,000,000 Catholics are presented with the call of the Holy Father to give the men and the money for "the greatest mission endeavor in human history."

In New York at a Vesper service and missionary pageant, Bishop McDonnell, national director of the Society for the Propagation of the Faith, quoted a recent report (incomplete) sent him from the Vatican stating that during hostilities 1,430 missionaries lost their lives, 540 were permanently injured and others incapacitated for further mission work through malnutrition, shock, mental and physical strain. A total of 2,870 mission centers were destroyed and 2,100 severely damaged, representing a monetary loss of \$50,000,000 in United States currency. He explained that this figure excluded millions of dollars worth of property damage in the Philippines. "Your prayers and sacrifices... mean the spiritual and material sustenance of the thousands of missionaries laboring in India," Bishop McDonnell continued. "They will make possible a reconstruction in China for the bishops, priests, Brothers and Sisters.... They will open new vistas of mis-



sion endeavor in Africa and in Japan, where the light of faith is brightening the horizon... (and) will activate the mission expansion in South America where the Church now faces a second spring. They will assure a vital, pulsating Catholicity in America itself where large sections of our own country are 'priestless areas.'"

The National Marian Congress of Hungary was declared one of the most significant manifestations of that country's Catholicism since the unforgettable International Eucharistic Congress held at Budapest in 1928. More than 150,000 boys and girls attended the youth meeting; about 85,000 workmen gathered at a Holy Hour to pay homage to the Blessed Lady of Hungary; close to 250,000 people prayed at the open-air Pontifical Mass celebrated by Cardinal Mindszenty, Primate of Hungary.

A plan of Catholic participation in the rehabilitation of China was outlined in Washington, D. C., by Archbishop Paul Yu-Pin of Nanking when he stated that "if the Church does not take the lead now in rebuilding China, then we might as well forget about the eventual Christianizing of the country."

Work on the \$5,000,000 Smith Memorial annex to St. Vincent's Hospital in New York would soon

be started, it was announced at the third annual subscription dinner of the Alfred E. Smith Memorial Foundation, Inc., held in the Hotel Waldorf-Astoria and attended by a distinguished gathering of 2,500 persons. They heard addresses by Winston Churchill; Cardinal Spellman; US Ambassador to the UN Warren Austin; Gov. Dewey of New York; Secretary of Defense Forrestal; Mayor O'Dwyer of New York; and Charles H. Silver, president of the Beth Israel Hospital, vice-president of the Smith Foundation and chairman of the dinner.

Christians of Madras Province, India, submitted a memorandum to the Madras government asking that the right of mission schools to teach religion be safeguarded. The newly amended school regulations are regarded as unnecessary and uncalled-for, and there is strong objection among Christian leaders to the insinuation that they have engaged in the use of improper or excessive means toward conversions in their schools. No such activities have taken place, they declare.

In an atmosphere of tension over an open Christian-communist struggle at San Jose, Costa Rica, 50,000 Catholic unionists of the Confederation of Christian Trade Unions marched in parade.

#### OCT. 26-NOV. 1

In the annual report of the Sacred Roman Rota to the Holy Father for the juridical year 1946-47, Msgr. Andrea Jullien, Dean of the Rota, announced that out of 833 annulment requests submitted to that body during the past 10 years, 498 were denied and 335 granted.

The Iowa Supreme Court denied 2 state school districts reimbursement for transportation of pupils during 1946-47 because their bus lines carried parochial and private school students.

Cardinal Stritch, Archbishop of Chicago, called upon 1,600 women from every unit of the Archdiocesan Council of Catholic Women to "do a little cleaning up" and

dissipate "a lot of poisonous gases which are distorting lives, ruining lives and bringing the whole social fabric into danger. Man has been tinkering with God's plan of the home," the Cardinal said, "and his tinkering has brought misery to mankind. Out of that kind of thinking we have got the misery which exists in the world today."

The bells of St. Patrick's Cathedral tolled as the funeral cortege bearing the body of an unknown soldier of World War II reached the church and paused while Archbishop McIntyre, Co-adjutor of New York, gave Absolution and read prayers for the war dead.

President Truman and high civilian and military leaders attended interment services for the first 20 returned World War II dead at the Arlington National Cemetery. The deceased were all killed in the Pacific area.

Rev. Michael J. McKeough, native of Green Bay, Wis., and member of the Premonstratensian Order since 1917, assumed his new duties as editor-in-chief of the Catholic Educational Review, published at the Catholic University of America.

Cardinal Spellman, Archbishop of New York, speaking in tribute to the World War II chaplains from the Syracuse diocese and St. Bonaventure College, said, "Thank God there was no discrimination in the armed forces against the chaplains of all faiths." He deplored post-war discrimination against Catholic school children.

The new administrative headquarters of the Catholic Youth Organization for the Boston archdiocese were blessed by Archbishop Cushing.

In a group of 11 honored at a luncheon given in New York by member agencies of the United Service Organizations were two Catholics—John F. Hickey, USO treasurer and a member of the Executive Committee of the National Catholic Community Service, and Thomas J. Ross of New York, who served the USO as a public relations expert.

The Veterans Administration approved the Catholic Choirmasters Correspondence Course. Government support of the home-study course entitles any veteran to an education in Catholic church music.

One of the most potent forces in democracy's fight against communism is the Catholic Interracial Council, according to Commissioner Elmer A. Carter of the New York State Commission against Discrimination. He spoke at the Carroll Club, New York, during the presentation of the James J. Hoey Awards for Interracial Justice, made annually by the Council to a Negro and a white Catholic layman.

Two members of the House of Representatives from Illinois, Fred E. Busbey and Martin Gorski, demanded a "thorough investigation" by Congress of the visit of seven Protestant clergymen to Yugoslavia after which the clerics told the US public there is complete freedom of worship in that communist-dominated country.

Dr. Theodore Maynard, convert-author, poet, and educator, was elected president of the Catholic Poetry Society of America. He succeeded Sister M. Madeleva, president of St. Mary's College, and will serve for two years beginning in 1948.

Management's duty of paying living wages to workers before paying profits to stockholders was explained to the Shreveport Central Trades and Labor Council by Rev. Vincent J. O'Connell, S. M., general chairman of the Catholic Committee of the South.

Faith in God's Providence must inspire the peoples of the world in their search for peace if there is to be "freedom, happiness and greater blessings for all," declared Fleet Admiral Nimitz at ceremonies at Loras College in Dubuque, dedicating the new chapel, a memorial to Rev. Aloysius H. Schmitt, Naval chaplain from the Dubuque archdiocese who died heroically in the sinking of the USS Oklahoma at Pearl Harbor. On Navy Day, Mass was celebrated aboard the USS Schmitt, the first Mass to be offered on the destroyer transport also named for Father Schmitt.

The "delinquent idea of materialism," which is opposed to the spiritual idea of Christianity, is by far the most serious of all delinquency problems confronting the nation today, Edward A. Tamm, assistant to FBI Director J. Edgar Hoover, told an assemblage of 500 Cincinnati men who met to map plans for combating delinquency.

Another annual Catholic award, the Magnificat Medal, which will be given each year to the woman adjudged the nation's outstanding Catholic college alumna, was established by Mundelein College, Chicago.

Welcoming a 4-day Institute on the United Nations sponsored by the Committee on International Relations of the National Council of Catholic Women, Archbishop McIntyre, Coadjutor of New York, applauded their interest in the UN and said he hoped "all the good in the idea of the United Nations" would soon come to the surface.

Climaxing his many efforts to encourage greater devotion to the Blessed Virgin, Bishop Kearney, celebrating his tenth anniversary as head of the Rochester diocese, issued a pastoral dedicating the first Saturday of each month to the Immaculate Heart of Mary.

The most immediate threat to the right to freedom of opinion and expression in the United States arises from efforts "to deal with those few people in our midst who would destroy democracy," namely

communists and fascists, according to the report of the President Truman's Committee on Civil Rights. Among recommendations for achieving a nobler social order with equal opportunity for all, the report urged abolition of restrictive covenants based on racial discrimination, general abandonment of segregation, and elimination in employment of discrimination based on race, color or creed. The committee cited moral, economic and international reasons for continued effort to secure full recognition of civil rights among all groups. Three Catholics served on the President's Committee of 15 members, appointed in December of 1946. Bishop Haas of Grand Rapids, James B. Carey, labor leader, and Francis P. Matthews, past Supreme Knight of the Knights of Columbus.

#### NOV. 28

Following an urgent appeal from Archbishop Hughes, Papal Internuncio to Egypt, for anti-cholera serum to help check the epidemic raging in Cairo, War Relief Services, NCWC sent the first shipment of 1,000 vials of the vaccine by a plane bound direct for Cairo. The contents provided for 20,000 inoculations.

The claim of totalitarian governments to be "master of men's souls and bodies" presents the greatest threat to civilization today, Cardinal Spellman, Archbishop of New York, declared at the cornerstone laying of the new \$4,000,000 Stepienac High School for boys. In his address the Cardinal referred to the trial of the imprisoned Yugoslav prelate as "heresy to justice."

The 100th anniversary of the arrival of the School Sisters of Notre Dame in the New Orleans archdiocese was observed in St. Louis Cathedral there with a Solemn Mass offered by Archbishop Rummel.

The social mission of the Church — its attitude on wages and prices, collective bargaining, rural life, the problems of the migratory worker, and interracial justice — was treat-

ed by more than 40 speakers in a 3-day Northwest Regional Catholic Conference at Portland, Ore.

Racial hatred is dividing our nation, and until it is wiped out "we cannot hope to have a happy country," declared Municipal Court Judge Millen, first Negro ever to be appointed to the bench in the history of Pennsylvania. He spoke before a Communion breakfast of the Catholic Interracial Council of Philadelphia.

Plans for a Japanese "Boys Town" sponsored by the Jesuits of the Catholic University in Tokyo and the Trappists in Hokkaido were reported near completion.

The "Springfield Sun" of Ohio declared that "the amazing 50 percent increase in the past quarter-century" in Catholic School enrollment is an indication of the desire of millions of American parents to give their children an education which includes "guidance in the ways of God."

Political cooperation with communism is impossible, because communists are prepared to "cooperate" only on the basis of "unconditional surrender," reported the exiled Hungarian priest-statesman, Rev.

Bela Varga, one of the founders and leaders of the Hungarian Small Holders party.

Catholic institutions acquired 81 of the 439 wartime service chapels disposed of by the War Assets Administration for peacetime use, it was disclosed by the WAA.

A purse from residents of Philadelphia's Chinatown was presented to Archbishop Yu-Pin of Nanking when he visited Holy Redeemer parish. The fund will be used by the archbishop to establish schools for children of slain Chinese soldiers.

After the sixth season of its interracial camping program, the Catholic Youth Organization of the New York archdiocese reported that more than 7,000 boys and girls have enjoyed 2-week vacation periods, each year, without an instance of racial friction.

A 4-ton granite cross which commemorates the heroism of Fr. Marquette, S. J., and Louis Joliet, 17th-century explorers, and the city's 20th-century dead of World War II, was erected next to St. Mary's Cathedral, Peoria, Ill.

The British National Board of Catholic Women sent letters to King George, to Princess Elizabeth and to the government, asking permission to present to the King formal Catholic congratulations on the marriage of Princess Elizabeth. A government ban forbids such action by the British hierarchy.

Expressing surprise that the name of God was not mentioned and that rights of the family were not outlined in drafts of a declaration of human rights for the United Nations, two Catholic groups sent their comments to the State Department. The groups were the Catholic Association for International Peace and the NCWC committee which drew up the proposed declaration of human rights forwarded to the UN a year ago (see pp. 702-704).

Following the action of the New York Board of Education which defeated a resolution barring the Communist party and Nazi and fascist groups from meeting in pub-

lic schools, Msgr John S. Middleton, secretary of education for the Archdiocese of New York, declared that "unpatriotic and traitorous" groups will never be sheltered in Catholic schools. He spoke before 1,100 members of the Catholic Teachers Association at their annual Communion breakfast.

The world is crying out for peace based on "the tranquility of order," Pope Pius XII told members of the United States Senate Committee on Appropriations whom he received in audience. The pope manifested keen sympathy for the American lawmakers wrestling with problems of world-wide importance, and asked God to bless them for their "determined efforts to assist prostrate victims regain their strength and thus brighten the hopes of an uneasy world."

The support of enlightened public opinion is necessary for the success of the UN, speakers declared at the 4-day Institute on United Nations which met in New York under the sponsorship of the Committee on International Relations of the NCCW. Responsibility of Catholic individuals and organizations to cooperate in bringing about the social justice and charity advocated in papal encyclicals, was emphasized.

A survey made in one of the universities of Kyoto revealed that 55.3 percent of the students doubted the existence of God, Rev. John Murrett, a Maryknoller stationed in Japan, reported. While 39.2 percent of the students admitted their belief in God, only 30.6 percent of the general total believed in one God. The remainder believed that there were two or more gods.

Admittance of European displaced persons into the United States would mean a saving of money for the American taxpayer and in the long run be of great benefit to the national economic welfare, according to Bishop Muench of Fargo, returning after more than a year's work with the DP's in the US. British and French zones of occupied Germany.

Forces of reaction in America and abroad are trying to use the Church not only as "a weapon in their fight against social progress" but also as "an aid in their promotion of war with Russia," James O. Supple, religion editor of the Chicago "Sun," declared to delegates to the National Catholic Educational Press congress in Milwaukee.

Plans of the National Catholic Community Service to continue to serve the peacetime defense forces of the nation were presented in the annual NCCS report to its board of trustees, members of the Administrative Board, NCWC.

The tapering-off in relief needs anticipated for 1946-47 by War Relief Services, NCWC for Europe and the Far East not only failed to materialize, but in some countries it was found necessary to expand the agency's program, according to the report for the one-year period ending September 30, which was submitted to the board of trustees at Washington. Two reasons were given for the increase: the crippling, chaos-breeding division of the world into two camps, and the severe drought experienced in Europe.

The Southern region of the US Catholic Press Association announced it will make an annual award to the secular paper which best promotes good will and religious understanding in the South.

Two New Hampshire cities, Manchester and Claremont, banned public showings of the movie "Forever Amber," which was condemned on moral grounds by the National Legion of Decency.

The investigation of communism in Hollywood by the House Committee on Un-American Activities was applauded strongly by James F. O'Neil, prominent Manchester Catholic layman and national commander of the American Legion, in a nation-wide radio address emanating from Station WMUR, Manchester, N. H.

With the dedication of the Church of Christ the King, Jackson, Miss.,

became the first city or town in Mississippi to have two Catholic churches for Colored congregations.

Approximately 175 American student-priests and seminarians took part in ceremonies marking the inauguration of the ecclesiastical school year in the great seminaries at Rome, Italy.

Nations of the world need Christian leadership and principles more than they need money and food, Rev. Charles J. Hacherl, national chaplain of the Catholic War Veterans, said in his sermon at the annual Armistice Day Mass in St. Patrick's Cathedral, New York.

A deputation of British Catholics headed by Cardinal Griffin, Archbishop of Westminster, presented King George VI with an address of congratulations on the marriage of Princess Elizabeth to Lieut. Philip Mountbatten. It marked the first time since the Reformation that British Catholics have personally presented a congratulatory message to the king together with the "privileged bodies," including Protestants, Jews and Quakers.

"To omit from a bill of human rights the Author of human rights will be the worst plagiarism of all times," Ruth Craven, executive secretary of the National Council of Catholic Women, wrote to Francis Russell, director of the office of public affairs in the State Department, in commenting on preliminary drafts of a Declaration of Human Rights for consideration by the UN Human Rights Commission.

The contrast between a merely military victory and a victory over the passions that block the way to genuine peace was pointed out by Pope Pius XII to 4 US Senators whom he received in private audience on the eve of Armistice Day. They were Senators Guy Cordon of Oregon, Theodore F. Green of Rhode Island, William F. Knowland of California, and Milton R. Young of North Dakota.

Conclusions of 3 leading Protestant churchmen expressing their

views separately in the "Social Action Magazine," published by the Council for Social Action of the Congregational Christian Churches, held that: complete separation of Church and State has never existed in the United States; such separation is neither possible nor desirable; the whole problem of the relation of Church and State needs to be restudied by Protestants and all religious-minded people in America if secularization of our culture is to be avoided.

#### NOV. 16-22

The appointment by Pope Pius XII of Bishop O'Brien, Auxiliary of Chicago and president of the Catholic Church Extension Society, as an Assistant at the Papal Throne in recognition of his 40 years of outstanding work with the society, was announced.

The Papal Order of Knight Commander of the Order of St. Sylvester was presented to Brig. Gen. William J. Mueller, US Military Gov. of Bavaria for 2 years, by Cardinal Faulhaber for his aid in distributing relief supplies from the Holy Father to the Western zones of Germany.

Plans for celebrating the centennial of the opening of St. Charles College were launched at Catonsville, Md., as the college observed the feast of St. Charles Borromeo. The famous Sulpician minor seminary, chartered in 1830, was opened in 1848.

Three hundred West Point cadets who journeyed to South Bend, Ind., to the last football game of the classic Notre Dame-Army series, found a firm basis of mutual respect and friendship with the 4,500-odd Notre Dame students, according to the "Scholastic," ND student weekly, which urged continuing friendly contact between the two groups.

A "Fresco Buono," done in an exacting, laborious process practically unknown in America, was completed after eleven months' labor by the artist, Romeo Cellighin, at the sanctuary of Holy Trinity Church, Lorain, Ohio.

"One of the most important reasons why democratic ideas have taken such deep root in the Philippines is that the great majority of Filipinos are Catholics," President Manuel Roxas told a correspondent in an exclusive interview in historic Malacanán palace, Manila.

The annual meeting of the American hierarchy was held in Washington, Nov. 14-16 (see pp. 427-429; Bishops' statement on Secularism, pp. 96-99).

A total of \$1,150,000 was contributed in the first year of the nation-wide collection to complete the National Shrine of the Immaculate Conception at the Catholic University of America, Bishop John F. Noll of Fort Wayne, chairman, reported in connection with the annual meeting of the hierarchy held in Washington. The funds came from 63 dioceses, from thousands of individual priests and from many religious communities of men and women. The collection will continue for 4 more years.

Catholics in all parts of the nation were appealed to by their bishops to give all-out support to the Thanksgiving week food collection sponsored by War Relief Services, National Catholic Welfare Conference.

Tribute to the good-will and broadmindedness of the Catholic members of the Quebec government in looking after the educational interests of the non-Catholic minority was paid at Buckingham, Que., at the opening of the new \$250,000 Protestant High School.

License to revive "Michael," outstanding Catholic youth organ of Germany, which the nazis banned more than 10 years ago, was obtained from the US Military Government. When the magazine was suspended, the national circulation was 300,000.

Dr. Edward J. Finan was appointed dean of the Graduate School of Arts and Sciences at the Catholic University of America. Dr. Finan, on the university staff since

1930, succeeded Dr. Martin R. P. McGuire.

Exemption of all voluntary hospitals from excise taxes was urged by the Catholic Hospital Association in a letter to Rep. Harold F. Knutson of Minnesota, chairman of the House Ways and Means Committee, which is reviewing the nation's tax structure. The letter, signed by Msgr. M. F. Griffin, president of the association, maintained that voluntary hospitals provide public service just as much as government hospitals, and therefore are entitled to the same exemption.

Delegates, numbering 700, gathered in Prague, Czechoslovakia, for the congress of the Federation of Catholic Young People, second congress since the country's liberation.

Several prominent Catholics were among the signers of an appeal issued at New York against dismantling German factories at the present time. Among the Catholics, who stated that they signed as individuals, were: George N. Shuster, president of Hunter College, former president and now a vice-president of the Catholic Association for International Peace; Very Rev. Robert I. Gannon, S. J., president of Fordham University, and Matthew Woll, vice-president of the AFL.

More than 450 Newman Club delegates from 40 colleges and universities in the Ohio Valley Province, attending a conference in Cleveland, were told that "it is probably more difficult to be an active member of the Newman Club today than of any other organization on the college campus," by Rev. Francis McPhillips, national chaplain of Newman Clubs.

The Holy Ghost Fathers celebrated the 75th anniversary of their coming to the United States on November 19, 1872.

Catholics of the Archdiocese of Philadelphia, numbering about 1,000,000, by order of Cardinal Dougherty were forbidden to attend moving pictures at the Fox Theater and its "ramifications" for at least a year. The theater corporation had disregarded the cardinal's warning relative to the film "For-

ever Amber." Another exhibitor, William Goldman Theaters, Inc., withdrew the film "The Outlaw" in deference to the cardinal's request.

The first part of the apostolic process in the cause of the "Good Father" Frederic, who died in 1911, was completed at Three Rivers, Que., on the eve of the 109th anniversary of the birth of the revered Franciscan.

Twenty Catholic chaplains received commissions as majors and captains in the regular army, according to the Office of the Chief of Chaplains of the War Department.

Prince Giulio Pacelli, a nephew of Pope Pius XII, arrived in this country on a visit which will take him to several principal cities of the United States and Canada. One of the purposes of his visit is to acquaint himself with the workings of American Catholic charitable and relief organizations.

Working to bring Christian values into the field of creative writing, the Christophers movement announced a \$10,000 drama award to follow the \$30,000 book award announced by them earlier in the year.

"With 24,000,000 Roman Catholics, comprising our largest single denomination, constant giving goes far beyond the giving of dollars," wrote Harold J. Seymour, who was general manager of the National War Fund, in his volume, "Design for Giving," which tells the story of the National War Fund in organizing the greatest joint philanthropic effort ever undertaken in this country. Discussing the dedication of Catholics to charitable endeavor, Mr. Seymour continued: "Catholics have also given 186,000 of their sons and daughters to lives of complete and final consecration: 39,000 priests, 7,000 lay brothers, and 140,000 sisters. With all these, and with those who give freely of their time to the Ladies of Charity, and to the Society of St. Vincent de Paul, this Church can indeed call itself 'Mother of Charities,' both here at home and around the world."

With its announcement that the motion picture, "Black Narcissus" had been removed from the condemned classification, and placed in the A classification as unobjectionable for adults, following revisions made in the film, the National Legion of Decency "acknowledged with appreciation the co-operation of the producers and distributors of the picture in effecting this change."

"Caspar Koch Day" was observed in Pittsburgh in recognition of his 75th birthday and of the outstanding contributions made by him in the field of Catholic music. The day was proclaimed officially in honor of Dr Koch by Mayor David L. Lawrence.

Pope Pius XII sent his apostolic blessing to the staff of the "New Leader," Madras archdiocesan weekly celebrating its 60th year of publication. It is the only Catholic newspaper in South India.

The only hope of reversing the trend toward secularism in America, and its logical outcome, communism, lies in reestablishment of Christian education from the elementary grades up to college and university level. This opinion was expressed by Dr. Edwin H. Rian, writing in the "Presbyterian" under the title "Protestants, Wake Up!" Dr. Rian is making a detailed study of the educational problem in the United States.

Robert Schuman, new French Premier, who succeeded in forming a cabinet following the failure of the socialist leader, Leon Blum, is a professed Catholic and a member of the Popular Republican or Christian Democratic party. He was one of the leaders of the resistance movement during the occupation of France.

A memorial Mass was offered at St. Gudula Cathedral in Brussels for the collaborators of the clandestine newspaper "La Libre Belgique," Catholic newspaper, who during World War II gave their lives for king and country. Car-

dinal van Roey, Archbishop of Malines, presided.

Dr. Mariano Ospina Perez, President of Columbia, received an honorary doctorate from the Bolivian Pontifical University at Medellin, and in his address declared that Catholicism has brought the strong feeling of solidarity in the American peoples.

Korea, a country without a government, divided in half and occupied by foreign troops, expressed its gratitude for the Vatican's recognition by the tremendous welcome the people of Korea gave to Msgr. Patrick J. Byrne, first Apostolic Visitor to Korea.

St. Marv's Cathedral in Ogdensburg, N. Y. was destroyed by a fire of undetermined origin. With the exception of the sacred vessels and a few vestments, the structure and all its furnishings were a complete loss to the sum of \$700,000.

More students were enrolled in Catholic schools of Natchez than ever before. Founded more than a century ago, the see embraces the entire state of Mississippi. The total number of students was 10-221: 5,826 white and 4,395 colored.

Most Rev. James H. Ryan, Archbishop of Omaha, died suddenly on his return from the annual meeting of the US bishops in Washington, D. C. His was a distinguished career in the field of education and social service, covering such important posts as the rectorship of the Catholic University and administrative offices of the NCWC.

Federal officials, Latin-American diplomats, and Catholic clerical and lay leaders attended the 38th annual Pan-American Thanksgiving Day Mass at St. Patrick's Church in Washington, D. C. The Mass was celebrated by Archbishop Ciconani, Apostolic Delegate, and the sermon was preached by Msgr. Fulton J. Sheen.

In answer to a request by the "Courier-Journal," Rochester diocesan newspaper, that citizens be given opportunity to present objections to certain films before the



State Education Department's Board of Review previous to licensing, New York State Education Commissioner Francis T. Spaulding, declared that such intervention of citizen groups would be "impracticable" and unlawful.

The National Catholic Rural Life Conference held a 4-day Silver Jubilee convention at Lafayette, La., attended by specialists in the agriculture field, priests and hierarchy. Current problems for agriculture were discussed among them: the plight of migratory workers, the dangers of large-scale farming operations and large land holdings; the need for Catholic agricultural secondary schools, and for closer agricultural and industrial unity. Catholic and non-Catholic speakers addressed the gathering, which won the praise of Pope Pius XII and President Truman.

Clare Fontanini, of Washington, D. C., noted as a sculptress and illustrator of many books, was appointed head of the Art Department at the Catholic University of America.

Before returning to the Carmelite monastery in Avon, France, to become again Fr. Louis of the Trinity, Admiral Thierry d'Argenlieu paid a visit to the Holy See and presented to the pope all the decorations bestowed upon him during his wartime career in which he achieved supreme command of the French Fleet and later became high commissioner of French Indo-China. Fr. Louis' official functions with the French Navy ended on November 1.

A liturgical encyclical, "*Mediator Dei*," was published in Rome. It forms the second chapter of a work begun in 1943 with the encyclical "*Mystici Corporis*," which treated of the eternal life and the dogmatic foundation of the Church. The new encyclical propounds the true doctrine regarding liturgical prescriptions and inculcates their exact observance (see pp. 713-717).

Rev. John B. O'Reilly, noted Canadian Catholic historian, told a gathering of Catholic teachers in Ottawa that the history of Canada

is largely unknown because history texts are often incomplete and biased, and the tribute Canada owes her Catholic pioneers has been designedly omitted from their pages. He stated that pupils should be taught to realize "that the Catholic Church has been a tremendous force in the history of North America, and that she will remain its redeeming power when crack-pot systems of education are crumbling beneath our eyes."

The "black belts" in our large cities are only communities in an artificial sense, since they are held together by forces from without, Archibald F. Glover, board member of the Catholic Interracial Council and lifelong resident of the Brooklyn Bedford-Stuyvesant area, declared at an Interracial Council forum in New York. "Since it is removed from community life and community thought, there can be no constructive social or economic gain from a segregated area. In the case of immigrants from foreign countries, the doors are open to their moving from the ghettos into the regular stream of American life. For Negroes, these doors are in most cases closed."

A double danger threatens men as they grope along the road to peace, Rev. Wilfrid Parsons, S. J., of the Catholic University of America, warned on the Catholic Hour. Communism brings with it "slavery and atheism and hopelessness, where men are chained to earth and never look up to heaven." But warning against a swing to the extreme right he said: "It has been the sad fate of several nations that in reaction against communism they have in panic fled to another totalitarianism, another dictatorship, in which another truth of religion—the dignity of the human person—is invariably denied or crushed."

Rev. Albert L'Heureux, Canadian Trappist, died a martyr's death at the hands of Chinese communists, according to information received from Very Rev. Georges Marin, S. J., superior of the Chabanel House at Peking, China. Father L'Heureux was a former Jesuit.

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